



Policy on the safeguarding of children and vulnerable adults



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Teresian Association
Policy on the
safeguarding of children
and vulnerable adults

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FOREWORD

It is a great joy to be able to present, on behalf of the Governing Council, the Protection Policy of the Teresian Association (PPTA), to promote safeguarding, prevent violence and counteract abuse of children, adolescents and vulnerable people, directed to all TA members and collaborators who take part, directly or indirectly, in the centres, programmes, projects and activities where the TA is present..

As the Teresian Association, in tune with the will of Pope Francis expressed to the whole Church, listening and taking on ourselves the suffering of so many victims of abuse, we have welcomed his invitation to respond with justice and mercy, actively committing ourselves in all areas of the Association.

As an association we must and want to involve ourselves in an issue that impacts directly and painfully on the lives of so many people, families and organisations, consciously and effectively shouldering our institutional responsibility. Above all we wish to work with others to create conditions that put safeguarding in place, living our relationships in a style inspired by the "true humanism"¹ that St. Pedro Poveda left us and which, throughout the more than 100 years of our history, has characterised the lives of our families, groups, centres, projects and teams.

Recalling that "from the very beginning of the Work, Pedro Poveda in strong terms put the centrality of love as the bond that unites us, and encouraged 'family life' as a feature of the warm atmosphere of the Academies",² the Assembly of All Associations a.e. 2018 sets out "the need to review, also, the style and witness to family life offered by the

¹ Pedro Poveda. *Obras, I Creí por eso hablé*, [74] 1915.

² A.A.A. a.e.2018, p. 75.

life of our groups and groupings, taking into account also the rights of people who work with us (in residences, centres, homes ...), and the repercussions for their families of their working conditions.”³ We cannot spare ourselves, then, the work of discernment at this time in history, involving ourselves in building the Kingdom, a more just world that would be home to all, taking on the care of the other who shares our daily life.

As members of the Teresian Association, we are called by vocation to ensure the dignity and rights of all people, especially the most vulnerable, and to promote a culture of safeguarding. From our charism and in the current and difficult context of society and church, we commit to creating training processes aimed at prevention, the protection of surviving victims of abuse or any other type of violence, and to repairing the damage caused.

With a view to this, and in response to the request made by the Dicastery for Laity, Family and Life to all international associations of laity, that they would develop their own regulations and protocols for protecting minors and vulnerable people, we have prepared this document.

The PPTA relies on the Povedan values that animate our general and inalienable basic educational activities, such as seeking to promote and defend universal and inalienable basic rights, such as seeking out the best interests of the child and of every vulnerable person.

The steps taken have been geared to raising awareness, preventing, protecting and setting out concrete responses to address situations of ill treatment and abuse.

³ Idem.

The Executive Commission for safeguarding and action against abuse has enabled us to implement an information and training process on these issues, drawing up two documents, as a reference and consultation framework⁴ and holding the first International Seminar-Workshop on the PPTA.⁵

The International Advisory Commission (IAC), appointed by the Governing Council and constituted on July 23, 2019, has provided technical support both for the conduct of the Seminar-Workshop and for drawing up the PPTA, and will continue to accompany training and dissemination processes .

I want to express my gratitude to each member of the IAC for agreeing to become involved with this task, taking on generously and professionally the specific functions of advising, responding and technically supporting the queries sent to them from the different activities and contexts of the Teresian Association, and guaranteeing compliance and monitoring of the PPTA that we present today for the whole TA and all those who work with us.

As we said in the Assembly of All Associations ae 2018, "As it travels on the paths of life, 'with mind and heart in the present moment', and 'in the light of faith and in the warmth of the love of God⁶', the Association listens afresh to the challenge of mediating life to the full for all,⁷ and of contributing, humbly and bravely, to recreate the bonds

4 "The Teresian Association's commitment to the dignity of people and the defence of human rights: children, women and vulnerable population" and "The path of our societies (normative framework) in the defence of the rights of people, especially children and women".

5 International Seminar-Workshop on TA Protection Policy to promote the safeguarding, prevent violence and act against abuse of children, adolescents and vulnerable groups, Los Negrales, July 23-26, 2019.

6 Pedro Poveda, *Obras I, Creí por eso hablé*, [521] 1936 and [354] 1931.

7 "I have come that they may have life and life to the full," Jn 10,10.

that weave universal fellowship. Walking in the footsteps of Christ, the Association recognises itself in His call to 'work to do good to all', and to be salt that gives flavour, heals and cauterizes the wounds of the world, with educational and cultural options that reveal the full Life of Jesus for all humanity".⁸

Maite Uribe Bilbao.
President of the Teresian Association.

Decembre 3, 2019.

⁸ Assembly cited above.

INTRODUCTION

This safeguarding policy expresses the commitment of the Teresian Association to the defence of the human rights of children, adolescents and vulnerable groups and their safeguarding, in its internal organisation and its activities.

It is our intention to to keep this document up to date, to continue to promote good educational and training practices that communicate respectful forms of relationship between people, identify inappropriate behaviours and explain how to deal with cases of abuse should they occur.

In the context of our co-responsibility within the Church and as a lay association, we wish to exchange the culture of “complicit silence” about abuse for a culture of safeguarding, defender of human dignity and promoter of the rights of every person.

In order to be faithful to its charism and educational mission, the Teresian Association's commitment to offer children, adolescents and vulnerable people a safe living environment, far from all violence and abuse is unquestionable. For this reason, this safeguarding policy must reach all the locations where the Teresian Association is present.

The Teresian Association sees education as a privileged means of social transformation and is aware of the importance of education in the process of building fair relationships and achieving integral human development, essential elements of a citizenship that is just, egalitarian, peaceful and supportive.

Our vision

*We need kindness to educate, kindness to teach, kindness to instil virtue, kindness to achieve repentance, kindness to govern well, kindness to do everything that is good.*⁹

In societies marked by aggressiveness and violence in social, cultural, political and institutional relationships, Pedro Poveda invites us to the generosity and kindness that are born from inner strength and goodness of heart and thus contribute to a more harmonious and peaceful world, overcoming practices that involve violent and excluding relationships.

*Christian utopia has an offer to make to society in transforming history: Christians may not be neutral or indifferent about injustice. ... Dialogue, respect and mutual acceptance are essential for those who want to construct history with the new wine of the Gospel: accepting and valuing person to person, culture to culture.*¹⁰

Our faith in the God of life, promoter of a new human experience in a different, more just and compassionate way to conceive of coexistence and construction of the world, has historical implications: to transform reality into a full and quality life for all.

Our vocation-mission calls us to promote this message and realise this full life for all people with a preference for those who experience the greatest disadvantage. Our commitment is to help remove the obstacles that prevent every person enjoying their full dignity and rights.

⁹ St. Pedro Poveda, founder of the Teresian Association.

¹⁰ 1st General Congress of the Teresian Association, 1992.

Our values

Human rights, spirituality and Povedan values¹¹ constitute the foundation and extent of the Teresian Association's Safeguarding Policy. A normative approach defines criteria¹² and establishes norms that must be respected in order to guarantee well-being; the specific path to be followed in the development and life of the child or vulnerable person is not laid down. Values and spirituality inform the dynamic of life. These three approaches are complementary and are needed to make sense of life.

¹¹ See Appendix 8 Framework document.

¹² See Appendix 1: Articles from the UN Convention on the Rights of the Child.

THE TERESIAN ASSOCIATION SAFEGUARDING POLICY

Goals

The main objectives of this document are, on the one hand, to protect children, adolescents and vulnerable groups from all the risks of abuse in the centres, programmes and activities where the Teresian Association is present and, on the other hand, to describe the preventive and safeguarding measures and actions that contribute to the creation of an environment that increasingly protects human dignity, defends personal rights and builds a culture of safeguarding.

A culture of safeguarding

The Teresian Association wishes to ensure that its members and collaborators, trained and prepared, promote a culture of safeguarding¹³ that enables full personal development and considers that any type of ill-treatment, violence or abuse of children, adolescents or vulnerable persons as a violation of their rights.

A safeguarding culture shared by all is proposed, based on a universal normative framework and the approaches described above. Safeguarding is learned through education. The educational charism of the Teresian Association pays particular attention to relationships with others (adult, partner, perpetrator, victim...) and the quality of those relationships, recognise others as human beings with dignity and worth.

¹³ See definitions in Appendix 6: Glossary.

Recipients

This policy applies to all who participate, directly or indirectly, in Teresian Association centres, programmes, projects and activities. That is, then, all those (employees, volunteers, trainees, consultants, specialists...) who, in one way or another, work or collaborate in a centre, programme or project of the Teresian Association.

PREVENTIVE MEASURES

Information and training

- ◆ Include specific training sessions on indicators of abuse, sexual abuse of children, adolescents and vulnerable people within the training programmes for members and collaborators.
- ◆ Organise safeguarding awareness campaigns in the centres and other spaces, to combat attitudes that perpetuate tolerance and indulgence regarding mistreatment and sexual abuse.
- ◆ Provide ongoing training and education on the nature and effects of sexual abuse in order to promote understanding, foster safeguarding, compassion and proper relationships, as well as how to work with victims.
- ◆ Regularly evaluate the personal training programmes of members and collaborators, in the light of the objectives of the Safeguarding Policy.
- ◆ Intervene at the level of positive parenting, preferably in the centres, to help parents raise their children in a safe environment, to put into practice parenting methods based on knowledge of children's rights, the greater good of the child and their integral development.
- ◆ Inform all persons who are involved in activities promoted by the Teresian Association of this Policy. They will be required to familiarise themselves with its content and commit themselves to

act in accordance with these norms and must sign a document of commitment before becoming involved.¹⁴

Vulnerability and risk factors

We endorse Pope Francis's definition of "vulnerable person": *Any person who is limited in their ability to understand or to want to resist abuse even occasionally by illness, physical or psychological neglect, being deprived of personal freedom.*¹⁵

The assessment of risk factors for the protection of children, adolescents and vulnerable persons must be included in the preliminary design of programmes, projects or activities and during their development. Effective strategies for the prevention of abuse and violence, and the promotion of a culture of safeguarding must be incorporated into the design of all programmes, projects and activities.¹⁶

Safe recruitment of staff

Recruitment shall be carried out in accordance with the requirements of international and national law on the protection of children and vulnerable groups. Article 5(3) of the Lanzarote Convention¹⁷ stipulates that a candidate whose role involves regular contact with children and adolescents *must not have been convicted of acts of sexual exploitation or sexual abuse of children.*

¹⁴ See Appendix 2.

¹⁵ Pope Francis, Apostolic Letter *Vos estis lux mundi.*, Art. 1 § 2b. Rome, 2019.

¹⁶ Appendix 3: Risk assessment and management tools.

¹⁷ The Council of Europe Convention on Protection of Children against Sexual Exploitation and Sexual Abuse, also known as "the Lanzarote Convention".

The Teresian Association extends this requirement to all other forms of abuse of children, adolescents and vulnerable groups. It therefore undertakes to obtain all available information and to take the necessary steps to verify and comply with these requirements during the recruitment of staff and candidates must undertake to provide all information in respect of a criminal record, psychological tests and professional references.

SAFEGUARDING MEASURES

The establishment of a technical advisory Panel

The competencies of the International Advisory Panel (IAP) are to advise, respond to and provide specialist support to the queries sent from the various activities and contexts where the Teresian Association is present and to ensure compliance with and follow-up to the Protection Policy. A specific e-mail address has been created for direct communication with the IAP.¹⁸

Support for victims. Therapeutic, psychological and spiritual support

Care for victims must be based on ethical principles and respect for the rights of the individual. The priority is always to welcome victims and listen to them. Some principles need to be kept in mind when obtaining statements from a child or vulnerable person:

- ◆ Do not doubt their word: acknowledge what has happened and thank them for their trust, without saying if what happened is right or wrong.
- ◆ Listening has to be done in a suitable place, by people trained in the field. From the outset, steps will be taken to ensure that the victim does not meet the abuser.
- ◆ Right from the start, victims have the right to any information that would protect their interests.

¹⁸ Appendix 8. International Advisory Panel.

- ◆ Facilitate the active participation of victims in the process that follows a complaint, keeping them informed and supported.
- ◆ Implement every measure that will ensure the safeguarding of victims and their families from secondary victimisation and any possible retaliation or intimidation for having lodged the complaint.
- ◆ Avoid making victims repeat their story many times.¹⁹
- ◆ The interview is not to be conducted by a Teresian Association member or co-worker, but by the social services or police.

Support of any kind, whether therapeutic, psychological or spiritual, will always put victim's interests first. It will guarantee their safety and confidentiality and will avoid the risk of stigma. The introduction of a support service for victims is based on the creation of a "safe space", a protective environment that provides care.

The professionals are social workers, police, judges, doctors, psychologists, etc. They work in collaboration with the victims and their families. whenever possible they identify the measures to be given priority at any given time. They draw up a plan for a support service that will include preventive measures (to avoid the repetition of abuse), and measures to protect the victims and provide psychosocial and spiritual healing.

¹⁹ Directive 2012/29/EU. According to this directive, it is a victim's right not to be obliged to repeat their story many times and to different people. This is to avoid secondary victimisation.

IMPLEMENTATION PROCESS

Complaint and reporting

Reporting occurs when actual or suspected abusive behaviour is brought to the attention of the institutional, administrative or judicial authority.²⁰ It must be possible to report without fear of repercussions (administrative or judicial).

In some countries, reporting is a legal obligation under the penal code. Failure to report can also be considered to be a failure to help a person at risk.

After the institutional authorities and administrative services have been informed, and when the investigation and assessment have been completed by these services, the case may be transferred to the public prosecutor or judge.

It may also be decided to lodge a complaint directly with the judicial authorities (most commonly to the police or a public prosecutor or judge) without going through the administrative notification stage. If the crime has been committed in a school, for example, by an employee of that school, the school will have the legal responsibility to report this person. The school may/should also become a party to the case, in accordance with local legislation. It is often found that the internal sanctions of an establishment can be inadequate.

²⁰ A professional who detects any indicators that may cause suspicion does not have to decide whether or not there is sexual abuse or any other form of mistreatment. They only have to undertake the part of the assistance process that pertains to them, which is to detect indicators, consider the possible risk of there being a lack of protection in the home or institutional environment, and to notify experts and institutions to proceed.

In the event of suspicion or rumours of abuse

When there are suspicions or rumours within the Teresian Association or in any of its undertakings or activities, it is the responsibility of each member or co-worker to send this information to the person in charge of the project or activity and/or to the representative of the Teresian Association in the country where the member or co-worker resides and where the project or activity is located, without any unjustified or culpable delays. They can also refer directly to the International Advisory Panel.

It is the responsibility of the TA representative or the IAP to gather the initial information with prudence and caution, but without delay. If the informant agrees to be identified, his or her testimony is generally more credible.

It is not necessary for the occurrence of ill-treatment to be beyond doubt nor for physical or psychological disturbances to be diagnosed before reporting the presence of suspicious indicators, that is, the suspicion of abuse.

The report simply conveys a suspicion, a justified and well-founded impression that:

- The child is not receiving adequate care.
- The child's basic physical or emotional needs are not being met.
- The child may be subject to physical (sexual), psychological or emotional harm.
- The child's rights are being violated.

When abuse of a child or vulnerable person is identified

A child or vulnerable person may show signs that worry a member or co-worker (employee or volunteer) and cause them to think that there may be some difficulty at home or in the environment in which that vulnerable person lives.

Once the probability of a case of abuse has been assessed, the person in charge of the establishment or activity must follow the protocol stipulated by civil legislation in this respect and bring the case to the attention of the social services responsible for safeguarding children and/or vulnerable persons. At the same time, the person representing the Teresian Association in the country must be informed.

When there is suspicion about a member or co-worker

Suspicious may stem from rumours, from facts and information that may or may not be accurate, from anonymous letters or from observation of inappropriate behaviour or type of relationship of a member or co-worker with children and/or vulnerable people.

As in the cases above, and always acting with prudence when dealing with rumours, it is important to inform the team in charge of the establishment or activity of any concern about the member or co-worker on whom the suspicions fall. That person is also informed. In this conversation, it is important to be clear that this is about protecting children and/or vulnerable people, and about the consequences of any situation of abuse.

Possible outcomes of this conversation can be:

- a. that the person becomes aware of what is happening and identifies the behaviour that must change;
- b. that the person does not recognise any problem and tries to manipulate the interlocutors.

If the conversation cannot take place, the person in charge of the establishment or activity will take charge of the situation and take appropriate action.²¹

In cases of clear fact

When there is evidence of abuse, it is mandatory that the fact be notified simultaneously to:

- the competent State Body,
- the representative of the Teresian Association in the country who will inform the TA President,
- the International Advisory Panel (IAP).

Reporting is mandatory once abuse is confirmed.

When the facts have been reported, the victim should be attended to, heard, supported and followed up. The reference person, social worker or other professional in the school, project or programme should monitor the handling of the investigation and the appropriateness of the response by the judicial authorities, and they must ensure that the complaint has been addressed and dealt with appropriately and efficiently.

²¹ These measures can range from removing the abuser from the school, programme or project, to terminating the contract.

AWARENESS AND COMMUNICATION

Awareness and communication are two inseparable factors. To communicate is to notify and transmit information about the alleged or confirmed case of abuse. It is a necessary prerequisite in order to permit intervention to take place and it is a legal obligation in confirmed cases.

There are two levels of communication. The internal level is when someone, a minor or adult, notifies the Teresian Association of a suspicion or discovery of abuse. At a second level, equally essential, there must be external communication and it must be the Teresian Association that reports this information to the appropriate services (social services, institute for the safeguarding of minors, etc.) and the public prosecutor's office.

Ethical and statutory obligations

The detection of the abuse of a child or a vulnerable person brings us face to face with the real exercise of our personal and professional responsibility to protect children and vulnerable people. The moral duty to report abuse and protect victims is above and beyond the duty to keep other information and professional or personal relations confidential.

This must be done in accordance with the legislation in force in each country where the Teresian Association is established and where reporting is a legal obligation for all citizens, especially for professionals who work with minors.

Protocol for internal reporting of suspected or disclosed abuse

The protocol for internal reporting²² is a straightforward detailed procedure for dealing with abuse that has been either confirmed, suspected or reported. This protocol should be accessible to all staff, as well as to the children, and must protect the interests of anyone reporting such events regardless of the outcome of any investigation that may follow.

The internal complaint protocol involves the obligation of all personnel, to report any incident and to be aware of the steps that must be taken in order to do so. Those responsible for implementing the Safeguarding Policy in the school, programme or project must ensure that procedures are followed and that the reporting system is effective.

The procedures make it possible to identify the key persons in the system, their role and responsibility, and the measures to be taken to protect the victim.

Responsibilities of the Teresian Association representative

Once the protocol for internal reporting is implemented, the TA representative must respond to cases of abuse for which there is evidence, suspicion or accusation. Decisions must first and foremost ensure the safeguarding of the abused child or vulnerable person but must also respect the presumption of innocence of the accused person until proven otherwise.

²² See appendix 5: Sample form for recording concerns, suspicions or reports

The representative of the Teresian Association must:

- a. Cooperate with the authorities (social services and/or police) in the event of a criminal investigation.
- b. Proactively lead the internal investigation and allow access to all internal information relevant to the case.
- c. Ensure that the alleged abuser can present his or her point of view during the internal investigation.
- d. Protect and support the victim.
- e. Take any measures required.

FOLLOW-UP AND REVIEW

In order to ensure the implementation of the Safeguarding Policy, there will be systematic monitoring that will include data collection and analysis of any cases of violence and abuse. The information collected during the monitoring process will help determine whether it is possible and necessary to improve or revise the Policy and the established procedures.

This Policy will be reviewed every three years by the International Advisory Panel (IAP), starting from the date of approval. Any such review must be approved by the TA President and General Council.

APPENDICES

Appendix 1: UN Convention on the Rights of the Child: Extracts.

Article 19

1. The Party States shall adopt all appropriate legislative, administrative, social and educational measures to protect the child against all forms of physical or mental harm or abuse, neglect or negligent treatment, ill-treatment or exploitation, including sexual abuse, while the child is in the custody of the parents, a legal representative or any other person in charge of it.

2. Such safeguarding measures should include, as appropriate, effective procedures for establishing social programmes to provide necessary assistance to the child and those who care for him/her, as well as other forms of prevention and identification, notification, referral to an institution, investigation, treatment and subsequent observation of the cases described above of child abuse and, where appropriate, judicial intervention.

Article 34

The Party States undertake to protect the child against all forms of sexual exploitation and abuse. To this end, the Party States shall undertake, in particular, all measures of a national, bilateral and multilateral nature that are needed to prevent:

- a) The incitement or coercion of a child to engage in any illegal sexual activity;
- b) The exploitation of a child in prostitution or other illegal sexual practices;
- c) The exploitation of a child in pornographic shows or materials.

Article 35

The Party States shall undertake all measures of a national, bilateral and multilateral nature that are needed to prevent the abduction, sale or trafficking of children for any purpose or in any form.

Article 36

The Party States shall protect the child against all other forms of exploitation that are detrimental to any aspect of his/her welfare.

Article 39

The Party States shall take all appropriate measures to promote the physical and psychological recovery and social reintegration of any child victim of: any form of abandonment, exploitation or abuse; torture or other forms of cruel, inhuman or degrading treatment or punishment; or armed conflicts. This recovery and reintegration will take place in an environment that promotes the health, self-respect and dignity of the child.

Appendix 2: Sample commitment form.

To be signed by all personnel, members and collaborators, working with children, adolescents and vulnerable groups.

The signatory declares:

1. I have been informed of the particular attention of the Teresian Association to promoting a culture of safeguarding that allows the full development of the person, and in preventing all types of ill treatment, violence and abuse against children and vulnerable persons. I have received and learned about the Policy for the safeguarding of children, adolescents and vulnerable persons, which I undertake to respect.
2. I have not been subject in the past to a conviction for behaviour incompatible with the education, care or supervision of children, adolescents and vulnerable persons. I am not currently the subject of an investigation in this regard.
3. I commit myself to communicating to my superiors and the International Advisory Panel (IAP) of the Teresian Association, any ill treatment, violence or abuse, confirmed or suspected, within the centre that hires me and / or in its programmes, as well as any information about such acts.
4. I have been informed that in the case of suspicion of abuse, or of confirmed abuse, that falls to my responsibility, the Teresian Association and / or the centre, programme, or project that employs me will take appropriate measures, even in advance of the relevant administrative and / or judicial authorities.
5. I have been informed that I am not permitted any kind of sexual relationship between educator and pupil/student. Failure to comply with this rule will lead to penalties corresponding to circumstances of age, difference in power, possible coercion, etc ... of each case.

6. I have been informed that, in the event of termination of contract for violation of the physical and / or psychological integrity of children, the Teresian Association reserves the right to inform any other organisation that requests professional references about the reasons for revoking the contract, in compliance with legislation on data protection.

Date:

Place:

Date:

Place:

Appendix 3: Risk assessment and management tools.²³

1. Evaluation of possible risk factors

Vulnerability:

- The environment decreases or increases the impact of personal variables.
- We are referring to situations of risk factors caused by persons (not natural disasters, accidents ...)

Risk factors:

- Something that can go wrong.
- There are no “risk situations” in themselves, there are “situations” in which the event is more (or less) likely to happen.

Origin of risk situations:

- Persons.
- Procedures.
- The entity itself.
- The social context.
- The overall situation.

2. Factors that increase risk situations in organisations

- Little supervision of people (workers, volunteers, collaborators).
- The entity's commitment to safeguarding and safeguarding is unclear.
- There are no guidelines for managing concerns, suspicions or cases of violence.
- Thinking that "It couldn't happen here."
- The external context is not helpful for protecting and safeguarding.

²³ Carme Tello y Casany. Clinical psychologist talk at the seminar on the subject, held in Los Negrales (Madrid) from July 23-26, 2019.

- Risk situations related to people who collaborate in achieving the entity's goals, (members of governing bodies, managers, professionals, volunteers and collaborators) and who have direct, indirect or sporadic contact with children and vulnerable persons.

3. Identification of risk factors

Risk factor management:

- Preventing (beforehand).
- Alleviating (afterwards).
- Persons (before, during and after).

Basic requirements:

- The entity identifies, evaluates and classifies all current or potential risk factors associated with its activities with minors and vulnerable people.
- It has measures to eliminate these risk factors.
- It periodically reviews and updates the risk sheet based on the developing activities.

4. Aspects to consider for identifying risk factors

- Inappropriate behaviour by people.
- Professional malpractice.
- Inadequate design of the program, project or facilities.
- External factors, circumstantial and with a different degree of predictability.
- The identification and mitigation of risk factors related to child safeguarding are incorporated into the risk assessment processes at all levels, that is, from the identification of what a risk factor may entail for the entity, up to the planning of an activity that implies or has an impact on the children.

5. Management of risk situations according to:

Real / potential.

Seriousness:

Very serious.

Serious.

Less serious.

Real:

Very frequent

Frequent

Occasional

Infrequent.

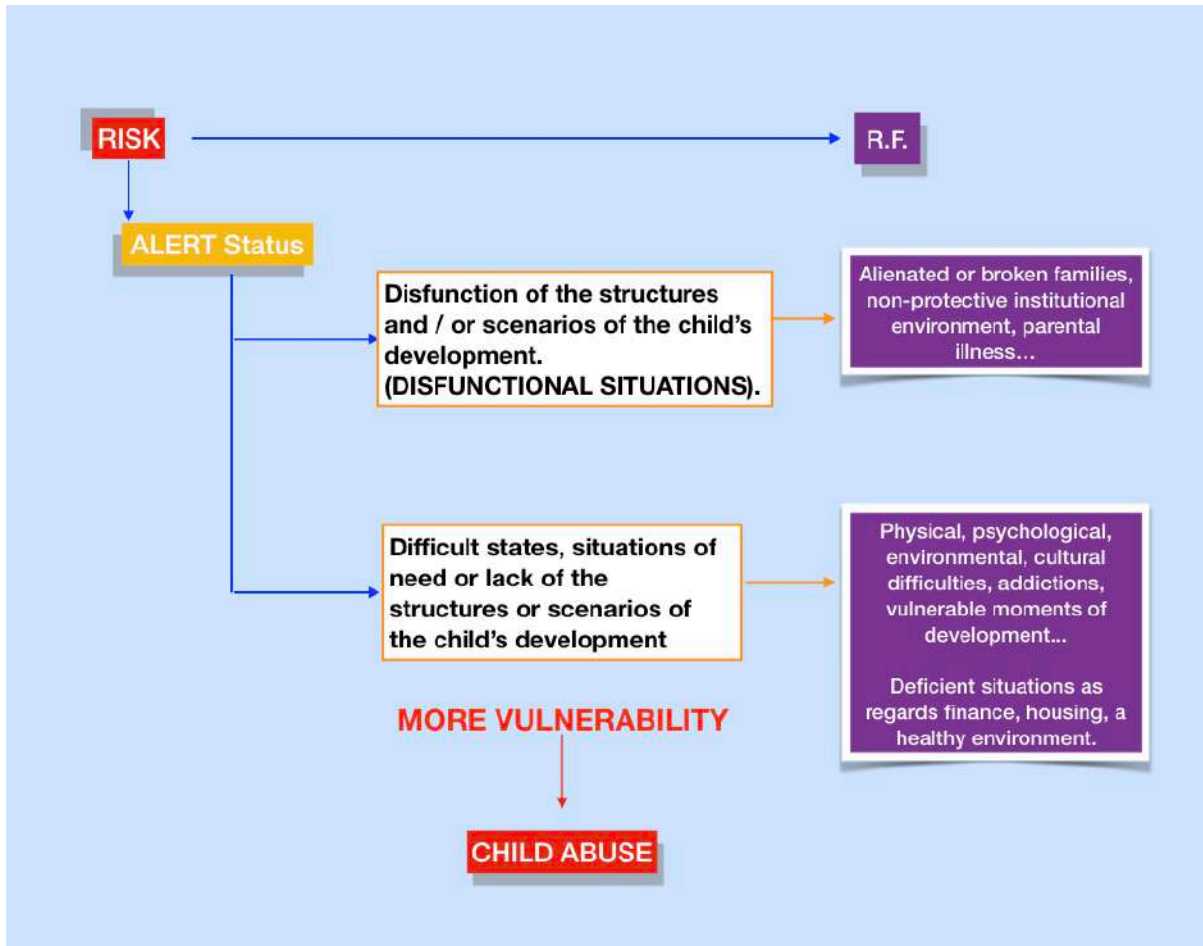
Potential:

Very likely

Probable

Not very likely

Unlikely.



J.Cózar

Appendix 4: International Advisory Panel.

An International Advisory Panel has been created to monitor the Safeguarding Policy of the Teresian Association.²⁴

Its mission:

- To stimulate and promote the dissemination of safeguarding policies in the different countries where the TA is present.
- To ensure safeguarding in the different spaces where there are children and adolescents, to intervene in cases of complaints and to ensure that the safeguarding policy is applied.
- To advise, give answers and technically support queries sent from different TA contexts.
- To evaluate situations that have been presented to it, to listen in due course to the people involved and give an opinion on the what has happened, and on assistance given to victims.

Membership of the Panel.

- The IAP is constituted at the initiative of the TA President and Governing Council.
- Its membership is multidisciplinary and international. All members are experts on issues of abuse and recovery of victims.
- The members of the Panel have a renewable two year term.

Information to the representatives of the Teresian Association.

- The Panel informs the TA President as soon as possible of any situation of alleged abuse and how it is to be managed.
- If necessary, the IAP makes recommendations regarding the action.
- The TA President makes decisions appropriate to the circumstances.
- The coordinator of the IAP compiles an annual report on the activity of the IAP that is sent to the TA President and Governing Council.

²⁴ IAC email address: caibuentrato@institucionteresiana.org

Appendix 5: Sample reporting form.

Recording concerns, suspicions and complaints

Information that must appear on the form:

A. Information about the reporting person:

- Name and Surname.
- Role.
- Workplace.
- Relation to the affected person.
- Address and contact information.

B. Information about the affected person:

- Identity of the affected child or adult (name, date of birth, centre, programme...)

C. Concerns expressed by the reporting person:

- Specifies the reason for the concern, suspicion of abuse or violence.
- Specifies if there has been an allegation of abuse or violence by the affected child / children or adults or by other children, or adults
- Date, time and place of the incident
- Specifies the observations made by the informant (visible wounds, emotional state of the affected person ...)
- Present the facts chronologically and clearly.²⁵
- Explains any other information that has not yet been mentioned.
- Time and date of when the knowledge came to light.

²⁵ One must pay attention to the way in which the facts are recounted. Report to be strictly based on the information received, avoiding personal subjective comments. Use a direct style for the elements and proven facts. The present tense is used to express what has been seen, heard and understood. Quotation marks to be used to quote the exact words and expressions of the person who reports. use an indirect style to state elements obtained through informants. The use of the conditional to express hypotheses.

- Explicitar otras informaciones que no hayan sido todavía mencionadas.
- Hora y fecha de la puesta en conocimiento.

D. Advice received.

E. Actions taken.

F. Signature and date.

Appendix 6: Glossary.

Child, adolescent

Any person under 18 years of age, regardless of whether the legislation in force in a given context sets an earlier age of majority.

Children and teenagers of different abilities.

Those children and teenagers with special needs or different abilities that, faced with various barriers, may not reach their full and effective participation in society, on equal terms with others.

Safeguarding:

A set of attitudes and positive behaviours, of respect, care, signs and expressions of trust, encouragement and help towards vulnerable people or groups. Safeguarding is a culture that promotes respect and recognition of the individual's dignity, taking into account their specific situation, needs and personal history, promoting their full development and well-being in a safe and protective environment.

Abuse

According to the World Health Organisation (WHO), child abuse includes "all forms of physical and / or emotional abuse, sexual abuse, neglect or negligent treatment, commercial or other exploitation, which results in real or potential harm to the health of the child, and for their survival, development or dignity in the context of a relationship of responsibility, trust or power."²⁶

The perpetrators of child abuse may be parents or other family members, caregivers, friends, acquaintances, strangers, people in positions of responsibility (for example, teachers, soldiers, police, clergy), employers, health workers and other children.

Different forms of abuse

Abuse is not always obvious. In addition, children are not always aware of the damage being done to them.

²⁶ Report of a consultation on the prevention of child abuse, March 29-31, 1999, Geneva, World Health Organization, 1999 (document WHO / HSC / PVI / 99.1).

•Physical abuse

The easiest to detect from the clinical point of view, since it is visible on the body of the child. It can be defined as the deliberate use of physical force against a child so that it causes, or most likely causes, damage to the health, survival, development or dignity of the child. This concept includes slaps, beating, kicking, shaking, bites, strangulation, burns, poisoning and suffocation. Much of the violence to children at home is intended to punish.²⁷

•Psychological abuse

This type of abuse is much less obvious than physical abuse, although its impact on the psycho-affective development of the child involves the same severity. It has been shown that physical violence, in the vast majority of cases, is accompanied by psychological violence, especially verbal aggression and humiliating and derogatory words.

*Psychological violence can manifest itself both in isolated incidents and in repeated abandonment by a parent or caregiver, who keeps the child in an environment inappropriate to his/her development and lacking in support. Behaviours of this type will most likely damage the physical or mental health of the child, or their physical, mental, spiritual, moral or social development. Include in this category are: restrictions on movement, contempt, guilt, threats, acts of terror, discrimination or ridicule, and other variants of rejection or hostile treatment.*²⁸

•Sexual abuse

Sexual abuse is one of the most serious manifestations of child abuse and occurs when an adult uses seduction, blackmail, threats or psychological manipulation to involve a child in sexual activities of any kind: words with strong sexual content, attacks on modesty, exhibitionism, pornography, sexual touching, rape, incest, prostitution, etc.

Sexual abuse can be defined as the participation of a child in sexual activities that they do not fully understand, in which they cannot consent with full knowledge or for which they are not mature enough, or that violate laws or social taboos. Boys or girls may be victims of sexual abuse by adults or other children who, or because of

27 World Health Organization, Guide on the prevention of child abuse, 2006, p. 10.

28 World Health Organization, Guide on the prevention of child abuse, 2006.

*their age or state of development, are in a situation of responsibility, trust or power in relation to their victim.*²⁹

•Neglect

This is one of the most complex elements of abuse to define. In most cases of neglect - even serious and long-term - we face above all the incapacity, ignorance and lack of availability of parents; although the effect is clearly abuse of the child the intention is not. However, there are cases where people close to the child want to harm him/her by deliberately ignoring him/her (abuse by omission).

*Neglect encompasses both isolated incidents and repeated abandonment by a parent or another family member - when they are able to offer it - regarding the development and welfare of the child in one or more of the following areas: health, education, emotional development, nutrition, home and safe living conditions.*³⁰

•Institutional abuse

Institutional abuse includes any action or omission that causes visible or latent suffering in the child of a physical, psychological or psychic nature and that threatens their harmonious development.

It can include different procedures, such as expulsion of the child from school, the lack of personal and material resources on the part of educators, the lack of social assistance to the neediest families.

It can be the work of public services or a public or private institution that takes responsibility and guardianship of children.

The institutional trajectory and practices of help and safeguarding for the abused child may become, in turn, agents of abuse, especially where they do not respect the rhythm, needs and rights of the child and his/her family: the precariousness of foster care, his/her return to the family ill-prepared, breaks, rejections and successive abandonments, conflicts with educators or with host families, etc.

•Corporal punishment or educational violence

The United Nations Convention on the Rights of the Child defines corporal punishment as "any punishment in which physical force is used and which is

29 Ibidem.

30 Ibidem.

intended to cause some degree of pain or discomfort, even mild."³¹ Therefore, this practice violates the rights and dignity of the child; in fact, several international human rights reports have condemned it.

The CRC stresses that the right of children to safeguarding against corporal punishment is an unavoidable obligation of the Party States, and the United Nations General Assembly had already urged the States to ban it, setting the year 2009 as the target date.

•Abuse and risk of abuse

In addition to child victims of abuse, it is very important to be able to detect those who are at risk of abuse, also called "minors at risk".

The child at risk of abuse is one who lives in conditions that may put his/her health, safety, morality, education or maintenance at risk, even if they is not mistreated as such. The habitual environment of the child (family, places frequented, relationships ...), no longer guarantees a response adapted to his/her vital needs. The child may be the victim of emotional, relational or educational deficiencies, neglect, systematic indifference, etc.

The potential risk factors to which the child is exposed by their environment must be sufficiently tested to justify an intervention. However, even in situations of unproven abuse, the detection of an environment of extreme conflict between parents, alcoholism, drug addiction, psychiatric illness of a parent or spousal violence, entails the obligation to intervene. The identification of children at risk is essential, as it allows some of them to avoid suffering actual abuse.

31 General Comment No. 8 of the United Nations Committee on the Rights of the Child on the protection against corporal punishment and other cruel and degrading forms of punishment. CRC / C / GC / 8, 2 June 2006, <http://www.ohchr.org/english/bodies/crc/docs/co/CRC.C.GC.8.pdf>.

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Appendix 8: Framework document.

The commitment of the Teresian Association to the dignity of persons and the defense of human rights: children, women and vulnerable adults

Writings of Pedro Poveda

Statutes of the Teresian Association

General Assemblies (1994 - 2018)

General Congresses (1992 e 1999)

Plenary Assemblies *a.e.* (2006 e 2011)

Assembly of all Associations *a.e.* 2018

INTRODUCTION

This document, developed jointly, has at its core the **dignity**¹ of persons and peoples, this being the backbone of the 1948 Universal Declaration of Human Rights. But as new needs have arisen, so have new rights: social, economic, planetary ... We believe it is good to point out that all these have been taken into account, along with the 2030 Agenda, as keys to reading this text. The common thread is the Articles of the Statutes of the Teresian Association (1990) which deal with issues on this subject.

We start with a few brush strokes from the vision of Pedro Poveda, we continue with a block of themes around the **sand transforming presence**² in society that is key to the mystery of the Incarnation and that tends towards improving the standard of living of all persons and cultures with whom we work.

Another second block, related to the previous one, is **the active presence of members of the Teresian Association in society**³, **working with others**⁴ for human development, taking into account the value of all cultures.

Along with these sections we have gathered a block on women, youth and families, under the **heading Attention and Care**⁵.

¹ *Statutes of the Teresian Association*, No. 8

² *Ibid.* No. 1 and 5

³ *Ibid.* No. 7,9 and 28

⁴ Poveda, P. *Obras I. Creí por esto hablé. Madrid, 2005*

⁵ Universal Declaration of Human Rights. Adapted and proclaimed by the General Assembly in its resolution 217 A (III), December 10, 1948. <http://www.un.org/es/universal-declaration-human-rights/>

PEDRO POVEDA: A VISION OF THE FUTURE

*We are moving forward, we are travelers, and to get to the end of our journey,
we must always look where we are going.*⁶

One of the people who pre-dated, in actions and writings, many of the articles of the Declaration of Human Rights (HR) was the priest Pedro Poveda (1874-1936), founder of the Teresian Association. A man of his time, he claimed the right to holistic education as a way to regenerate society.

In 1974 UNESCO celebrated the centenary of his birth recognising him as a Christian humanist and educationalist with far-seeing vision.

We remember that human rights (1948) are a moral conquest of humanity, establishing the limits of action of the powers to prevent abuse and protect the integrity of every human being to ensure the development of individuals and peoples ... today new rights arise in the face of new needs and new generations.

Poveda's activity begins when he is a student at the seminary in Guadix (Granada) Spain, when he learns about the marginalised situation in which a part of the population lives, in the area of the caves. This experience, from 1894 to 1905, is a reference point for the task carried out in the face of concrete needs in what we now call exclusion zones. Here the value of the person and their dignity was the backbone, both in the evangelising task and in the transformation brought about by education⁷. Speaking, asking for support, collaborations... he tried to remedy the material and cultural needs, getting the city to collaborate, because for him all human beings have the right to a dignified life (1st HR)⁸.

I want human lives, yes indeed, places where true humanism prevails.

He promotes with his actions, what we call today the empowerment of every person and their holistic formation, he fights against illiteracy, without forgetting the values of the diverse cultures. The humanism that he advocates is based on promoting difference, diversity, communication and relationships, to produce men and women of both virtue and knowledge, always respecting personal, cultural and religious identities, in order to achieve growth.

⁶ All the phrases of Pedro Poveda cited correspond to: *Obras I, Creí por esto hablé*. Madrid, 2005. They are collected on the last page of this document with the date, the corresponding written number, in square brackets, and the page.

⁷ Gómez Molleda, D. *La escuela problema social*. Madrid, 1974.

⁸ IHD: Indicators of Human Development: long and healthy life, acquire Knowledge and enjoy a decent standard of living. CF.<http://sviluppo.umano.org>.

Let's not forget that human rights are not theoretical statements; we must respect them, proclaim them, defend them and promote them for all human beings on the planet. They are contextualised in different realities, they are perceived and / or defended according to the place where people live. A commitment to promoting human rights affects the life of each person and conditions their way of relating to others; they are not taught or learned without living them, they are exercised, promoted or violated in everyday life.

Let each person be as God lets them be.

The times in Covadonga (1906-1913) were not easy for Pedro Poveda, but the difficulties and problems did not discourage him. He sought strength beyond himself and his circumstances, and proposed possible solutions to a social problem: education in Spain. Poveda is a voice and a prophetic life; he believed that things could be transformed, offering concrete initiatives.

Our works witness to what we are.

In Jaén, and later in Madrid, Poveda keeps seeking to open up humanising ways forward, promoting women in taking part in professional, social and cultural life ... defending their dignity and, with his attentive gaze, encouraging the possibilities of these new social participants.

Value justice as much as your life.

He brought to the process of formation his creativity, his ability to gather together the willingness of people, to build bridges in free dialogue, welcoming personal rhythms, growth, trust ... he encouraged mentoring, responsibility, commitment to serious study, a cheerful and supportive spirit. He knows, promotes, commits himself, mentors⁹.

The Incarnation, the person of Christ, his nature and his life give to those who understand it the safe norm (...) truth humanism.

Poveda's project took form, since 1911, in the Teresian Association, with the creation of the first Academy for the formation of primary teachers in Oviedo (Spain). It was a collective effort that has continued over more than one hundred years now, in thirty countries and on four continents, through educational centers, presence in public structures of civil society and other initiatives, adapting to environments and the needs of different cultures.

With my head and heart in the present moment.

Just as mechanisms for observing and monitoring human rights throughout the world have been created¹⁰ through regional institutions, with protocols emerging giving instruments for

⁹ Poveda, P. *Obras II. Ensayos y Proyectos Pedagógicos*. Madrid, 2016.

¹⁰ Universal Declaration of Human Rights 1948, articles 28-30.

monitoring the application of human rights, the TA has, at this moment, the challenge of legally protecting its persons, and the groups with whom they work, and of being transparent and in dialogue in all that it does.

DIGNITY

The TA returned to its foundational canonical form, as an Association of the Faithful, following the approval of its new Statutes in 1990 by Decree of the Pontifical Council for the Laity. Previous to that, and during a prolonged period of reflection by all the members, a process of study and discernment had begun in light of the founding inspiration and the challenging signs of the times.

On recovering its original legal form and the approval of its new Statutes, the Teresian Association renews in the Assemblies and General Congresses its commitment to the dignity of persons and their rights, with the conviction that Pedro Poveda's charism is for each moment of history. A forward-looking vision about the challenges facing evangelisation today and our ecclesial responsibility as an association of laity, are essential to the life and mission of the Teresian Association.

By looking at the world in each of the milestones involved in holding an Assembly or a Congress, the TA updates the approach of Pedro Poveda and shapes its commitment to work for the dignity and rights of people. Following the articles of the 1990 Statutes (see boxes), we transcribe some significant texts.

The dignity of persons, preferential option and human rights

Statutes nº 8:

By affirming the dignity of each human person and by its own preferential option for the poor, the Teresian Association promotes human rights and is committed to building a society of justice and solidarity

Today, aware of the situation in which we live, marked by so many forms of injustice and unbelief, we feel it urgent to commit ourselves to creating a society, at planetary level, more open, humane and solidary in which everyone can experience a life of true dignity and wholeness.

*1st General Congress
of the Teresian
Association. 1992.
P. 31*

We reaffirm our option for the human person before any system and at any price. The Christian utopia has an offer to make to society as a whole in the transforming of history: Christians are not allowed to be neutral or passive in the face of an unjust order. (...) Dialogue, respect and mutual acceptance as an attitude is unavoidable and necessary in those who would build history with the new wine of the Gospel: welcome and appreciation from person to person, from culture to culture.

*1st General Congress
of the Teresian
Association. 1992.
P. 146*

Our attentive gaze at each geographical area and at an international level, reinforces our ever deeper awareness that the very survival of humanity and the planet is at stake. It is a situation in which the basic right to a dignified life must be affirmed and promoted, something to which men and women, young people and children, races, peoples and cultures have a right. The changes affecting all regions of the world on a global scale reinforce mechanisms that cause the alarming increase in inequality, discrimination, forms of exclusion and poverty.

14th General Assembly of the Teresian Association. 1994. Introduction. Looking at the world. P. 7

The challenge is for men and women of good will to join together and promote dialogue at all levels: scientific, philosophical, intercultural and interreligious, to promote human dignity and build a sustainable society on a planetary scale where each person, each community and each village, can experience a truly human life. (...) Our world needs a global ethic, at least a consensus of basic values and duties, an "ethic of minimums" that must be respected. This ethic begins by recognising fundamental human rights and promoting actions for the benefit of all, without forgetting that the person must remain a subject and never an object, an end and never a means to an end.

14th General Assembly of the Teresian Association. 1994. Faith-cultures justice today. Building a new ethics. Ps. 20-30

We live in a world of profound inequality and growing exclusion, uncertainty and a search for meaning, a fragility affecting persons, social institutions and the planet itself. But it is also a world generating processes that open up new possibilities, which are opportunity and encouragement for those of us who want to commit to building a different form of globalisation, that could bring justice and peace to the great majorities of the earth. Living and sharing the Gospel in this reality invites us to a new way of being Christians, able to build in plurality (...), opting along with others for more just and inclusive societies, open to transcendence and interdependent in fellowship. Solidarity with those who are poor and excluded has always been and is today more than ever, a vital responsibility for those committed to proclaiming the Good News. As members of the Teresian Association, recognising ourselves in the commitment to build a just and supportive society, we feel it imperative to actively take part in promoting alternative versions to the dominant economic, political and cultural model, that encourage the building of an international community, respectful of all peoples and local societies, free, fair, sustainable and democratic where the values of the Kingdom proclaimed by Jesus are lived out.

Plenary Assembly a.e. 2006. P. 60

The Assembly has confirmed its missionary impetus towards taking on these approaches and has prioritised one in particular: the preferential option for the dignity and rights of the excluded, weak and marginalised. It considers that this approach has all the prophetic energy to encourage us to re-orient our presences, to revise our ways of life, to mobilise all our energies in the service of the Kingdom and to encourage personal

16th General Assembly of the Teresian Association. 2006. Ps. 158, 21-22

and collective conversion. (...) Letting ourselves be found and touched by the look of suffering faces – from which many turn away – continues to call and challenge us, and this is essential in the discernment we are called to do. It urges us and invites us to follow Jesus. It demands that we go beyond ourselves in a de-centering movement. (...) We recognise that our rich world is disturbed by the presence of immigrants, which has not yet become an enriching encounter. As long as that does not happen, our Christian commitment to fellowship is unfulfilled. (...) We state that our option for those who are weak, excluded and marginalised cannot be implemented without putting into it our best academic efforts, thinking, and reflection, etc. because we firmly believe in the healing character of the faith-science dialogue. This key should guide our presence wherever we are and in all we do, always in the interests of the dignity of the human being.

Knowing that God has given us many assets (intellectual, economic, work, housing, etc.), we need to clearly discern where and how better to put them at the service of the dignity of every human being. (...) With mind and heart in the present moment, we are called to combine social analysis and prophecy, the rational with the mystical, to discern what our contribution might be to the birth of a new creation, in a history of many ambiguities, where mechanisms of death reign yet where numerous works of solidarity are developed. But the wisdom we wish to reach is not just of any kind, but that of the poor, humble and humiliated Christ, the Crucified One.

*17th General Assembly
of the Teresian
Association. 2012.
P. 158,18*

Where the logic of the market builds walls, strengthens borders, turns people into problems, or into mere instruments of seasonal work, or leaves unemployed those expelled from the system, or generates hostility and fear towards refugees... as members of the Teresian Association, we could be builders of bonds, spaces where we can meet and recognise people by name, community roots, places of dignity, integration and rights, spaces in short, that allow us to understand ourselves as relational, interdependent and beings with bonds that unite us.

*Assembly of all
Associations a.e. 2018
P. 59*

HUMANISING AND TRANSFORMING PRESENCE

Statutes No.1:

& 1. The Teresian Association is a Work of the Church that aims at human promotion and social transformation through education and culture, through public and private entities and organisations.

& 2. The Teresian Association in this way shares in the evangelising mission of the Church, collaborating in building the Kingdom of God in history.

This 1st General Congress seeks to be a modest yet bold response in the face of the challenges that society and the Church present to us as we approach the year 2000. It seeks to invite us to look deeply, with a firm attitude of faith, into the vital and structural systems that shape our world; to find ways to respond to the Church's call to commit to a "new evangelisation", based on our lay vocation to be present in cultural and educational mediations.

*1st General Congress
of the Teresian
Association. 1992
P. 26*

It is a growing need in our days to devote our best efforts to preparing men and women who, based on the Gospel and with the mentality, categories and arguments of our time, tackle both in daily life and in social and public debate issues such as a more just social order, the imperative of exclusion, social cohesion and peaceful coexistence, the central importance of the human being, of his/her dignity and the meaning of life, the dialogue of faith with cultures and scientific advances, the role of the laity in the Church, with a special emphasis on the role of women, the exercise of democratic, participatory, inclusive, plural and solidary citizenship, the ethical dimension of one's profession and in various areas of human life, the complexity and transformation of the relational world and human sexuality, the education and training of given groups of people: children and young people, families, excluded groups and women, among others.

*Plenary Assembly a.e.
2006.
P. 74*

We recognise education and culture as mediations of the Teresian Association, to which it requires all its members to commit ourselves throughout life, beyond the active professional stage, in promoting educational and cultural processes that contribute to humanising and transforming society in all the fields of mission we are engaged in, as well as in our family and daily life. This is our way of collaborating in building God's Kingdom in history, as our Statutes say in the first article. (...) The Teresian vocation asks us wherever we are to detect possibilities of growth in people and groups and to be willing to commit to developing them. This involves discovering the formative dimension potentially present in all human activity and in all social processes to contribute to it from our charism. This socio-educational and formative approach becomes our own way of being in society.

*Plenary Assembly a.e.
2006
P. 84*

The *raison d'être* of the Association is evangelisation, with the responsibility of caring for life and providing, through education and culture, ways that help people to grow in the human dignity that God gives to each person; we have emphasised our commitment to ways of living and thinking, in which that dignity is expressed and which help people to encounter God, fighting against everything that holds it back. By reaffirming the Association's reason for existing, we reaffirm that it comes to exist in us from our experience of a God who loves humanity ... it is also born of the commitment to make education and culture into the good news of the Gospel.

*Plenary Assembly a.e.
2011
Closing speech.
Ps. 191,193*

Being in the world: Incarnation

Statutes No. 5:

The Teresian Association carries out its mission in the spirit and mode that Pedro Poveda wanted for it: a humanising and transforming presence, which finds in the mystery of the Incarnation the source that inspires its essence and style of being in the world.

With head and heart in the present moment, we seek to be present in different cultural mediations, immersed in temporal affairs like a ferment, in order to put our scientific and cultural capacity, our social commitment, our whole community and associative vitality, into developing a new society, on a planetary scale, where the achievable utopia of the Kingdom already among us will grow and bear fruit in human history.

14th General Assembly of the Teresian Association. 1994. Presentation. Looking at the world. P. 9

Many of our contemporaries suffer situations of pain and suffering, the victims of injustices, inequalities and violence of every kind. In the complex scenarios in which we move, oppressed majorities coexist alongside forgotten minorities. Faced with this situation, we cannot avoid our responsibility, because we know that, wherever it may be, the gift of faith and vocation is always destined for others: "It was for them that God called you". In that same reality we recognise signs of salvation and hope, especially in so many people and groups generously committed to defending dignity and human rights, people who bear the seeds of a new possible world. We stand therefore before this world that God loves so much (Jn 3:16) with an open, grateful and listening attitude.

17th General Assembly of the Teresian Association. 2012. P. 127

With joy and hope we reaffirm the strength of the charism and welcome "like never before" the call to live like the early Christians, women and men involved in the world and committed to transforming it through the Gospel.

The incarnation spirituality of the Teresian Association seeks to combine – as it has always done - faith and reality, history and eschatology, celebration and work, mysticism and politics, free giving and effort, prayer and commitment, critical perspective and the spirit of meekness. (...) Today we are more aware than ever that "conversion requires essentially reviewing everything that belongs to the social order and the common good, "because our works testify to what we are".

Assembly of all Associations a.e. 2018. P. 57

Going out to the margins is going out to meet Jesus of Nazareth because He dwells there. The "true humanism", the human fullness based on the spirituality of incarnation will only be true and full if it is for everyone, if none of the sons and daughters of God is excluded from it. What can we as members of the Teresian Association do, from our educational and

Assembly of all Associations a.e. 2018. P. 60

cultural mediations, with our potential, means and riches in every order, to alleviate the pain of humanity and transform what is against God's saving plan? How are we going to put our "virtue and knowledge" to serve these urgent calls to evangelise that we hear incessantly?

We aim to promote experiences and reflection that, based on the incarnation spirituality proper to the Teresian Association, accompany people with humility and from the bottom upwards, letting ourselves be enriched and evangelised in meeting the other, and to move to more solidary and austere changes in lifestyle, a spirituality of inclusion and compassionate hospitality that generates communion in diversity.

Assembly of all Associations a.e. 2018. P. 81

ACTIVE PRESENCE OF MEMBERS IN SOCIETY

Statutes No. 28

&1. Members of the Teresian Association, by their own vocation, accept the duty to be actively present in society, integrating faith and life.

&3. They take part in building the political community and collaborate with a plan for society in which the dignity and rights of the person are affirmed and, especially, the right of all to education and to be agents of their own culture.

To take on our socio-political responsibility and to influence public spheres by participating in decision-making, with special attention to promoting educational opportunities for all. (...)

1st General Congress of the Teresian Association. 1992. P. 148

To collaborate towards helping the political calling to recover its dignity, especially in those contexts in which it has decayed the most. (...) to encourage reflection, study and research that help to create a new deeply human scientific rationality, and marked by an ethic of solidarity.

To involving ourselves actively and in an organised way in civil society, with a lucid, critical and prophetic stance that contributes to a change of structures, as social actors encouraging the integration and participation of excluded sectors.

2nd General Congress of the Teresian Association. 1999. P. 222

TA members feel it is urgent to strengthen together our commitment to the vital duty of study and research. This commitment means acquiring serious, methodical and rigorous knowledge, that gives us the lucidity to unveil, unravel and understand reality, so that we can influence it in a meaningful and effective way.

2nd General Congress of the Teresian Association. 1999. P. 224

We recognise the call of the Teresian Association to be present in an active way in civil society, participating in socio-educational and cultural platforms where proposals are developed to promote critical education, formation and the defence of human rights, as well as political and economic alternatives in favour of a more just and solidary society.

15th General Assembly of the Teresian Association. 2000. To have an effective impact in civil society. P. 53

To freely look responsibly at our world awakens and activates our call to prophecy, in coherence with our very being as baptised people. It disposes us, like Pedro Poveda, to announce and denounce, to generate concrete initiatives and gestures that mobilise our best personal and collective energies towards achieving an authentically human life for those nearest us, and in the Associational, ecclesial and social structures where the mission places us and demands us.

*15th General Assembly. 2000
Teresian Association:
Go and prophesy to
your people.
P. 49*

It is proper to the laity to be involved in building civil society, rediscovering the connection between faith and politics. Politics, understood as solidarity, justice, and seeking the common good, is one of the faces of charity. (...) Working from faith, with a horizon of justice, means that we participate in developing civil society, strengthening with our presence and our actions that social fabric with the potential to:

*14th General Assembly
of the Teresian
Association. 1994.
Faith-cultures-justice
today: audacity and
commitment.
P. 19*

- authorise social activism
- create spaces that dignify and humanise
- be a channel of responsibility and solidarity.

To educate others and to educate ourselves in peace, justice and solidarity requires that we collaborate in building a new citizenry, who can organise to share power, be a critical eye and manage the common good. A citizenry committed to defending human rights, that promotes democracy as a way of life, interested in issues that affect humanity, and actively exercising sociopolitical commitment. A citizenry that makes the presence of Christians in civil society significant; who live their work and profession as channels of responsibility and civil commitment, defending respect for the planet and sustainable consumption.

*Plenary Assembly a.e.
2006.
P. 87*

Presence in state and private structures

Statutes No. 11:

& 1. The main characteristic of the Teresian Association is the presence of its members in state structures.

& 2. It is also proper to it to establish cultural works and educational centers, as well as collaborating with other public or private entities

Statutes No. 12:

& 1. The Teresian Association develops its activity in different fields and forms of formal and non-formal education, with special attention to the training of teachers and educators generally.

& 2. It carries out its mission through all the professions and activities in which its members promote a humanising action.

In the reality of our present moment in history, it is urgent to insist on the social dimension of education. Education is integral to the global process of the transformation of society. (...) With this approach, it is necessary to train people to be active and participatory, committed to

*14th General Assembly
of the Teresian
Association. 1994.
Faith-cultures-justice,*

justice, solidarity, human rights and peace. Without forgetting that the educational process takes place in daily life and in the different areas of our life: home, work, leisure, the street, the classroom, social media, etc.

*audacity and
commitment.
P. 32*

To introduce into the various professional tasks, action programs, the processes of education, family, economic, political, social, cultural, ecclesial processes, elements that encourage awareness and taking stances in favour of an interdependence that is solidary and just. (...) To form ourselves and form people in this perspective who live their faith faithfully, discern in its light the cultural realities where they are present and witness to that faith in works of justice. (...) We propose, as an Association, to support reflection on professional ethics in all fields and establish links from businesses with projects that favour innovation, fair trade, and development in the socio-labour and economic field.

*2nd General Congress
of the Teresian
Association. 1999.
P. 147*

We recognise the transformative power of education, throughout life and in all areas, as a mediation for change. We recognise its role in the processes of building persons, as autonomous people and social actors, able to take part as citizens and in public decision-making. (...) The hope put into educational action for the development of peoples, whose human capital is lost for lack of quality education for all, must have a comprehensive vision of the human being, must overcome exclusionary and elitist socio-economic approaches. As an Association we want to support and take part in developing policies aimed at counteracting inequality of opportunities and possibilities, and to build an updated socio-educational proposal before a globalised and excluding world.

*2nd General Congress
of the Teresian
Association. 1999.
Ps. 213-214*

Education is unique as a mediation for the Teresian Association. We recognise its transforming power to bring about social change, and its role in building up persons as autonomous individuals and social actors who can take part as citizens in public decision-making and help create dignified living conditions for all.

*15th General Assembly
of the TA. 2000.
Opting for
transformative
education.
P. 51*

...Because there have been situations, as there still are today, which obstruct and make it tremendously difficult for each person and each people to develop themselves, according to God's plan for fulfilment. And which obstruct too the meeting of people with this God who comes to seek us out. Pedro Poveda is committed to forming people so that they live and show that this meeting with God fulfills their humanity. This is also our commitment.

*17th General Assembly
of the Teresian
Association. 2012
P. 26*

COORDINATION WITH OTHERS FOR HUMAN PROMOTION

Statutes No. 9:

The Teresian Association, in carrying out its mission, favours coordinated actions and collaborates with groups and organisations for the purpose of human and cultural promotion.

Cooperation must be a style of working: joining forces to the efforts and programmes of other agencies with related goals.

*1st General Congress
1992.
P. 146*

Opting to rebuild the human community, to make it move forward, calls for a renewed discipline of study, for that reason the Teresian Association places itself humbly and courageously in a studious attitude, ready to create spaces to learn together, to seek to create with others.

*15th General Assembly
2000. Teresian
Association: Go and
prophesy to your
people. P. 50*

...[Let us] promote the evangelising impact of the Teresian Association, in a creative way, in all our presences, with transformative actions born of the experience of the living God and using the socio-educational approach. This entails that we experience incarnational spirituality, opt preferentially for the dignity and rights of those who are excluded, weak and marginalised and that we commit to new forms of collaboration between ourselves and with others. (...) The means to this involves the training of educators and social agents that contribute to the commitment to the processes of change, innovation and justice demanded by society and education today, as well as systematic personal and associative reflection on vital issues (education, the excluded, families, justice, human rights, gender, sexuality, violence, church, peace ...), which require personal and collective stances with common and Associational approaches. The enlightenment of criteria.

*Plenary Assembly a.e.
2011
Ps. 171-173*

Different cultures

Statutes No. 7:

The Teresian Association seeks to relate the experience of faith to the different cultures. It takes on the expressions of each culture and collaborates to further it according to the values of the Gospel.

We propose: intercultural experiences that help to strengthen people's own cultural identities, deeper acquaintance with them, recognition, dialogue and interaction with other cultures and religions, as well as a commitment to the defense of the rights and dignity of minorities. (...) In areas with a strong presence of immigrants, to support intercultural education programs, promote intercultural experiences among immigrants and the local population, and to support the family reunification of immigrants and refugees.

*2nd General Congress
of the Teresian
Association. 1999.
P. 226*

Every day social media brings us closer to different peoples and cultures; they allow us to get in touch with migrants, travelers or people of different cultures and religions. Fundamentalist positions appear that deprive people of freedom in the name of religion. The interdependence that this creates demands that we open to the richness of what is different, to develop capacities for intercultural and interreligious dialogue and the will to create bridges to build a new society together.

15th General Assembly of the Teresian Association. 2000. Persons demanding the recognition of their dignity. P. 48

There are issues and sectors that need to be lit up by the light of the Gospel, such as the effort for peace, the development and liberation of peoples, the development of possible ways of listening and dialogue between the different cultures and religions, the defence of the rights of persons and peoples, especially of minorities, the protection of creation and commitment to the future of our planet.

Plenary Assembly a.e. 2011. P. 71

The priority of this Assembly, to live and generate fellowship, the prophetic sign of the Kingdom, a fellowship which sustains us and drives us to mission, supposes among other things that we open our spaces where we verify our values and meet each other, as well as our projects and fields of mission to the presence of people from different cultures, to the diversity of ways of feeling, thinking, valuing and interpreting reality.

17th General Assembly of the Teresian Association. 2012. P. 130

The mission of the Teresian Association asks us to humbly collaborate with evangelical daring in building an intercultural citizenship that is fair and that defends the rights of all people and groups.

18th General Assembly. 2018 P. 88

ATTENTION AND CARE

Promotion of women

Statutes No. 15:

The Teresian Association collaborates in promoting women, raising awareness of their dignity and their role in the family, society, church and culture.

To offer our own spaces and to be present in those areas that explore the problems of women in each sociocultural context and in their identity, as well as to affirm their role in society and in the Church. (...) To defend a dignified life for all persons and cultures that today are marked by signs of death and that, in many contexts, especially affect women. (...) To work and collaborate on projects for the defence and promotion of the dignity and rights of women, as well as a culture of life that includes professional dedication, scientific research and ethical and theological reflection.

1st General Congress of the Teresian Association. 1992. P. 149

Throughout the years the Teresian Association has worked from multiple platforms to promote women, continuing the line begun by its Founder. (...) There is an ever more definite and active awareness of the need to promote an egalitarian society in which sexual difference does not justify different types of discrimination in public and private life. (...) The gender perspective involves searching for new concepts and new methodological frameworks that consider women as social subjects, based on social and cultural factors. This will lead us to analyse the complexity of gender relations in the political, economic, social, family and cultural spheres in general, recognizing the female sex as a specific social group. We must place the gender relationship as a backbone of social relations. (...) A new awareness of this issue has emerged in the Association, and of our need to more actively explore and commit to it, to incorporate in a renewed way the perspective of gender in different dimensions of its life and mission (spirituality, formation , mission).

*14th General Assembly. 1994
Faith-cultures justice.
Women from a gender perspective.
Ps. 39 and 40*

On the eve of the third millennium and on the issue of women, the Teresian Association opts not only for the substantial recognition of their dignity but also for their role in civil society in the areas of work, family, school, university and the emerging socio-educational and cultural spaces. (...) For this we propose to work from all theoretical and practical areas to achieve authentic parity between men and women, with both as builders of a more inclusive society.

*2nd General Congress of the Teresian Association. 1999.
P. 227*

As members of the Teresian Association, we must be aware that discrimination against women is a problem that concerns all of us. We have to raise awareness, sensitise, alleviate, accompany and make visible the pain of victims in our context. We are called to build the Kingdom, to share what we are, with a critical approach affirming the dignity and rights of all. With Pedro Poveda we are committed to go on promoting the essential role of women in society and in the Church. "It is not easy," he wrote, "to measure or appreciate the transcendence of the work you have to do (...) because the destiny of the educated woman and her influence in modern society is now something as great as it is indefinable."

*Assembly of all Associations a.e. 2018.
P.66*

Young people

Statutes No. 16:

§ 1. The Teresian Association gives special attention to the human and Christian formation of young people.

We propose to enable our families, groups, communities, workplaces and projects to be open spaces for the holistic formation of young people, where we encourage:

14th General Assembly of the Teresian Association. 1994.

- Building personal and social identity.
- Values education, as a process from discovery to commitment: dialogue, intercultural and interreligious openness, solidarity ethics, human rights.
- Faith experience.
- Commitment to real circumstances.

Walking with young people.
P. 18

To carry out research projects and actions towards young people who are on the margins of education.

2nd General Congress of the IT. 1999. P. 149

We understand that young people are for Pedro Poveda the main subjects of formation and evangelisation, and that today they especially have to put up with the problems derived from how the political and socio-economic world is oriented (unemployment, violence, drug addiction, etc.). Therefore, it is up to TA members to commit ourselves, individually and freely, to their holistic formation and to accompanying them on the way of faith.

2nd General Congress of the IT. 1999. P. 216

The insistence with which we have sought to encourage over these years actions, works and initiatives among young people, among them the creation and consolidation of the Association's Youth Organisations, speaks of a commitment in which we can also encourage ourselves now, at the beginning of an Assembly like this, to walk tirelessly with young people and to so do it that we associatively commit ourselves to cultivate lasting channels for their growth and formation.

15th General Assembly. 2000. Opening address by the TA President. Ps. 28-29.

To prepare children and young people to opt for lifestyles based on values of solidarity and the common good. To offer experiences aimed at building a culture of peace and democracy.

Ibid. Opting for a transformative education. P. 53

Considering the healing and liberating attitude of Jesus, young people in marginal situations challenge us in a particular way. Those situations generated by our welfare societies that impose only one way of being happy and of being humanly fulfilled and in which many young people live the consequences of an unjust economic system. These marginal situations challenge and urge us to be with them and walk with them, letting ourselves be mobilised and committed to transforming the unjust situations of our world. (...)

Assembly of all Associations a.e. 2018. P..76-77

Poveda, always attentive to real situations and open to the challenges of his time, inspires us to a way of being with young people that knows how to include, to respect their uniqueness, to recognise them as active participants and to encourage and accompany their collaborative spirit. Convinced as he was of the transforming power of the Gospel, he also inspires a respectful and authentic dialogue between the generations, aimed at asking ourselves how to develop ways forward together and encouraging initiatives for a sustainable and holistic development for all.

In the social and educational areas where we are present, to go on developing processes aimed at making young people agents of change and transformation, citizens aware of their social responsibility. To influence the formation of ethical persons, able to cultivate their inner lives in which to recognise the voice of God, who can be moved by the faces of exclusion, to analyse their causes and to participate, together with others, in building a more just and fraternal world.

Assembly of all Associations a.e. 2018. P. 82

Family as an agent of development

Statutes No. 14:

The Teresian Association affirms the importance of the family, a decisive agent in personal and social development, and collaborates to make it a leaven of the Christian community.

To strengthen those values that help give Christian responses in a pluralist and interdependent world: a participative atmosphere, love, conversation within the family based on mutual respect between parents and children, openness to global solidarity and education in austerity and commitment to the most needy; the habitual exercise of a critical mentality that promotes personal discernment; to appreciate the responsibility that the family has in civil society.

1st General Congress of the Teresian Association. 1992. P. 149

As an Association, we feel it urgent that family life be revitalised, as the special educational ambit of human relations, where ethical and Christian values are passed on and persons are trained to be active and participate, committed to justice, solidarity, human rights and peace.

2nd General Congress of the Teresian Association. 1999. P. 223

Attention to families in their multiple circumstances is essential in the mission of the Teresian Association. Our family proposal strengthens a solid emotional and relational structure, but we must ask ourselves, as members of the Association, what are the essential elements that define the family for us and that will take different expressions depending on cultures and their models of family.

Assembly of all Associations a.e. 2018. Ps. 72-73

We want to go out, open ourselves up to marginalised, broken families with different faces in each geographical context: broken families, elderly people, alone, sick people; families suffering the tearing away of one parent to earn a livelihood in a distant land; single-parent families that have a difficult, if not impossible, minimum reconciliation of work and family life, or circumstances of sexual or work exploitation of children, in many cases as a means of subsistence. We also see the need to open ourselves to the diversity of families and welcome them.

To generate and support structures and spaces that welcome, accompany, empower and support the diversity of family realities, denounce situations of poverty, discrimination, violations of human

Assembly of all Associations a.e. 2018. P. 82

rights, violence in all its forms and the negative consequences of migration. To support as an Association social projects and other presences working with families on the margins, promoting practices that guarantee opportunities for the equality of women in exercising their rights.

We finish with the same reflections by Pedro Poveda alluded to at the beginning:

**Truth is found in deeds, not words, (...). It is our works themselves that testify to us, speaking with an eloquence unparalleled of who we are. (...)
Now, let put this rule into practice, (...) for it is not a characteristic of our Work to accumulate precepts without fulfilling them.**

PHRASES OF PEDRO POVEDA

- *We are moving forward, we are travelers, and to reach the end of our journey, we must always look where we are going. Before 1910. [34], p. 60.*
- *I want human lives, yes indeed, places where true humanism prevails. 1915 [74], p. 314.*
- *Let each person be as God allows them to be. 1912 [65, n. 40], p. 282.*
- *Our works testify to what we are. 1919 [147], p. 499.*
- *Value justice as much as your life. 1909 [43], p. 130.*
- *When you deeply understand the Incarnation, the person of Christ, his nature and his life, you have the sure way... to true humanism 1915 [74], p. 315.*
- *I have my head and heart in the present moment. 1936 [521], p. 1314.*

TEMPORARY SEQUENCE OF DOCUMENTS

1990	1992	1994	1999	2000	2006	2011	2012	2018
Statutes	I General Congress	XIV General Assembly	II General Congress	XV General Assembly	Plenary Assembly a.e. — XVI General Assembly	Plenary Assembly a.e.	XVII General Assembly	All the Associations Assembly a.e. — XVIII General Assembly



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