

### III. Abstracts

#### Adicciones

Consuelo Marazuela - María del Mar Marazuela - Eduardo Ortega, 'Análisis descriptivo del jugador patológico. Otros trastornos y problemas asociados', *Familia* 6 (1993) pp. 43-66.

This study of pathological gambling is constructed on the basis of a random sampling of 80 patients in the Madrid Association of Recovering Gamblers during the period between 1<sup>st</sup> January 1991 and 31<sup>st</sup> October 1991. The article consists of three clearly differentiated but interdependent parts. First of all, it tries to determine the basic profile of a pathological gambler then to complement this with the most common disorders and the complications that most frequently arise.

María Consuelo Marazuela Zapata - María del Mar Marazuela Zapata, 'Programa de intervención terapéutica de la ludopatía y resumen de resultados', *Familia* 10 (1995) pp. 87-96.

This article offers a detailed analysis, not only of the various ways of dealing with compulsive gamblers who have turned for help to the Madrid Association of Gamblers on the road to Rehabilitation (AMAJER), but also of the results obtained from a study carried out in 1992, in which 193 individuals were assessed, of whom 86% have reformed. The article includes details of the objectives and stages of intervention, along with the techniques used, which includes group therapy for compulsive gamblers and their families.

José Antonio Espina Barrio, 'La intolerancia y la familia del adicto', *Familia* 13 (1996) pp. 113-122.

The starting point of this article is addiction as a symptom within the evolution of the family, with particular reference to the transition from adolescence to adulthood. The methodology is systematic in nature, although some of the more notable traits of the different sub-systems that give rise to different clinical presentations are re-examined in a more didactic way. There is a com-

mentary on some of the illustrative examples. The article concludes with possibility of a constructive relationship between the addict and his family that may help to bring about a recovery.

M<sup>a</sup> Ángeles Jiménez Tallón, 'La adicción a grupos coercitivos y su evaluación', *Familia* 22 (2001) pp. 49-65.

The fundamental characteristics of addictive disorders are lack of control and dependence. Therefore there exist behavioural habits that can become addictive and can seriously interfere with the daily life of the subject and his or her family situation. Behaviours such as gambling, hypersexuality, compulsive buying, working to excess and television addiction may be considered as psychopathic addictions. The evaluation of this type of addiction must be multidimensional and interdisciplinary, and take account of the characteristics and duration of the situation: psychopathic disorders, family background, social background, employment or academic background, legal factors and state of health. Such a study requires various instruments and techniques of evaluation. This paper studies such an evaluation in detail.

## **Adolescencia**

Bernardo Fueyo Suárez, 'Mentalidad adolescente y dimensión religiosa en el contexto familiar', *Familia* 3 (1991) pp. 49-75.

In this article the author studies the "adolescent mentality and its religious dimension in the context of the family" from a psychosocial perspective, keeping in mind the finds that sociology offers in this field. The religious factor is considered as fundamental in explaining adolescent behaviour. After the first part in which the adolescent context is described, some of the more significant adolescent tendencies are analysed. Finally, the form in which religion is encapsulated in the dominant mentality of the adolescent is studied.

Bernardo Fueyo Suárez, 'Para salir de la adolescencia. Implicaciones psicológicas y educativas de la prolongación de la adolescencia', *Familia* 4 (1992) pp. 7-34.

In the article the author poses the question of "the psychological and educational implications of the prolongation of adolescence", asserting that the repercussions, however, are wider, since they are at the same time shaping a cultural and social style with results which have been fairly ambiguous up till now. For this very reason the treatment of the theme calls attention to the development of the person at this stage as well as to his intergenerational

position. In the first part he summarises some data on the changes experienced in adolescence and the adolescent saturation of the present moment. In the second part he analyses some forms of adult, personal and institutional presence. In the third and final part he tries to pinpoint the meaning of presences and distances.

Dionisio Borobio, 'Lo religioso en la adolescencia', *Familia* 5 (1992) pp. 9-28.

This study has a triple objective: to describe the religious experience lived by today's adolescent; to see how this religious experience is shown in behaviour patterns and rites, whether institutionalised or not; and to propose some lines of action to make a truly Christian option more possible. Taking into account the findings of sociology, psychology, anthropology and pastoral theology, this study begins by studying adolescence as a situation of "change of life", going on then to look at it as a situation of "religious change", where we examine: the characteristics of the experience and religious beliefs of adolescence along with their practices and ritual expression, their attitudes and their feeling of ecclesial belonging. Finally, some interesting conclusions on the theme are proposed.

Miguel Garrido Fernández, 'La vivencia del duelo como motor de crecimiento adolescente', *Familia* 6 (1993) pp. 7-24.

The study tries to outline some psychodynamic ideas about adolescence. From a psychoanalytical point of view, adolescence does not constitute a new birth, but frequently a reactivation of processes that have developed during infancy. The article attempts to show how process is a more correct way of determining, from a psychoanalytical concept, the nature of the changes that occur in adolescence.

José Luis Moreno Chaparro, 'Hacia una visión sistémica de la adolescencia', *Familia* 6 (1993) pp. 67-75.

The article sets out to study adolescence from the systemic viewpoint, defining it as a "family situation". It shows how reducing adolescence to a stage of biopsychological change or a modification system can be explained. In this new communication the adolescent fulfils the functions of "transductor", "decodifier", "decider" and "encodifier" ... bringing him to a re-discovery of his own identity.

Joaquín Guerrero Muñoz, 'Adolescencia y Salud Familiar. Una perspectiva antropológica', *Familia* 17 (1998) pp. 51-60.

With the following analysis I propose to sketch guidelines from a number of facts obtained as a result of my own ethnographic experience in a Murcian group of separated fathers and mothers. For some time I have been concerned with new models of family that have opened up a way forward in an urban environment traditionally occupied by the nuclear family: father, mother and children. Concretely, I have dwelt on the anthropological study of single parent families; and more precisely on those family groups that have suffered, or are presently suffering, the process of disintegration caused by the separation and/or divorce of couple.

Juan A. Castro - João Bello - Susana Gómez Rodulfo - João Pires, 'Estilos de educación parental y relaciones familiares de los adolescentes. Un análisis causal en función del sexo', *Familia* 18 (1999) pp. 25-42.

A sample of 1579 adolescents (between 14 and 18 years old) was analysed using a 4 latent variable LISREL model. Three of the latent variables, predictor variables, were related to the three parents' educational styles: democratic, authoritarian and "laissez-faire" (negligent). The last one, the dependent variable, was called "family relationships system". Results show that the democratic style is the most relevant and generates positive effects on the family relationships system, while the negligent style influences negatively on the family relationships system, and the authoritarian style lacks importance in this model.

Juan A. Castro - M<sup>a</sup> Alicia Arias - João Bello - Susana Gómez Rodulfo - M<sup>a</sup> Lourdes Pérez - João Pires - Rosa M<sup>a</sup> Sánchez, 'La percepción de la unidad familiar por los adolescentes según los estilos educativos parentales. Un análisis causal en función del sexo', *Familia* 19 (1999) pp. 41-64.

Research concerning adolescent perception of family unity was carried out on the basis of three parenting styles: democratic, authoritarian and "laissez-faire". The responses of 1,471 adolescents ranging from 14 to 18 years were studied; 681 of them were female and the remaining 790 were male. Two subscales, the first of family unity and the second of parenting styles as defined in the Questionnaire on Adolescent's Psychological Features (Castro, García, Elvira, Fernández & Medrano, 1993) were used to construct a causal model within the LISREL methodology. Results show a perception of great family unity in the adolescents recognizing a democratic parenting style; adolescents involved in a "laissez-faire" parenting style indicated some impairment of their family unity; the authoritarian parenting style does not exhibit significant influence on the family unity.

Juan A. Castro - Carmelo A. Ávila - João Belo - Purificación Galindo - João Pires - Ricardo Villarroel, 'La imagen que los adolescentes tienen de sí mismos y los estilos de educación parental', *Familia* 20 (2000) pp. 9-25.

To analyse how styles of parental education (both paternal and maternal models) influence the image that adolescents have of themselves, a survey was among 1,815 young people between the ages of 14 and 18 was taken (845 females and 970 males). The subscales of styles of family education and self-image from the Questionnaire of Psychological Characteristics of Adolescents from Castro, García, Elvira, Fernando and Medrano, 1993, were used. A causal model of hidden variables was constructed, and was applied to different groups according to sex and age. The results indicate that the style of parental education (paternal as much as maternal) has a positive influence on an adolescent's self-image; among female adolescents it was observed that the "laissez-faire" style of parental education has a clear positive influence, as much in the paternal model as the maternal model. An authoritarian style exercises no significant influence on an adolescent's self-image.

P. Samper García - E. Pérez Delgado - V. Mestre Escrivá, '¿Cómo perciben los adolescentes la relación con sus padres?', *Familia* 21 (2000) pp. 43-55.

This deals with the family and the school, nuclei in which the subject lives his or her first experiences, observes very important role models because of the affection shown to him or her, adopts behavioural norms, and begins to understand the consequences of his or her actions and compete with his or her equals. From the breast-feeding stage to the moment when the child takes his or her first steps, the social aspects of his or her environment become more and more important. From the different family variables we can study the influence that the view adolescents have of their relationship with their parents has had on their personal development.

Juan A. Castro - Deolinda Adonis - Manuel Rodríguez, '¿Es la actitud violenta de los adolescentes un producto de la educación familiar? Un análisis causal en función del género', *Familia* 23 (2001) pp. 25-44.

In order to analyse the influence of the styles of family upbringing on the adolescent interest to manifest oneself as a violent and aggressive person, a survey was carried out on 1579 subjects of both sexes, aged between 14 and 18 years. Two path analyses were conducted which highlighted that the style that most influences the aforementioned adolescent interest is the laissez-faire style, while

authoritarian and democratic styles do not affect the aforementioned interest at all. New lines of investigation are proposed to study, in greater depth, such relations and their different impacts.

Juan A. Castro - M<sup>a</sup> Alicia Arias - Carmelo Ávila - José M. Fuentes - Amparo Jiménez - Paula Mendiri, 'La percepción de la unidad familiar por los adolescentes según los estilos educativos parentales. Un análisis causal en función de la edad y el género', *Familia* 25 (2002) pp. 43-74.

In this study we analyse the influence of the styles of parental education (democratic, authoritarian or laissez-faire) on the perception that adolescents between 14 and 18 years of age show in relation to living as a family unit. 1471 subjects, grouped according to age and gender, have allowed the construction of causal models for each subgroup of age and sex, from which we can decide the positive influence (in the sense of direct proportion) of the democratic style on the perception of family unity, and the negative influence of the laissez-faire style on the said perception of family unity. The authoritarian style seems, in general, to be innocuous, although in some age groups it shows an uneven influence, that is, it affects just as positively as negatively the said perception of family unity, according to the gender of the component subjects of each subtest.

David Llopis Goig - Ramón Llopis Goig, 'Estilos educativos parentales y relaciones sociales en adolescentes', *Familia* 27 (2003) pp. 53-70.

There is a wide tradition of investigation that has shown the relations between the parental education styles (PES) and different aspects of the development and the behaviour of children and adolescents. This has demonstrated the relation of PEE with the academic output (Dornbusch, Ritter, Leiderman, Roberts and Fraleigh 1987; Steinberg, Elmen y Mounts 1989), with mental health (Ge, Best, Conger y Simons 1996), with problems of behaviour (Rutter 1979; Quinton and Rutter 1984a, 1984b; Robins 1979), with psychosocial development (Lamborn, Mounts, Steinberg y Dornbusch 1991), with cognitive and social development (Wachs and Gruen 1982; Miranda, Alcantud and Rivas 1985), with social competence (Estrada, Arsenio, Hess and Holloway 1987), and with social relations between companions in the classroom (Dekovic and Janssens 1992). The objective of this article is to examine the relation between PES and the social relations between classroom companions. In contrast with other studies, PES have evaluated a variance in the perception of sons. Likewise, a questionnaire that measures actual rules of breeding has been utilized, and no educational intent, as is the case in other studies, since it has used TAMAI, an instrument which has been standardized in our cultural context, (Hernández 1990) as soon as social relations has

applied a complete version of the Sociometric Test. The investigation has been carried out with an adolescent sample of 44 of 4<sup>th</sup> year of Secondary Obligatory Education (Spain). The study shows that boys establish adequate relations with the others when PES combined with sensitivity and consistency requiring attention, help to him to develop basic confidence in his own capacity to influence others successfully and equip him adequately to be able to get on well.

Juan Plaza Sánchez, 'La influencia socializadora de los ídolos juveniles. Los famosos de las revistas femeninas para adolescentes', *Familia* 30 (2005) pp. 43-53.

The purpose of this article is to analyse the influence of the idols of the masses, which are the main content of women's magazines aimed at a young audience. In the first part, the importance of such publications as a journalistic product is explained and the study focuses on titles that target the younger female audience. In the second part, the influence of the impulses that appear in these magazines is analysed, particularly the role they represent as behavioural models. Due to their importance as role models, women's magazines often ask young idols their opinion a variety of subjects. Finally, the subjects discussed by the famous in such magazines are presented.

## **Afectividad**

Teresa Sánchez Sánchez, 'Tipologías básicas en el proceso de enamoramiento y formación de parejas', *Familia* 1 (1990) pp. 49-62.

The article is an attempt at a synthesis of the two major currents of thought which have provided the backbone of psychological study concerning the phenomenon of heterosexual love. After briefly placing the theme in a deserved scientific context, the essential characteristics of the unconscious process that culminates in generating love, are studied. This process has as its point of arrival the identification of the lovers, but is a process that has selectively followed a path of narcissistic attraction or complementary ablation.

José Manuel Sánchez Caro, 'Dimensión humana y cristiana de la afectividad', *Familia* 3 (1991) pp. 77-88.

The human and Christian dimension of affectivity is studied, bearing in mind the general psychological and pedagogical aspects

that best contribute to a proper understanding of the same. The education of affectivity can never take place without all the dimensions of love, and without the necessary context that leads towards the maturing of the person. Neither purely "spiritual" education, which conceals the essential elements of human embodiment, nor mere sexual information which eliminates the formative elements of the integrations of sexuality within the fullest ambit of personal love, can fully mature a person. The necessary expression of affectivity in sexuality is an integrating element of the same, desired by God.

V. Mestre Escrivá - E. Pérez Delgado - L. García Samper - M. Martí Vilar, 'Educación familiar y desarrollo de la afectividad en los hijos', *Familia* 16 (1998) pp. 47-63.

This article presents an analysis of different studies in the development of empathy, the capacity to share affection, through all the different stages of the developmental process from infancy to adolescence. The aim of this study is to establish the educative style of father and mother and the tendency of the children towards empathy. The sample selected for this was  $n = 349$ , 175 females and 174 males, median age 14. All the subjects of the study filled in a form to evaluate their empathy (Bryant, 1982) and two self-completed questionnaires, one aimed to obtaining information about their relationship with their mother and the other evaluating their relationship with their father.

Cosme Puerto Pascual, 'Una afectividad y sexualidad para todas las edades', *Familia* 20 (2000) pp. 27-50.

The elderly basically have the same relational, affective and sexual needs as all others. However these are poorly understood for several reasons: professional inactivity, low economic investments, and difficulties in professional mobility, illness, and incapacity. The object of this paper is to show that the sexuality of elderly people is not only a path away from loneliness, but that it has other advantages. It is a source of bodily self-esteem and of confidence in self and in others, it helps to maintain enthusiasm, to feel loved and desired by another, and to maintain the hope to continue living. Denial of sexuality in old age creates grave difficulties for the elderly.

## Ancianidad

María del Carmen García Pérez, 'Aprender a envejecer: hacia una vejez más satisfactoria', *Familia* 5 (1992) pp. 29-49.

Based on Ponter's current theory of the aspiration level, we have carried out a study on 108 normal elderly residents of the Residencia de Mayores de la Caja de Ahorros, in Salamanca. An aspiration level questionnaire was completed, on an individual basis, to evaluate the following areas of need: physiological, safety, social, self-esteem, independence, self-fulfilment, satisfaction, discontent, worth, aspirations, achievement and frustration. The results demonstrate that elderly people with the most interests are, as a general rule, more content and, in keeping with the activist theory, adapt better to the whole aging process. Having hobbies and keeping active is a good formula for aging gracefully.

José Manuel Sánchez Caro, 'La religiosidad del anciano', *Familia* 6 (1993) pp. 25-41.

The article is a reflection on religiosity in the world of old people by a theologian and Bible specialist in social and human sciences. He begins by posing the question, which seem to lie behind the issue: What meaning has religiosity in the old person? Is it a positive contribution to a more human and dignified old age? Is it a mere refuge when other things fail? Starting from here, he goes on to give a description of the key words around which this essay centres –“religiosity” and “old person”. Then we hear what the social science specialists have to say on this point. This leads on to what some religions offer old age and old people from their own way of seeing the problem. He concludes with the presentation of the problem from Christian and human perspectives and gives some practical conclusions.

Antonio Víctor Martín García, 'Aproximación al concepto de autoestima en la tercera edad', *Familia* 7 (1993) pp. 49-64.

This research tries to analyse through an empirical Study, factors and variables that influence self-esteem in a sample of old people. Relevant conclusion are: 1) there is a meaningful influence between perceived health and the elderly person's self-esteem; 2) no significant relationships exist between variables like gender, age, marital condition, and self-esteem in an elderly population.

José Román Flecha Andrés, 'Los mayores en la Iglesia y en el mundo actual', *Familia* 8 (1994) pp. 57-71.

Within the framework of the international Year on the Integration of the Elderly, the author reflects on the ethical responsibilities with which both society and the Church are confronted. After analysing some significant aspects of the life of the elderly and their difficulties in the modern social structure, he insists on the ethical commitment of the elderly towards society and vice versa, with special reference to their position in the heart of the church community.

Dionisio Borobio, 'Los mayores y la familia', *Familia* 13 (1996) pp. 45-65.

Nowadays, old age has become one of the most prolonged situations or stages in the life of the individual, the one which requires most assistance, which is most dependent on social and health-care provision, the most decisive in area of personal, family and social well-being. The objective of this paper is to study some of these questions by investigating and analysing the different aspects which go to make up a better understanding and evaluation of this phase in the life of the individual from the point of view of the social and family situations in which the majority of people find themselves, with particular attention to the repercussions which these have in inter-generational relationships. The study has a more socio-anthropological perspective than one based on direct experience.

Cosme Puerto Pascual, 'La familia y la sexualidad del anciano', *Familia* 13 (1996) pp. 97-111.

Senile sexuality within the family has been largely forgotten and ridiculed, due to the false belief that it did not exist. Both the family and society need to adopt a more positive and realistic attitude with regard to the sexuality of elderly people, and at the same time put an end to such false beliefs. This paper sets out to defend and applaud the sexuality of older people. The older person should be respected while he or she lives, and at the same time all attempts to control or devalue any aspect of their way of life should be eradicated. The sexuality of the older person is something positive. Those who enjoy sexual relationships have a better life and change less than those who feel incapable of maintaining such relationships.

Efrem Yildiz, 'La función de los mayores en distintas religiones y culturas', *Familia* 20 (2000) pp. 51-72.

In eastern societies elderly people do not only hold a place of honour, they also exercise a very important role at all levels. Tradition in monotheistic cultures of the Middle East assigns to the elderly the role that they actually fulfil. Such customs are more firmly rooted in rural than in urban life. This fact is not to be understood as a mere theory but as an everyday reality. In the culture of the Far East, the social structure causes variations among different monotheistic cultures. In Hinduism the caste system predominates in society. Japanese Buddhism and Shintuism offer some peculiar characteristics: the status of being elderly is exercised as much in family life as in professional life. In this sphere, the elderly hold an important role as much at a family level as at a political level.

S. Donet i Montagut, 'Algunas reflexiones en torno a la vejez', *Familia* 21 (2000) pp. 23-41.

The aging of the population implies a replanting of the traditional structures by which our society has been organised; it implies a cultural revolution of values, an interrogation of the very bases on which industrial or, if you want, post-industrial society have been composed. This new situation presents the challenge of creating a more human society, better adapted to the needs of all. This requires a study, like the one proposed here, in the light of the foundations planted and the resulting questions that may arise.

Manuel Rodríguez Carrajo, 'La soledad de las personas mayores', *Familia* 21 (2000) pp. 57-68.

In an age in which the prolongation of life is a reality, we are faced with the paradox that the more life is lengthened, the more lonely people we encounter. This takes place mainly among older people. Loneliness can be good in certain moments in life, but at other times it can bring about disorders and even psychological illnesses that are difficult to treat. In this article we analyse guidelines designed to combat this much feared loneliness such as: the relationships the elderly person has with their family; social relationships in general; leisure activities; an interest in what is going on in the world and a capacity to take advantage of the things God has given us.

María Eugenia Polo González, 'La prensa y los mayores en Castilla y León', *Familia* 30 (2005) pp. 73-89.

Nowadays, the role of elderly people lacks definition: it is absorbed in a kind of grey area for those who advocate to condemn this group to alienation and for those who consider that old age is worth to be lived as fully as the rest of ages in life. In this context, the mass media play a fundamental role, since they have become leading socialization agents, ousting the family, the Church and the school. Hence the importance of assessing the quality and quantity of the media messages, as far as they determine the perceptive universe of the readers. In this case we have to take into account a research focused on the written press in Castilla and León (the region that leads the figures of ageing in Spain) during the period 1983-2001 so as to obtain a turn-of-the-century diagnosis of elderly people in fourteen newspapers.

## **Ciclos Evolutivos de la Familia**

Luis Moreno Chaparro - Mara Sánchez Mur, 'Aproximación científica al concepto de familia', *Familia* 3 (1991) pp. 7-22.

The present work starts off by establishing the difficulties of finding a full definition of family, since the term "family" embraces a construct and a not a concept. The best definition of "family", for the authors, comes from the "general theory of systems". It starts off therefore from the fact that "the family is a system in constant transformation". It is "an active self-governing system" and "an open system of interaction with other systems". Starting from these convictions, the family system is studied from the viewpoint of stages, phases of evolution or life cycles, beginning with the start of the family until the moment when the family loses control over the children.

## **Cultura**

D. Borobio, 'Familia y cultura', *Familia* 11 (1995) pp. 7-23.

The object of this paper is to show the need to promote a "new family culture", based on the social context in which we live, in such a way that the family can fulfil its functions, and at the same time be a means of transmitting culture. It examines the family as a "cultural variable", which at the same time continues to be a

“permanent cell” that the individual and society have to work with. This assumes the need for the creation of an adequate series of means of promoting family culture, which seek to teach “family” and to enable the family culturally, especially through the use of the school, the university, public institutions and the mass media.

Javier Martínez Cortés, ‘Qué cultura para qué familia’, *Familia* 16 (1998) pp. 9-25.

The object of this study is to globally situate the relationship between family and culture. A factor to which reference must be made when treating such a complex relationship is that of the pluralism of contemporary societies. The author reflects on these two terms, family and culture, highlighting them as anthropological constants, on which ideological, religious and personal processes have an influence. Throughout the study, account is taken of the sociological changes through which the family passes and the values that this institution currently presents. To round off the article, reference is made to the contribution of Christianity in this secular age.

Luis Portero Sánchez, ‘La familia y la educación para la paz’, *Familia* 16 (1998) pp. 65-82.

The author of this study attempts to reflect briefly on the role of the family in education for a “culture of peace”. This is a theme of great interest although it has not attracted the interest it deserves among researchers. Today we witness breathtaking changes which we experience personally, in one form or another in our daily lives, or which we see courtesy of the mass media. We find ourselves surrounded by a lot of violence and little peace; violence which disintegrates nature itself or more frequently humanity. This article attempts to show the importance of the family in education and the building up of peace.

Elena Sánchez García, ‘Pensamiento moderno y familia’, *Familia* 17 (1998) pp. 21-38.

Very often the changes that the western family has suffered throughout this century have been explained from a sociological perspective. Without rejecting this viewpoint, this article analyses other facets, which are no less decisive and are tied up with the evolution of thought prevalent in recent years. This evolution has come to be known as post-modernity. Given this perspective, we look at this principle features and the effect it has had on domestic culture. At the same time, we analyse the challenges to those

who have to work in the field of pedagogy and have to deal with family education in all its fullness and complexity.

Dionisio Borobio, 'Ritos en familia y transmisión', *Familia* 22 (2001) pp. 11-26.

The family is a multidimensional organ of transmission because it embraces the various dimensions and strata of life (personal, relational, cultural, social, economic, political, religious etc.). The channels of transmission in the family are manifold: example and action, modes of conduct and relationship, words and dialogue, general lifestyle, attitudes and gestures, rituals and symbols. The author takes a family with children as his example, a family who bring up their children responsibly, who integrate religious formation and who live within our own cultural framework. He further concentrates his study on the symbols and rituals that belong to a cultural-religious current, even though the family who realises them may not live them out to any great degree of faith.

Ramona Rubio Herrera, 'Los nuevos roles de la familia en el tercer milenio', *Familia* 22 (2001) pp. 85-93.

We begin and defend this paper using the following hypotheses: a) The family will go through a diversity of structures but will not disappear because it is a biologically created basic unity, making reference to etiological paradigms; b) In every epoch a different interpretation is made of the family, a product of different historical moments and subjects; c) There are two important moments in the life-cycle for the family: childhood and old-age; d) Controlled programmes have traditionally been directed to improving the environmental context or the behaviour of the subjects, forgetting the place where the "changes" are really generated, the mental structures of the subjects etc., that ultimately define lifestyles. Structures that aid social construction and the process of individualisation are born in this first family cell. The future family structures of the next millennium depend on these cognitive maps.

Joan Bestard Comas, 'La familia, un valor social permanente en el marco de una cultura nueva. El desafío de la globalización', *Familia* 25 (2002) pp. 9-21.

The family is a permanent social value that finds itself immersed in a new culture in which its members have changed because they move in radically different historical circumstances to those of yesteryear. The socio-cultural challenges of today, especially globalisation, have a decisive influence on the family group, modifying the guidelines of its conduct. The family is not a reality closed-in on itself that exists alongside what goes on in the cultu-

re of today. Only if we are able to properly delimit the family in the cultural framework of today, as we attempt to do in this article, can we understand it adequately.

Dionisio Borobio, 'Familia e interculturalidad. Importancia de la familia en la sociedad actual', *Familia* 26 (2003) pp. 9-30.

My objective is to recall the fundamental relationship that exists between family and culture and, at the same time, to indicate the present phenomena that are provoking a new family culture. Among the more obvious phenomena is that of the encounter between families of different cultures: this challenges the whole of society and, in a particular way, families themselves, to address multicultural and intercultural questions. Starting from this observation we will try to determine what ought to be the strategy of State and Church institutions with respect to the intercultural phenomenon, and what attitudes individuals and groups and particular communities should adopt in order to promote intercultural family living.

Paul Moreau, 'Moral y derecho de la familia según el principio de laicidad', *Familia* 26 (2003) pp. 95-103.

Starting from present day postures on equality, that is, the freedom for each person to choose their preferred family or private life, the author poses the questions he will later respond to in his article: Can this situation be accepted as it is? Is freedom the only recognized factor affecting the right to determine family life? Can family life be considered as indifferent to the common good and the well being of people? Should the State remain completely neutral in the face of the diversity of forms of family life? Beginning from these questions, the author seeks to develop his reflection on multiculturalism or the coexistence of different cultures, studying under what conditions it is legitimate to have diverse family cultures existing side-by-side in the heart of the same society, and whether all forms of family life can be considered as having the same value.

## **Derecho**

Federico R. Aznar Gil, 'La familia en el Código de Derecho Canónico', *Familia* 4 (1992) pp. 35-49.

In this article the author expounds the principal canonical norms on the family. The Code of Canon Law has no systematic section entitled "family law": it contains abundant norms that, dispersed

throughout the Code, regulate different aspects of the family, fundamentally the interpersonal relationships that exist there. These norms concentrate on the most specifically Christian aspects of the family and do not regard the so-called “civil effects” which need to be developed and applied by particular legislation in order to constitute a more organic and complete ecclesial family law and so in this way to become operative.

Luis Portero Sánchez, ‘La familia en el nuevo Código penal español’, *Familia* 13 (1996) pp. 67-95.

On November 23<sup>rd</sup> 1995, the new Penal Code, commonly known as “code of democracy”, was promulgated in Spain; it substituted the old text of 1948, which has undergone numerous modifications due to the changing times along with socio-political events. The object of this paper is to highlight those texts in the Code which make reference to the family and to study to what extent the family can be the object of penal protection; also the duties which are contained in the Code and which affect the family are studied.

## **Derechos Humanos**

Ángel Galindo García, ‘Desde los derechos humanos en la familia a los derechos humanos de la familia’, *Familia* 18 (1999) pp. 43-64.

The object of this contribution is to see how human rights appear in the family, that is the human rights of the family members, in order to be able to see whether the family, as an institution, has rights. Following a logical order, starting from the ethical component of human rights, the author presents the position that the family and its rights occupy in the various declarations on human rights, and expounds some of their basic rights, so as to be able to reflect upon the challenges to the modern family. The article goes beyond the attempt to give a response to the question of the family as a subject of rights in that, in the strictest sense, the human person is the only subject entitled to rights. The author concludes that the authentic rights belong to the human person and to the members who go to make up the family, but their subjectivity demands and lays the foundation for specific rights of its own for the family.

Antonio Martínez Blanco, ‘Derechos humanos y familia’, *Familia* 19 (1999) pp. 93-104.

This theme’s importance comes from the radical nature of marriage as the exclusive and mutual giving of the person of one spouse to the other in a climate of intimacy and privacy which is

liable to injure some rights, not least from the stated fact of the relationship between the overcoming of the difficulties and trials of many Christian couples on one hand, and the correct application of Human Rights within the Church, on the other. Our aim is to offer a reflection of these questions.

## **Divorcio y Separación**

Franca Tonini Zaccarini, 'Separados, pero padres', *Familia* 5 (1992) pp. 71-96.

The Centre for Family Counselling is presented in detail, in the first part of this article as a service that responds to the new needs that couples and families have in our society. Special attention is given to the essential characteristics of the C.F.C. and to its functions, as much to its orientative and therapeutic functions as to its educative-preventative, investigative and formative functions. The "family orientator" and the use of C.F.C. specialists at different stages of the separation process are examined in the second part of this article, on the basis of the European Council's orientation. At the pre-separation stage, reference is made to the educative-preventive task and to the prior fact of affinity. At the separation stage, the function of the "family orientator" as a divorce intermediary is deepened: to orientate the couple to their separation as partners but not as parents to their children. At the post-separation stage, the actual situation of the one-parent family is analysed, taking into account their demands and needs. The C.F.C. is considered as a privileged service to face up to this new situation, as it takes into account "the rights of children of divorce".

Gemma Pons Salvador, 'El establecimiento de las pautas de visita del padre no custodio en el proceso de separación familiar', *Familia* 14 (1997) pp. 53-67.

Among the many factors, which influence the process of adaptation of children to the separation of their parents, are the visits of the parent who does not have custody rights. This factor directly affects the continuity of the relationship between the parent without custody and the child. In order to be able to address this issue, various things have to be considered, particularly the age of the child, but other factors have to be borne in mind too, such as the need not to show any sign of conflict between parents in front of the children during the visiting times; avoiding using the children as a means of transmitting criticisms against the former partner, and finally, establishing a timetable which allows the

child to have a say in arranging the visit. The purpose of this article is to provide guidance for those professionals who work with families, so that they can better support those families caught up in the process of separation.

Beatriz Morgado, 'El divorcio desde una mirada de los niños. Una revisión teórica', *Familia* 26 (2003) pp. 49-62.

Although divorce is becoming more frequent in our society, there are not enough studies concerning children's understanding the process of divorce. The main aim of this work is to analyse children's understanding the process of divorce at different stages of development. Different studies have found that understanding becomes more abstract and complex as children get older.

## Emigración

José A. Itzigsohn - Sara Minuchin Itzigsohn, 'La familia y los procesos de cambio: la emigración', *Familia* 7 (1993) pp. 65-70.

The authors, after proposing and explaining diverse types of families, insist on the importance of the family fulfilling the functions or roles assigned to it, within the culture that it belongs to. When this does not happen, its members become subjects who lack a full status. The cultural change which is produced by emigration (like the Ethiopian families that emigrated to Israel) is a cause of dysfunction in familial culture, which bring with it changes in the life cycle, the repercussions of which are very notable in their children.

## Ética

Ángel Galindo, 'Salario Social y familia a la luz de la ética', *Familia* 2 (1991) pp. 69-87.

Principles of social Ethics –common goods, justice, law, and solidarity– are used to justify the social salary that is assigned to disadvantaged families. This salary requires the creation of a subsidiary society, in which the civic share in social life encourages the uniting of liberty, equality, and fraternity.

V. Mestre Escrivá - E. Pérez Delgado - P. Samper García, 'Clima familiar y formación en valores', *Familia* 13 (1996) pp. 9-43.

The family is the nucleus where the subject lives out his or her first experiences, observes very important models by means of the affective bonds which unite them, is taught the rules of behaviour, begins to know the consequences of his or her conduct and competes with his or her equals. From the time the child begins to walk, the social aspects of their surroundings begin to acquire importance. This paper attempts to show the influence of family surroundings in the values which the child accepts in his or her own personal development, bearing in mind the variables which are to be found in the family structure, size of the family, along with the quality and quantity of the relationships between its members.

María Jesús Domínguez Pachón, 'Humanización del tejido social: Un reto a la familia desde el mundo de la vida', *Familia* 23 (2001) pp. 45-55.

The proposed study seeks to situate the socio-economic factors that centralise the activity of our society in the context of personal values. The transformation that affects social values requires grater consideration of the principles relative to the value of the person in relation to society. This requires the establishment of support systems for humanisation and the social support that make self and mutual help possible.

Hortensia López Lorca, 'Estrategias de transmisión del valor de responsabilidad en el ámbito familiar', *Familia* 31 (2005) pp. 73-97.

The family plays a central role in the transmission of values. As the result of a qualitative investigation with fathers and students of a private, state assisted college, we can describe the perceptions fathers and children have towards responsibility. We can analyse the most favourable conditions for its transmission (affection, dialogue, moral climate), the guidelines the fathers use (objectives, motivation, rules, order, personal character, service and others) and the assimilation of these values by the children. The conclusion of the investigation shows different ways of looking at the value of responsibility between fathers and children, and it concludes with a series of proposals aimed at contributing to a better way of passing on values and their acceptance by the children.

## Europa

Luis Portero Sánchez, 'Reflexiones en torno a la familia en la Europa del futuro', *Familia* 4 (1992) pp. 69-77.

The author, in a short exposition that opened the academic course 1991-1992 in the Higher School of Family Studies, shows the main characters of the contemporary European family in order to intuit its future. He specially talks about same causes and effects of the crisis the institution is passing through, as well as he looks at its near future and the most important problems it will have to face: family models, privacy, instability... Finally, the author gives his opinion about what a "healthy family" should be like.

## Fertilidad Humana

Ana Mercedes Rodríguez - Concepción García Villanova, 'Distintos aspectos en el estudio de la fertilidad humana con el método de la Ovulación Billings', *Familia* 2 (1991) pp. 37-67.

This paper looks at the subject of human fertility, stressing the importance of the Billings Ovulation Method. The method is described scientifically with a detailed description of female physiology, hormonal correlations, its applications to normal, stressful, post delivery and pre-menopause situations and as an aid in the diagnosis of female sterility. The article concludes by looking at the psychology of sexuality.

Juan José Puerto González, 'Familia, moral, Derechos Humanos y legislación sobre reproducción artificial', *Familia* 22 (2001) pp. 67-84.

Biology and medicine, in their search for technical solutions to the great human problem of infertility, come up against problems, which have less to do with technique than with human values such as the dignity and rights of the person, respect for his/her personal convictions and the protection of the family. Because of this, it is necessary to take account of all the ethical, religious-moral and juridical problems, which these new reproductive techniques imply. Consequently, in this article we state that is necessary to know and evaluate the moral positions of the principal religious confessions to see how they face up to the highly debated and sometimes obscure points raised by modern reproductive techniques, in order to compare how they are dealt with legally in current Spanish law.

## **Iniciación Cristiana**

Dionisio Borobio, 'Familia e iniciación cristiana', *Familia* 7 (1993) pp. 27-47.

One of the essential functions of the family is the initiation of their children to a personal, social and religious life by means of different processes available to it. But today, those who try to answer this question are presented with serious problems. Does the family of today have the ability to bring about a full, integral initiation for their children or is it only a partial one? What are the ways or possibilities in which an integral initiation can be achieved? What are the specific elements of and for an authentic Christian initiation?

## **Literatura**

José Antonio Solórzano Pérez, 'La familia, los libros y un cuento. Notas personales sobre la lectura en el ámbito familiar', *Familia* 4 (1992) pp. 51-67.

In this article some pedagogical contributions are proposed on "reading in the family circle". An attempt is made in this way to give a response to the preoccupation for reading and children's and young people's literature so common among educators. After describing the different types of "child readers" he comes to insist upon the distinction between "reading, thinking, living". Life is more than books. This life is also transmitted by anecdotes, stories, family histories, legends..., through which are passed on an experience and a sense which builds up the child's personality.

## **Matrimonio**

Federico Aznar Gil, 'Los directorios de pastoral prematrimonial de las diócesis españolas (1983-1992)', *Familia* 8 (1994) pp. 73-96.

Spanish dioceses are providing pre-marriage pastoral attention principally and almost exclusively by means of the "Pastoral Directories". Since 1976, when the diocese of Bilbao published the first, Spanish dioceses and ecclesiastical provinces have now published about 70 directories dealing with pastoral pre-marriage attention. The author analyses 24 documents of this type,

which have been published since 1983, the year in which the present Code of Canon Law, which permits the regulation of this question to particular (local) legislation, was published. The result is that, at least in theory, a structure is being created in Spanish dioceses that make the adequate development of pre-marriage pastoral attention possible.

Anton Rauscher, 'El matrimonio y las convivencias no matrimoniales. Cuestiones críticas desde una perspectiva ético-social', *Familia* 9 (1994) pp. 83-98.

In this article the author studies the phenomenon of people living together without being married; a phenomenon that has grown especially since the 60's and which has produced a profound change in how male female coexistence is viewed. The implications, both social and ethical, are of great importance. Not only do they suppose a shift in consciousness but they also imply a legal change and a diminution of the regard in which marriage is held.

Lourdes Ruano Espina, 'Reflexiones en torno a la problemática derivada de la regulación del matrimonio en España', *Familia* 12 (1995) pp. 11-27.

The current legal practice in Spain allows the possibility of contracting marriage with complete civil effectiveness before a judge, mayor or designated civil personage. At the same time, the possibility of contracting marriage as prescribed in four religious confessions: catholic, evangelical, Jewish and Islamic, is allowed by virtue of the Agreements reached between the Spanish State and each one of these confessions. The need to make compatible respect for the exercise of the constitutional right to religious freedom with the demand that a confessional marriage be registered in the civil Register in order to acquire full juridical effectiveness, poses a complex problem which is difficult and in some cases impossible to resolve.

Antonio Reyes Calvo, 'Matrimonio y familia: Una visión personalista', *Familia* 15 (1997) pp. 31-49.

The main points of this article are the following: 1) the basis of the article; 2) Outline of the theme; 3) anthropological contents of marriage-family; 3.1) the person as an essential reference point in marriage-family; 3.2) personal dimension of matrimonial consent; 4) contribution to the civilisation of love in truth; 5) conclusions.

M<sup>a</sup> Dolores Cebriá Gracia, 'La inscripción de los matrimonios religiosos no católicos en el Registro Civil', *Familia* 19 (1999) pp. 79-92.

Laws nos. 24, 25 and 26 of November 10<sup>th</sup> 1992 approved the Cooperation Agreements between the Spanish State and the Federation of Evangelical Religious Entities of Spain (mainline non-Catholic Christian churches), with the Federation of Jewish Communities of Spain and with the Islamic Communities of Spain, respectively, and in accord with art. 7.1 of the Organic Law of Religious Freedom. Among the matters dealt with by the Agreements is the recognition of civil effects of the marriages celebrated according to Protestant, Jewish or Islamic rites. In order to have the full recognition of its civil effects, every marriage has to be inserted in the Civil Register: this is the most conclusive and efficient legal proof. It seems clear that for the inscription of marriages celebrated according to Protestant or Jewish rites it is necessary to present a certificate of civil capacity of the contracting parties and certification of the celebration of the marriage. This is not so clear when dealing with Muslim marriages; this, and other problems raised, is the principle object of study of this article.

Dionisio Borobio, 'La Iglesia ante la situación actual del matrimonio y la familia', *Familia* 24 (2002) pp. 9-21.

This article has a two-fold objective: 1) to individualise the main concerns of the Church with respect to the family; 2) to consider the situation in Spain, and, by extension, the situation in Europe. It does not seek to study every aspect, but rather to highlight those aspects, which give cause for concern, following the guidance of the Spanish Episcopate in a recent Pastoral Instruction. Taking all this into account, we will distinguish the present concerns in three levels: 1) concerns that affect the Church's concept of marriage; 2) concerns that affect the Church's concept of the family; 3) concerns that affect the Church-society relationship.

José Román Flecha Andrés, 'Relaciones sexuales fuera del matrimonio', *Familia* 25 (2002) pp. 23-41.

This study poses the ethical question of pre-matrimonial and extra-marital relations, with special emphasis on the first. Firstly, the author tries to establish a differential typology based on the different situations presented under the same name, seeking to identify the anthropological differences. Secondly, he calls to mind the biblical doctrine concerning spouses, while recognising the differences between the situation at the time and that of the present. The study analyses and summarises recent Church doctrine and concludes by offering some basic guidelines for ethical reflection and a pastoral orientation of these topics.

Juan José Puerto González, 'Matrimonio y uniones de hecho ante el derecho musulmán, judío y las iglesias protestantes', *Familia* 26 (2003) pp. 63-93.

The recognition of the possibility of being married legally by the Church according to the Evangelical, Jewish and Moslem rites caused an enormous transformation to occur in the Spanish legal system. This paper analyses the compatibility of these marriage rites with the legal code of our country. To this end, a previous study will be made of the principal dogmas and sacred texts of these religious faiths, the regulation of marriage according to its various interpretations, as well as the different moral stances that exist with regard to issues such as polygamy and common-law or *more uxorio*. It will be made clear how these doctrines fit into Spanish marital law and how these three religions play an essential role in marriage with regard to the regulation of social conduct, but with many different interpretations and applications of their traditions and sacred texts.

Dionisio Borobio García, 'La preparación al matrimonio, contribución a la conyugalidad', *Familia* 31 (2005) pp. 101-120.

The study is centred on a special way of conducting marriage preparation, and on the conditions for making it possible, in order to promote and push forward a true and stable idea of conjugality. It studies, in the first place, the plurality of situations and experiences in which matrimony finds itself, that this demands an adequate and differentiated pastoral adaptation. It states that we have made significant progress in the Church with respect to marriage preparation, for example, the increase and acceptance of "prenuptial courses". However, it also raises questions concerning pastoral limitations, not only with respect to the availability and preparation of suitable laypeople to be responsible for it, but also with respect to the content and teaching methods employed, and above all with respect to the attitudes of the couples themselves. Therefore it proposes new methods of preparation: a "catechumenal process", a "cohabitation route", a weekend of "meeting the couples".

## Mediación Familiar

M<sup>a</sup> José Álvarez Álvarez - Inmaculada Baquero Gordo, 'La mediación familiar: alternativa a un conflicto. Perfil de las familias separadas, desde un Centro de Orientación Familiar', *Familia* 19 (1999) pp. 65-77.

Family breakdown is a problem that affects a significant part of our society. This research carried out in the Family Counselling Centre in León with the aim of knowing the situations of separated and divorced people who have sought help from the Centre reveals a grave reality: the high number of decrees of legal separation which remain unfulfilled. This is why a new type of intervention is being advocated in these situations: Family Mediation, as a means of reaching agreements which are appropriate for each case of breakdown and as a form of safeguarding the parental function, thus preventing the children "being forgotten".

Miguel Ángel Osma - Cristina Merino - Soraya Loza, 'La experiencia del Servicio de mediación Familiar de la Consejería de Justicia del Gobierno Vasco: funcionamiento, datos y reflexiones', *Familia* 24 (2002) pp. 43-62.

This study analyses the experience of the Family Mediation Service of the Consejería de Justicia of the Basque Government: operation, data and reflections. After detailing the nature of the family mediation service, with its aims, professionals who undertake mediation, and those to whom the service is directed, we analyse the intervention process in its different phases: information, identification, negotiation, final consensus and follow-up plan. The study concludes with an evaluation of the results, the characteristics of the users, the way they approach the service, and the results of the mediations. Among the conclusions and final reflections an important evaluation of the service is put forward.

Pascual Ortuño Muñoz, 'La mediación familiar en España', *Familia* 24 (2002) pp. 63-79.

This article studies the continuing process and the difficulties uncovered in seeking official recognition of family mediation and the family mediator in Spain. In this day and age, it is rare that alternative systems that resolve conflicts, like conciliation, private arbitration or mediation, open a way towards the future and yet, until today, the initiatives to promote a law to introduce mediation have not only not received full legal recognition, but are called into question from various fields and perspectives. The lack of confidence in what is new, and the untamed defence of

trade union privileges, have provoked an indifference of legislative power, if not a rejection by sectors of the legal profession, that looks suspiciously on alternative methods to resolve controversies, opposed to classical judicial methods.

Fadhila Mamar, 'Servicio de Mediación Social Intercultural (SEMSI)', *Familia* 24 (2002) pp. 81-88.

This study centres on presenting the nature of this initiative, its origin and development (section 1), defining the role of the intercultural social mediator of the Intercultural Family Mediation Service and its principal characteristics (section 2), and in enumerating the spheres of action and the principal tasks conducted by this intercultural team (section 3).

Fermín Romero Navarro, 'La agencia del cambio en la separación matrimonial. El papel del mediador familiar', *Familia* 25 (2002) pp. 75-90.

Separation and divorce are perceived by some as a desirable situation and by others as a painful, unexpected, undesired, disconcerting, perturbing change that alters plans and life objectives. How can a separation or divorce, mutually painful and traumatic for the couple and the children, be transformed into a non-destructive change? How can this situation of change be managed? What role does the family mediator play? These are the questions that I seek to develop within this theme by use of the following points: with respect to the concepts of change, security, stability and equilibrium; separation and divorce as an opportunity for a non-destructive change; characteristics of conjugal separation as change; how to direct change in separation; family mediation and the agency of change for the couple; the role of the mediator. The author reaches an important conclusion: family mediation is not a therapy in the strict sense of the term, however this does not mean that it is not therapeutic. The therapeutic and healing effect directed towards how best to face the future of parental relations will be greater if the family mediator controls the motor of change well. This motor underlies the entire family mediation process and returns the control of their own change to the parties involved.

Margarita García Tomé, 'La Mediación Familiar y su práctica profesional', *Familia* 25 (2002) pp. 91-107.

This study deals with family mediation and professional practice, looking at the methodology and the principles that sustain it in order to later discuss practical aspects and explain the experience of work. The article makes a special reference to the first law of family mediation that has been in force in Spain, and despite the

fact that its regulation has only been at an autonomous level, it will possibly mark a before and after in our professional work. The study seeks to present family mediation not only as a methodology and a management technique for conflicts, but also as a new way to understand family relations.

Susana Navas Navarro, 'La mediación familiar en el derecho autonómico', *Familia* 28 (2004) pp. 25-45.

This article analyses the four regional Acts on Family Mediation that are applied in Spain from a legal perspective. Using the comparative method these Acts are related to the Recommendation n. R (98) 1 adopted by the Committee of Ministers of the European Council on January 21<sup>st</sup> 1998, on Family Mediation. After developing the principles, the categories and the field of application of family mediation within the different regional legislations, the contract of family mediation as such, which is considered a contract of services' supply, is presented in detail. Finally, the relation between separation or divorce and family mediation proceedings is described. The Civil Procedure Act does not refer directly to the last question. However, it offers a sufficient legal framework in order to find adequate solutions for case law.

Dionisio Borobio García, 'La dimensión religiosa y su influencia en la mediación en los casos de separación y divorcio', *Familia* 29 (2004) pp. 37-56.

Our objective is to analyse in what measure the religious dimension influences the attitude, behaviour, and means that people adopt when they find themselves in a situation of divorce and separation, and more concretely when they attend family mediation. The objective is largely novel, given that studies do not exist on the subject, and the means and data available are very limited, and some results can be deduced only in an indirect manner, based on partial data and the testimony of judges and family mediators. The clearest conclusion is that, only to the extent in which the people involved are true believers, a religious uneasiness is manifest, a behaviour that is more patient and open to a possible rupture "without trauma or vengeance", and even a possible reconciliation.

## Medios de Comunicación Social

Flor de Lis Agudo Santamaría, 'Familia, televisión y educación', *Familia* 15 (1997) pp. 69-84.

This paper is a theoretical reflection and practical-normative approximation to the theme of television and the family today in the face of visual literacy and the use of the media of communication, especially television, the great protagonist of today's family. By means of an analysis of TV, its effects on people, its place in society, culture and the family, the article shows that a change of some interventionist strategies is needed, avoiding negativisms and underlining the decisive importance of the family in the correct use of the medium of TV.

F.R. García Hernández, 'El papel de la televisión en el desarrollo del niño desde una perspectiva construccionista: ¿hacia un adulto vídeo-niño?', *Familia* 21 (2000) pp. 69-86.

In this report the main Spanish studies realized about the relationship between Child & Television are commented on. All these studies are categorized in three perspectives: (1) Television isn't neutral: it has an important influence about cognitive development, and children are passive apprentices; (2) Children create their own cognitive representations and television only presents impartial messages; (3) There are mediators –like school, family, etc.– among television and children: these mediators must be the object of analysis. It also presents comments about the model the "Visual Person" (Homo Videns) exposed by Giovanni Sartori (1998), with a constructionist and post-modern perspective. So, the object of this paper is to show how relationship between Child & Television must be accompanied by the consideration of the real man as a person with an iconic form of processing the information.

José Ignacio Aguaded Gómez, 'El rol de la familia y los "iguales" en la educación para la televisión', *Familia* 29 (2004) pp. 77-94.

In the society at the turn of the millennium, the television has turned into one of the most essential aspects of the way of life of any citizen in the world. Its messages and contents are an important reference in people's behaviour guidelines. The family has a part in this reality and is more and more conditioned by the material coming from the different "screens". In this paper, the role of the family is analysed and the part that young people must play in a necessary education in watching television.

María Rosa Pinto Lobo, 'Los medios de comunicación social en nuestras vidas. Responsabilidad, televisión y familia', *Familia* 30 (2005) pp. 5-20.

How are these media present in our lives? It is necessary to pay attention to those who have been and actually are socializing and modelling agents. We must study what the influence of these social communication media is in our lives. We will theoretically approximate ourselves to this phenomenon as our object of study, find protagonists who claim responsibility, and the use families give to communication media. I will limit myself to this aspect to be able to focus and better develop this field of analysis of the effects.

Fernando Martínez Vallvey - María Jesús Arruti Lebrero, 'Las revistas, un medio para todos', *Familia* 30 (2005) pp. 21-42.

In the present article, the authors have decided to review one of the least studied fields of communication, one which journalistic research as well as population research have all but ignored: magazines. Compared to the hegemony of television, of the success of the radio, despite the importance of politics on newspapers, and the confusion caused by web pages... magazines are barely analysed. Nonetheless, their presence in the familial area is undeniable. To understand how, the family is discussed and the types of magazines linked with the family, it is necessary to explain how magazines in Spain are and the audience they have. Furthermore, we expose the possible ties of magazines with the family, such as an integrative element as well as a formative one.

Miguel Ángel Huerta Floriano, 'La visión de la familia en el cine español (1994-1999). Análisis filmico', *Familia* 30 (2005) pp. 55-71.

Besides being an art and an industry, films are also a mass media that reflect and project some of our current social values. From this perspective, any analysis of a film, along with its formal and narrative elements, allows us to explore the content of its cinematographic discourse while considering the communicative dimension of the media. Consequently, as an institution, the family can be a subject whose exploration can bring us interesting findings regarding the way it is treated by cinematographic fictions in a particular time-space context. For its historical interest and temporal proximity, the present work proposes a review through the ways in which the institution has appeared in Spanish cinema from 1994 to 1999. In the same way, the descriptions of different visions are catalogued according to the useful criteria of cinematographic genres.

## **Metodología**

José M<sup>a</sup> Fuentes Blanco - Juan A. Castro Posada, 'Estado actual de la investigación sobre la familia', *Familia* 23 (2001) pp. 57-72.

This study seeks to express in concrete terms the issues involved in such an investigation in general, and the difficulties involved in the investigation of Family Science in particular. A bibliographical review has just been completed, in Spanish, which describes the most important recent publications related to the study of the family.

## **Mujer**

Franca Tonini Zaccarini, 'La mujer en la familia y en la sociedad, en el umbral del año 2000', *Familia* 12 (1995) pp. 29-57.

This article seeks to analyse the demographic, economic and cultural changes that have influenced the family. It deals particularly with the evolution that the family has undergone because of women working outside the home and its compatibility with the traditional maternal role, also the new role which corresponds to men. The author attempts to show how the family is formed when the maternal and paternal roles are integrated and how this type of family is in urgent need of an adequate politics that favours the family. The second part of the article demonstrates what the "feminine aspect" brings not only to the family but also to other areas of society, especially in the fields of culture, economics and politics. The article then shows how the female role united with that of the male in a balanced and harmonious way can contribute to the construction of a more humane world, especially when the role of the woman as peacemaker is recognised.

## **Orientación Familiar**

Luis Portero Sánchez, 'La orientación familiar, una cuestión social', *Familia* 1 (1990) pp. 7-26.

The article sets out to study the family from a sociological and anthropological perspective, analysing its present situation, especially in Spain, as well as the values in play, along with the most adequate means to help the family achieve fulfilment. The

comparison between the family yesterday and today: culturally and legislatively, is the best framework for understanding the study we present.

María Aranzazu Gómara Martín - José Román Flecha Andrés - Franca Tonini Zaccarini - José Luis Álvarez Castillo, 'Perfil del cliente de un centro de orientación y terapia familiar', *Familia* 7 (1993) pp. 7-25.

A sample of 136 cases with personal, marital, and family problems is studied here through their classification in 16 variables. We discover a certain profile, made up of typical characteristics of the subject who seeks professional help at the Centre of Family Counseling (Pontifical University of Salamanca). And lastly, this profile is contrasted with that of Baquero and Álvarez (1992).

Franca Tonini Zaccarini - Sonia María Solís Rodríguez - Inmaculada Baquero Gordo, 'El centro de orientación familiar de la diócesis de León: Diez años al servicio de la familia', *Familia* 9 (1994) pp. 55-81.

This is a study of the characteristics of 11626 families which have sought the services of the C.O.F. of León in a ten-year period (1983-1992). In it one can observe that the greatest demand on this Centre comes from families which are in the extension stage of their family life cycle, that is to say, with children of school and adolescent age; it is mainly the wife who first makes contact with the Centre, although the husband gets involved in the treatment at a later stage. Problems between the couple or in the family that become conjugal conflicts and relations between parents and children and requests for separation make up the greater part of consultations. In the treatment of these situations, the work done in the areas of family, psychological and juridical counselling stands out.

Flor de Lis Agudo Santamaría, 'La orientación familiar en el contexto escolar: Inserción de la orientación familiar en un centro educativo de Enseñanza Secundaria', *Familia* 14 (1997) pp. 69-94.

This article is an expression of a pressing need and a systematic-relational response, within the confines of the slogan "rethink orientation". It turns its attention to the inadequacies of orientative practice in the school, still considered according to the medical-lineal model. The project for the insertion of family orientation within the educational context has been drawn up bearing in mind the complexity of family school problems and the need to offer students an integral education. Configured by innovative praxis, it is an attempt to provide family orientation with its own specific area in the school context, given the fact that it con-

tributes to the harmonious development of the students and their families, with attention to diversity, to the bettering of academic achievement and the quality of teaching.

Franca Tonini, 'Las relaciones conyugales y parentales en la familia actual (Un estudio empírico desde el Centro de Orientación Familiar de la Universidad Pontificia de Salamanca)', *Familia* 18 (1999) pp. 65-80.

The study begins with an empirical investigation of the evolution and change in the advice, orientation and therapy given to families served by the Centre of Orientation and Family Therapy of the Pontifical University of Salamanca. The demands of evolution and change reflect the fundamental family transformations in married life (separation, divorce), which have repercussions in new forms of parenting (single-parent families, reconstructed families). The results obtained from the investigation reflect the situation of socio-familial change which, on the one hand invites an even more specialised, interdisciplinary and sectoral professional intervention; and on the other begs, in a broad sense and at distinct levels, the elaboration and proposition of cultural and educational socio-political contributions and measures that support and empower married life and parenthood.

Franca Tonini, 'Relación sobre la actividad del Centro de Orientación y Terapia Familiar de la Universidad Pontificia de Salamanca (octubre 1998 a junio 1999)', *Familia* 20 (2000) pp. 73-82.

In this report the activities carried out in the Centre of Orientation and Family Therapy at the Pontifical University of Salamanca from October 1998 until June 1999 are explained. From the assessment work and the orientation and family therapy carried out with families, the variables related with the typology of families, the reason for consulting and the treatment realised are being analysed. Among the activities carried out by the Centre, the technical and organisational assessment that is being offered for the foundation of Centres of family orientation in the national context is highlighted as important.

Franca Tonini, 'Orientación familiar: la mujer ante una maternidad inesperada', *Familia* 28 (2004) pp. 47-72.

The present work is based on the Ecclesiastical Magisterium on the life, "splendid gift of God and men's sacred and inviolable right". In the first part we analyse the psychological process of women in front of "an unexpected motherhood" and the methodology of intervention from the Family Orientation on this specific demand. We make a special stand on the first consultation,

which turns out to be crucial to the “help relation” and the intervention on the crisis. The principles and attitudes of the professional relationship are pointed out, over all on the unconditional acceptance of the person, on the attitude free from judgement. We present the methodology of the individual, familiar and network search, which may turn to be appropriate.

Fermín Romero Navarro, ‘Los Centros de Orientación Familiar: un observatorio de la problemática familiar y un lugar para la mediación familiar. La experiencia en Canarias’, *Familia* 29 (2004) pp. 57-76.

The family problems presented in the Centres of Family Orientation (CFO), by consulting marriages, couples, and families is a faithful reflection of where they come from, and may be qualified as multiform, intricate, and overall, complex, not exempt in its members and in the society of impacts and emotional, affective, socio behavioural, legal, and economic after-effects. It would be a nearsighted approach if only a statistical account of the events was presented, which is essential for a posterior analysis, or if only an ethical judgement were made, dispensing of contrasted judgements of reality. New social scenarios exist that have to do with new familial realities, and that are caused by internal forces in society, some with an ideological-cultural nature, others with an economic, technical, and working nature, others still with an environmental nature. Family mediation, considered to be an extra-judicial alternative for resolution of conflicts in crisis and processes of matrimonial separation, has a natural position in the CFO, utilized as a resource that permits the maintenance of co-parenting and therefore the protection of minors. The present article aims to study some functions or virtues performed by the CFO under three interrelated aspects: the new scenarios for locating and interpreting familial problems, the consideration of CFO as a social observatory as an instrument to be used for the analysis of changes and problems that affect couples, marriages, and consulting families of the same centres, and thirdly, the consideration of the centres as an ideal place for the practice and development of family mediation: the experience in the Canary Islands.

## Pastoral

Dionisio Borobio, 'La Iglesia ante las nuevas situaciones familiares', *Familia* 19 (1999) pp. 11-40.

Our aim is to examine the content, the posture and the quality of the Church's response towards the most common family situations within a social and ecclesiastical context. The study is conducted in relation to those people who, having been baptised, confess to being believers and members of the Church, and who accept the meaning, the orientation, and the ecclesiastical norms of marriage and family life. The first part examines the possible position and action the Church can take concerning family life in our western society. The second part gives a brief description of each of the family situations studied, followed by an explanation of the Church's present and potential postures and responses, especially highlighting the pastoral perspective.

## Paternidad y Maternidad

José Román Flecha Andrés, 'Maternidad sin riesgo. Ambigüedades éticas de la iniciativa', *Familia* 23 (2001) pp. 9-24.

The "Safe Motherhood Initiative" came about in the final decade of the 20th Century. It consists of a global effort to reduce both maternal and infantile mortality and illness, especially in developing countries. The "Safe Motherhood Initiative" was launched at the International Conference of Nairobi (1987), which sought to improve maternal health and reduce maternal mortality by half by the year 2000. This study by Professor J.R. Flecha highlights some of the counsels the Initiative has received from the Catholic Church, and analyses some of the more conflictive aspects of the programme from an ethical point of view.

M<sup>a</sup> Victoria Hidalgo - Susana Menéndez, 'La familia ante la llegada de los hijos', *Familia* 24 (2002) pp. 23-42.

Despite the progressive decline in birth rate, becoming a mother or father continues to be an experience, which confronts most adults at some moment of their life. Developmental psychology has maintained for some time that this normative experience is one of the most significant and impacting experiences in adulthood, both from the individual and from the family perspective. In this article we describe the most significant conclusions arising

from studies on this topic, and we summarise the data of the investigation that we have conducted.

Luz María Fernández Mateos - Antonio Sánchez Cabaco, 'Procesamiento del estrés en las gestantes: implicaciones para la salud de la mujer y del niño intrauterino', *Familia* 28 (2004) pp. 9-24.

The article reviews concepts of health and their implications in the gestation process. The processing of the information in a characteristic stress situation is analysed and several issues concerning the primary and secondary valuation and coping strategies (active, passive and avoidance) of the pregnant woman are discussed. Some implications for the implementation of prevention strategies are proposed.

Carles Pérez Testor, 'La función del padre en el siglo XXI', *Familia* 31 (2005) pp. 7-18.

The model of the family has changed and therefore the functions that the father exercises are not the same as they were 50 years ago. However, in spite of these changes, the father figure continues to be a fundamental factor in a healthy structuring of the mental well being of children. In this article I shall attempt to explain these new roles and the distinct life-models of paternity, which can exist at this point in time, as well as the way the situation of an absent father affects the children. We are fully aware in the 21<sup>st</sup> Century that some common characteristics exist, and these introspective emotional factors play a role in shaping the growth of the children.

Aquilino Polaino Lorente, 'La importancia de la figura del padre', *Familia* 31 (2005) pp. 19-34.

In this collaboration, the author wishes to show the relevance of the father figure in the context of the education of children in the family setting. The exclusion or the absence of the father in this context can lead to pathological consequences in the emotional development of his sons and daughters, especially in the sphere of evaluating personal identity. Such absenteeism could compromise some of the Children's Rights, the effects of which could be irreparable in some cases.

Alberto Espina Eizaguirre, 'La figura del padre en los trastornos de la conducta alimentaria', *Familia* 31 (2005) pp. 35-48.

Eating disorders have multifaceted origins, in that social (the fashion for slimness connected with success), familial (the difficulty of attaining independence, changes in methods of commu-

nication or family history of emotional instability), psychological aspects (low self-esteem or personality problems leading to emotional instability), and biological changes linked with inadequate nutritional regulation (malnutrition and obsessive dietary behaviour) interact to produce and maintain them. Among the factors playing a role in the occurrence of eating disorders, we can analyse the styles of upbringing and the figure of the father as a further element that accelerates the separation of the mother-daughter relationship, allowing the development of this last factor as an independent subject.

Luz María Fernández Mateos - Antonio Sánchez Cabaco, 'Embarazo: influencia de factores personales', *Familia* 31 (2005) pp. 51-71.

This article reviews several questions related with the gestation process, with special attention to the influence of personal factors. Besides reviewing stress concepts, we analyse the internal and external stress factors (physical and psychological). Finally, conclusions discuss positive and negative effects of personal strategies over adaptation to the pregnancy.

## **Pedagogía**

María Jesús García Arroyo, 'Pedagogía intrafamiliar: sus coordenadas educativas ante la realidad del nuevo hijo', *Familia* 1 (1990) pp. 27-48.

The universal goal of family-society education grows from its nucleus by way of the interactional play of its subsystems to the individuation and socialization of each new child. From the birth of each one, the interfamiliar educational activity is conditioned by a multiplex spread of factors and their variables. The differences in each child and the ideas and context that the parents have of the evolutive educational process are the psychological framework for reflecting upon the differential subjective behaviour and attitudes of the parental figures in the birth and first cycle of family educational life.

Ángel Galindo García, 'Educación de los hijos en un contexto de crisis de valores', *Familia* 5 (1992) pp. 51-70.

The author starts off underlining the important role of the education of children, recognising that the subject can be approached from different perspectives: psychology, behavioural science, teaching, theology... He studies it from the ethical moral point of

view, bearing in mind the current “value-crisis”. After studying what “values” consist of, with their divisions and characteristics, he goes on to consider the family, the parents, as the first educators in these values, particularly in a society where this does not happen, subject as it is to crisis and rapid change. The conclusion he reaches is that the education of children is utterly necessary, because today not only is there a crisis of values, but there is also a crisis of valuations. The latter are made from human faculties whereas values have an “in se” which has a shared nature with man’s aspirations.

Pedro Fernández Falagán, ‘Los padres, los profesores y la actitud hacia la lectura’, *Familia* 8 (1994) pp. 7-35; 9 (1994) pp. 21-54.

This article studies some questions about the promotion of a positive attitude to reading from children and adolescents in the context of their family and school. It presents the most common reading interests for each group, proposes ways of broadening them and suggests materials and activities which can contribute in an effective way to the development of a fondness for a habit of reading.

E. Pérez Delgado - V. Mestre Escriba, ‘Estilos educativos paternos: su influjo en el desarrollo personal y moral de los hijos’, *Familia* 10 (1995) pp. 29-74.

This paper studies the relationship that exists between educational styles in the family and the personal development of children, with special regard not only to self-conception/self-esteem, but also to moral development. It offers an overview of the actual problematic facing psychology today and also an overview of a set of empirical results obtained from the Spanish population. In reference to the moral development of children, with particular emphasis on parental educational styles, the paper presents a series of important empirical facts obtained from samples carried out in North America, which demonstrates an important change for the psychology of moral development.

Elena Sánchez García, ‘Perspectivas en la educación familiar’, *Familia* 10 (1995) pp. 75-85.

The point of departure of the article is an analysis of family education, describing in detail some habitual topics, which according to the author should be removed from such an analysis of the family. The article raises the importance of early educational action in all aspects of infancy and the use of one of the great educational methods in the dialogue. Finally, the author offers an

analysis of the relationship that exists between family education and quality of life.

Celia Merino Rodríguez, 'Proyecto Capitulaciones 92', *Familia* 14 (1997) 35-52.

This article deals with the "Agreement Project", a project whose objective is to offer psychopedagogical assistance to families with very young children, by means of simultaneous attention towards parents and children in order to achieve an integral formation of their children. The origins of this project lie in the agreement between the Town Council of Santa Fe (Granada) and the Bernard Van Leer Foundation (The Hague, Holland). A Local Centre for Family Matters was established whose aim was to bring the project to a satisfactory end. This article explains the project that was carried out by the Town Council of Santa Fe, and which was later extended to other areas such as Artafe, Cijuela, Chauchina and Chimeneas.

Cosme Puerto, 'La familia, escuela de educación sexual', *Familia* 15 (1997) pp. 51-67.

Among the many problems facing the family today is that of the introduction of sex education as yet another component part of the education of children. It is a problem that holds particular importance given the complexity of the issue and the lack of past formation. Moreover, our society has understood sex education as a right all individuals have and one which parents should endeavour to carry out in order to allow a healthy and evolving approach to sex education.

José Luis Álvarez Castillo, 'Predicción y comprensión de la implicación parental en la vida escolar', *Familia* 18 (1999) pp. 9-24.

Historically the relationship between families and schools has been difficult, and nowadays both agencies have still not been able to agree on their educational beliefs, goals and values. In this paper we show some current evidence about this fact, and from different approaches we review some studies that help us to predict the parental involvement in school life, to understand some problems that a co-operative culture faces, and to experiment with strategies that make the teamwork easier for parents and teachers. We think of the negotiation between the traditional educational agencies as an unavoidable process to foster children's development.

Cosme Puerto Pascual, 'La familia ante la educación sexual en la escuela', *Familia* 22 (2001) pp. 27-48.

The author begins by recalling two of the Sexual Rights of the Declaration of Valencia of the 13th World Congress on Sexology of 1997: "The right to a sex education from birth and all throughout life. All social institutions should intervene in this right"; "The right to detailed, objective, truthful information about human sexuality that allows one to make decisions with respect to ones personal life". Sex education today, in the majority of academic contexts, operates along very reductive channels. Until now, the texts on this theme, except for some noted exceptions, offer us partial and confused concepts and, most importantly, are not in concordance with what should be transmitted and the reason for which they were first created.

### **Política Familiar**

Luis Portero Sánchez, 'Familia y política familiar', *Familia* 11 (1995) pp. 25-53.

The author, a professor of Civil Law at the University of Salamanca, has on various occasions studied "Family Politics". This present article consists of the author's speech at the inaugural act of the International Year of the Family, which took place in Castilla-León, in February of 1994. After a short exposition of the great cultural changes which have taken place during the second half of the twentieth century and their repercussions in the life of the family, the article offers a series of reflections on the basis, the major principles and the primary problems which arise from family politics today, at a European level, and more concretely in Spain.

### **Próximo y Medio Oriente**

Efrem Yildiz, 'La familia en Oriente: cristiana y musulmana', *Familia* 17 (1998) pp. 39-49.

The author deals with the main aspects of the oriental family, comparing the affinities and differences that exist between both principal family groups of the Near East: The Christian and the Moslem. The two cultures give a typically patriarchal image of family. We try to reflect on the importance of historical and cultu-

ral knowledge of the oriental world, in which religion plays a fundamental part in all levels. Without this reflection an occidental will never be able to understand the relation of the couple and of the family that exist in these civilisations.

## **Psicología**

Antonio Sánchez Cabaco - Izaskun Capataz Colás - Luz María Fernández Mateos - Sonia González Díez - Silvia Fernández Rivas, 'Variables familiares predictoras de vulnerabilidad a trastornos alimenticios', *Familia* 26 (2003) pp. 31-48.

The high rate of the prevalence of morbidity in eating disorders (ED) has resulted in an enormously wide field of investigation in the last decade. Four basic pillars have been indicated on which nourishment disorders are based: familial, personal, sociocultural and biological or genetic. The article revises and impacts on the first, underlining that the influence is as much caused by early variables as on other features or dimensions that are reinforced in the bosom of the family (alexithymia). Finally, other variables of the familial context are indicated in nuclei that have a patient with an eating disorder, as well as possibilities for prevention.

Silvia Fernández Rivas - Antonio Sánchez Cabaco - Antonio Crespo, 'Alexitimia: aproximaciones teóricas e influencias familiares y socioculturales', *Familia* 27 (2003) pp. 11-27.

Present work reviews the development of alexithymia from several approaches: neuropsychological, genetic and psychological. Special attention is given to the cognitive model because of vast research generated from it. Moreover, the article discusses familial and socio-cultural dimensions that could influence the development of the emotional disorder. Family environment, in particular styles of education (authoritarian vs. permissive), possibly influence the development of alexithymic symptoms; in addition, socio-cultural dimensions such as collectivism-individualism, manliness-femininity, distance from power, and uncertainty should also be taken into account in explaining how this alteration could arise.

José Antonio Espina Barrio - Asunción Velasco Argüello, 'Evaluación de psicoterapia de duelo en un centro de salud mental', *Familia* 27 (2003) pp. 71-82.

52 patients are evaluated after more than 6 months of Brief Psychotherapy of Bereavement and Psychopharmacological Treatment. The programme, developed by the author, has three steps for coping with suffering and recovering from loss. Reminiscences are activated and, sometimes, Psychodrama improves the result. Less than 5 sessions are needed to obtain a satisfactory outcome. The addition of more sessions is ineffective. The results are better for people several months after psychotherapy and in the longer term.

## Religión

J. Espina Barrio, 'Psicoterapia y Religión', *Familia* 12 (1995) pp. 79-87.

The author studies the connection between religion and psychotherapy. He refers fundamentally to Judaism, and in particular to Hassidism, which is considered to be the most notable religious influence in the work of Jacob Levy Moreno, founder of group psychotherapy, sociometry and psychodrama. The characteristics of leader or ziddik are described along with the notion of group encounter, the importance of interaction in the ordering of prayer, the joy of living and the enjoyment of life, where music, food and the body are all integrated elements. Finally, it is hassidic pantheism that makes Moreno's declaration, "I am God" comprehensible, and as a result distancing it from the messianic interpretations which have been found in the work of this author up until now. The article concludes with an allusion to integrating religions, especially Manicheism along with the doctrine of the Shijs, and also to the deliberate misunderstanding of their essential meaning, which reduces them to dichotomies between good and evil, highlighting in a particular way the latter.

Dionisio Borobio, 'La familia, sus valores y sus retos', *Familia* 17 (1998) pp. 9-20.

We often speak of "the family in crisis". Among the fundamental reasons given are the profound "changes" to which the "family in a changing world" is seen to be subjected, changes which put the family in an "at-risk situation", that is one of instability and uncertainty which leaves it more vulnerable to different influences and which make the fulfilment of its mission more difficult. This article analyses the values and contra values of the contemporary

family; it highlights what the Christian vision brings to family values; it indicates the most important values which the family itself has to transmit today; it suggest the most urgent contributions which the Church can bring to this important family task.

## **Sexualidad**

José Luis Parada Navas, 'Una aproximación a la vida sexual del discapacitado físico', *Familia* 27 (2003) pp. 29-51.

The high prevalence of the physically handicapped in the margins of the workplace presents an empiric investigation about some sexual attitudes and the conduct of this group in the southeast of Spain. One of the important features in their sex life is that these people have the right to live and show their sexuality with absolute freedom and normality, insofar as their possibilities and potentialities permit them to do it. The physically handicapped have some rights which society must recognize urgently, as well as facilitating its adequate fulfilment, according to the people's essential civil rights. The methodology that has been used has consisted of a questionnaire with open and closed questions and its result has been very significant.

## **Teología**

Ángel Galindo García, 'La familia, realidad social y acontecimiento salvífico', *Familia* 29 (2004) pp. 5-35.

The author of the present article offers the following argument: "Although it is true that there are many writings from the Catholic perspective on marriage and its theology, the same cannot be said about the family". In order to respond to this difficulty, he collates anthropological, theological and ethical information that helps him to develop an approach to a theology of the family, without forgetting about the theology of marriage. This is hardly an easy task given the lack of studies on this area, although the author does make use of a broad range of sources: teaching of the Magisterium, Sacred Scripture, the pastoral practice of the Church and a good anthropological basis. Thus, after dealing briefly with the social and human reality of the family, he offers a study of the anthropological dimension from the world of values using ten basic propositions. These conclude with the propositions for a theology of the family where the family is understood

as the salvific event in as much as it is “the One, Holy, Apostolic and domestic Church”, in relation to the Eucharist, in relation to marriage and with the other sacraments, as a celebration of life within the family home.

## Terapia Familiar

María Ángeles Jiménez Tallón, ‘El grupo familiar como sistema relacional’, *Familia 2* (1991) pp. 7-14.

The article presents the functioning of the family group as a relational system, using the ideas derived from General Systems Theory. It stresses the importance, in family therapy, of analysing the characteristics of the interaction between family members, since this interaction can either inhibit or stimulate the functioning of individuals and of the family as a whole.

Inmaculada Baquero Gordo - José Luis Álvarez Castillo, ‘Atributos de la pareja en conflicto’, *Familia 2* (1991) pp. 15-36.

A sample of 100 couples with marital problems is studied here through a classification with 23 variables. We arrived at a profile consisting of features that are typical of the standard married couple characterized by conflict, and seeking professional help. Another interesting result is the relationship between the reason for stopping the treatment and how many members of the couple (one or both of them) attended the treatment meetings. We found that solutions to conflicts are more frequent when both members get involved in the treatment. On the contrary, separation is the more frequent motive for stopping the treatment when just one member is involved.

María Dolores Arrieta Olmedo, ‘¿Cómo pasar del motivo manifiesto al motivo latente en la atención psicosocial con familias en desventaja?’, *Familia 3* (1991) pp. 23-48.

This study is based on the experiential certainty that disadvantaged families have multiple problems which require multi-disciplinary intervention, and takes its inspiration from the teachings of Dr. Minuchin and above all of Dr. Fiorini of the University of Buenos Aires. Our efforts target working with families in crisis situations, defining their conflicts in an integral way, and trying to choose objectives and methods, fitted in a realistic way to the problems they present. It is a question of systematising and exemplifying, by means of a case study, our day-to-day practice in

Salamanca with the concern and responsibility of making our intervention more stringent, aware that the lives and projects of persons and groups are at stake in the simplest of our actions.

Mark Beyebach - Alberto Rodríguez Morejón, 'La proyección al futuro como técnica de negociación de objetivos en terapia familiar', *Familia* 8 (1994) pp. 37-55.

In this paper the "Miracle Question" is introduced as an effective way of constructing well-formed goals with the clients. After describing the current trend towards quicker therapy, the authors discuss the history of the "Miracle Question", its aim and indications. A case example helps to highlight some of the features of this technique.

Blanca Blanco Velasco - José Antonio Espina Barrio, 'La importancia del contexto en la psicosis infantil "Yo, Ramón, soy un esquizofrénico"', *Familia* 8 (1994) pp. 97-108.

The article describes the conditions of the Programme of Family Therapy: history, background, human and material resources and theoretical presuppositions. It uses the single case model to describe the importance of analysing the request, establishing a context and basis on which to begin the therapeutic relationship, even before seeing the family. It sums up the therapy process, analysing what was prescribed, and the family's answers. Finally, it comments on and reviews its importance in the whole programme of family therapy, given that it is the only way to check the result of interventions and their lasting effectiveness.

Carlos E. Sluzki, 'Red social y enfoque familiar sistémico', *Familia* 9 (1994) pp. 7-20.

This contribution, centred on the theme of the complex system of interpersonal relationships which surrounds the individual and, to a certain extent, the family, seeks to provide a model for the analysis of microsocial processes which substantially enriches the said process. This perspective de-alienates the individual and the family from their social setting and also de-alienates the therapist himself from his practice.

Mark Beyebach, 'Enfermedad terminal, muerte y familia', *Familia* 11 (1995) pp. 55-84.

This article analyses terminal illness from the point of view of the family. It discusses the emotional response which terminal illness produces in family members and in professionals, and seeks to offer a model that includes various factors, which serve to modu-

late the impact of terminal illness on the patient's family. A series of different ways of working with the family are suggested based on the analysis. Each of these suggestions, being seen as preventive interventions, attempts to make dealing with this particular life experience easier.

José Antonio Espina Barrio, 'Terapia familiar del alcoholismo', *Familia* 11 (1995) pp. 85-91.

This article deals with the psychosocial aspects of alcoholism and the type of relationships that are formed between alcoholics and others, including the therapy team. It comments on the differences between a personal-type approach and a systematic one, and how the investigation is transpersonal and transgenerational. Finally, the article offers a description of three family-based approaches to dealing with alcoholics, and offers a bibliography which focuses primarily on the relational aspect of addiction.

M. Beyebach - M.S. Rodríguez Sánchez - J. Arribas de Miguel - C. Hernández - M.J. Martín - A. Rodríguez Morejón, 'Terapia Familiar Breve: resultados de la Terapia Centrada en las Soluciones en la Universidad Pontificia de Salamanca', *Familia* 15 (1997) pp. 9-29.

In this paper, preliminary data (N = 44) from an outcome study on Solution Focused Therapy conducted at the Pontifical University of Salamanca (Spain) are presented. Therapeutic outcome at follow-up was found to be similar to that reported in the literature: 80% of the clients stated that their problems were solved during therapy; and the average score on the scaling question was  $X = 7$ , with three out of every four clients on a 7 or more on the scale. The mean number of sessions was 4.33 for the total sample (5.2 excluding dropouts), with more than 70% of the cases taking five or less interviews. Positive outcome at termination (but not at follow up) was associated with discussion of pre-treatment changes in first sessions, and more likely for "intrapersonal" complaints and for cases with individual format. No differences were found between expert therapists and trainees in dropout rates or outcome. Outcome at termination proved to be quite stable, correlating highly with outcome as measured at follow-up. Shortcomings of the study and possible implications of the data are discussed.

Mark Beyebach, 'La Terapia Familiar Breve en el trabajo con niños y sus familias', *Familia* 16 (1998) pp. 27-46.

This article presents our experience with the use of Solution-Focused Therapy (SFT) with families in consultation about problems with a child. After sharing some of our theoretical

premises, we argue that SFT is well-suited for therapeutic work with children, and therefore that no major modifications of its procedures are required. We then move on to discuss some minor adaptations that we have found useful to introduce in order to interact with children in a Solution-Focused way. We also present some ideas on the work with parents, and conclude by presenting some preliminary outcome research data.

José Antonio Espina Barrio - Ana Pérez Cipitria, 'Evaluación de la psicoterapia breve en los servicios públicos', *Familia* 21 (2000) pp. 9-22.

We evaluate the results of 40 brief psychotherapies over a year after therapy. We describe the Training Programme in Solution Focused Brief Psychotherapy to Psychiatrists or Psychologist House Officers and Senior House Officers.

## **Trabajo**

Miguel Garrido Fernández, 'El desempleo y sus efectos en la dinámica familiar', *Familia* 1 (1990) pp. 63-89.

In this article, we look again at some of the present day studies that have to do with the importance of "socio-laboral" conditions (employment/unemployment) in the dynamic of the family. In general, it has been verified that unemployment is a stress factor of the most serious kind, capable of changing family life, as much in how it functions as in its very structure. The analysis of the new distribution of roles, brought about by the husband's unemployment, has shown that the flexibility-inflexibility of a couple's relationship is at the core of many of the marital conflicts of the unemployed. The results are applied to Family Orientation. We propose the need for an ecological and multi-disciplinary approach for the advising and treatment of unemployed families.