Pathways to Fraternity
Educating the Young
in the Light of '*Fratelli Tutti*'

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Learning to Live Together:
Achieving the Spirit of *Fratelli Tutti*
through Service Learning

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On 3 October 2020, Pope Francis issued his third encyclical, *Fratelli Tutti* (*FT*),[2] in which he invites "all brothers and sisters" to an improved global cooperation, human fraternity, and universal solidarity. *Fratelli Tutti* is a strategic and consistent expression of the agenda of Pope Francis in "rebuilding the Church" and in enhancing the world and the rest of creation in the spirit of Saint Francis of Assisi. Just as '*Laudato Si'*, the title of the encyclical of Pope Francis on the care of our common home, was borrowed from St Francis, and which reflected the spirit of the saint in his closeness to creation, '*Fratelli Tutti,*' another borrowed expression from St Francis, echoes the saint's dedication to worldpeace and unity among religions. In 1219, even as the Fifth Crusade was raging, Saint Francis travelled to the Middle East to meet Sultan Malik Al Kâmil, the nephew of Saladin.

It is this spirit of reaching out, that transcends all geographical and racial barriers, that the encyclical by Pope Francis now reiterates. In the course of eight chapters and 287 articles, *Fratelli Tutti* invites all brothers and sisters to fraternal love, with the aim of forming a single human family. Education and formation play an important role in the implementation of the spirit of *Fratelli Tutti*. Focusing on formal education in this chapter, we ask, how can the noble philosophy of *FT* trickle down to the younger generation?

Back in 1996, UNESCO proposed a manifesto for education in the 21st Century, in what is called the "Delors Document," which was the result of the discussions of a Commission that was led by Jacques Delors[3]. The document proposed four pillars of education:

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[2] Pope Francis, *Fratelli Tutti*. Encyclical Letter on Fraternity and Social Friendship (3 October 2020). Henceforth cited as *FT* with the article number.

[3] Jacques Delors et al., *Learning: The Treasure Within* (UNESCO, 1996).

- Learning to know: that formal education should not focus merely on imparting knowledge, but offer methodologies of learning and create in the learners the desire for, and the pleasure in, learning how to learn.
- Learning to do: The document said, "In addition to learning to do a job or work, it should, more generally entail the acquisition of a competence that enables people to deal with a variety of situations, often unforeseeable."[4]
- Learning to be: besides knowledge and skills, education needs to focus on imparting formation to learners, in the ability to make sound moral judgements and to build a set of value-based characters, that will be part of the identity of the individual.
- Learning to live together: "by developing an understanding of others and their history, traditions and spiritual values and, on this basis, creating a new spirit which, guided by recognition of our growing interdependence…to manage conflicts in an intelligent and peaceful way."[5]

The fourth pillar is the subject of this paper. Educating the young people to acquire the spirit of *Fratelli Tutti,* consists in accompanying them towards learning to live together – not only with their immediate neighbours but also with strangers, and especially those who are vulnerable in the society. The primary objective of this chapter is to explore the potential of "Service Learning" (SL) in building the spirit of *Fratelli Tutti* among learners in institutions of higher education. This chapter is developed in three sections, following the model of the pastoral cycle - which itself will be explored towards the end of the chapter – Phenomenon, Principle, and Practice.

The *Phenomenon* section of the chapter enumerates the project entitled, "LiFE Frontier Engagement Programme," which is being run at Lady Doak College in Madurai, India. The college, inspired by Christian values, is attempting to accompany its students in their journey of learning to live together. This section has two subsections. The first subsection presents the implementation of LiFE Frontier Engagement, which blends classroom learning with social engagement, in some selected courses that form part of the curriculum of the academic programme. This is referred to as "Service Learning", which is the main subject of this chapter. The second subsection includes some of the narratives of the students, in their own words, as they capture the experience of learning and social commitment, emerging from the LiFE Frontier Engagement.

This story provides the background to the second section of the chapter, that reflects on the phenomenon, in the light of Pope Francis' *Fratelli Tutti,* which provides the *Principle* of education to fraternity and social friendship. This section summarises those sections of the encyclical that refer to the education and formation of young

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[4] Delors, J. et al. *Learning: The Treasure Within,* 21.

[5] Delors, J. et al. *Learning: The Treasure Within,* 21.

people. Specifically, education is seen by the Encyclical as the task of cultivating or building fraternity, dialogue, solidarity, and integration.

In order to achieve these goals of education, as envisaged by Pope Francis in *Fratelli Tutti*, the *Practice* section of the chapter proposes SL as an evidence-based methodology. In this section, SL is defined and expounded from the perspective of social transformation, aimed at fraternity and solidarity. This section presents a hands-on approach to how service-learning could be implemented in a concrete context. It also presents two models that could provide the theoretical framework for the process of SL: Kolb's Experiential Learning Cycle and the Pastoral Cycle itself. These models here are adapted for SL with the aim of practically implementing *Fratelli Tutti*.

The conclusion is the climax of the chapter. It develops the concept of "gratuitousness" that Pope Francis proposed in *Fratelli Tutti*, and argues that SL has the potential to develop the spirit of gratuitousness through the circularity of spirituality, solidarity and intrinsic motivation. Service Learning generates expressions of fraternity and social friendship. I argue that SL is a concrete way of implementing *Fratelli Tutti* in institutions of higher education. This is what is being achieved at the Lady Doak College in Madurai.

1. Phenomenon: LiFE Frontier Engagement Programme in South India

"LiFE Frontier Engagement"[6] is an initiative run at Lady Doak College in Madurai, Tamil Nadu. The project that is supported by the United Board of Christian Higher Education in Asia involves Community Based Experiential Learning and Action Research. It is a concrete implementation of SL, a methodology that we will explore in detail in the sections that follow. Using their documents in the public domain, I intend to accomplish two tasks in this section of the chapter. Firstly, I describe the project as it was implemented with one cohort of final year undergraduate students (2015-2016) through a period of two semesters, which implemented "191 projects from 17 departments, involving 1110 students guided by 161 faculty advisors." Secondly, I reflect on the impact of this project on the students as described by them in their written reports, focusing on how the experience of SL promoted the process of "learning to live together" and the spirit of *Fratelli Tutti*.

1.1. Implementation of "LiFE Frontier Engagement"

Service Learning was already a structured experiential learning programme at Lady Doak College since 2004. In this programme, classroom learning of the core academic discipline was extended to service, to meet the identified community's needs, which were relevant to the core discipline. Initially, these Service Learning

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[6] A.S. Priscilla (ed.), *Footprints of LiFE at LDC* (Madurai: Lady Doak College, 2017).

programmes were offered for extra credits and only to interested students of different departments. From June 2015, programmes were consolidated into the LiFE Frontier Engagement programme and were made mandatory for all final year undergraduate students. The programme brings together classroom learning, community engagement, and action research. The method of action research, helps the students learn a skill in capturing their interventions systematically, and gathering evidence on the impact of the LiFE project. The data gathered from this experience has been published with assistance from the University Grants Commission (UGC) of India, since this is likely to "create a paradigm shift in the learning experience of the undergraduate students" and provide a model for institutions of higher education in India.

How did they go about the implementation concretely? Each academic department had identified its frontier area and had a list of possible community engagement processes to be chosen by the students in teams. The selected projects were intended to translate classroom learning into a socially relevant intervention. For instance, a course on the study of Tamil literature, linked the Tamil Sangam Literature concepts of nutrition, health and environment, with social issues like alcohol addiction in a particular community in Madurai. Similarly, a physics course on "Noise: Measurement" integrated the study of noise pollution, its impacts and control mechanisms in 15 Government-run and Aided schools in Madurai city.

After a session of engagement with the community, the students were provided a specific time, to carry out personal reflection, group sharing, and jotting down their experiences of engaging with the community, in learning journals. In the subsequent classes, these reflections were shared in the larger class, and the lecturer conceptualised them and added directives for their next interactions. In this way, their association with real people in concrete situations assisted their mainstream classroom academic learning. Since it was a credited course, they were assessed and graded on the basis of the demonstration of their learning process of the theory and practice.

1.2. Experience of the Students in the "LiFE Frontier Engagement"

Reflections carried out by the students suggest that they had been transformed from being passive recipients of knowledge to active participants in the society, applying the knowledge they had gained in the classroom. Often their learning became clearer when they tried to explain it to others. They began to appreciate the relevance of their classroom learning. The community engagement prompted some of the students to continue with certain forms of social service, and others, were able to formulate and decide the topic of their final research project because of their experiences. On the part of the community, the people felt recognised and acknowledged by the visits of the elite, educated college students besides benefiting from the knowledge and skills imparted by them. Thus, the learners and the community mutually benefitted from the experience of service learning.

Here are some concrete examples of the outcome: a group of five students who had taken a course in Functional English started to teach communicative English, through activity-based learning, to a group of Fashion Designing students at a Community College. At the end of the semester, the students observed, "Life Frontier Engagement served as a good opportunity to enrich and equip ourselves. It identified our potentials individually. It taught us the significance of teamwork. We gained more insights about teaching. We learnt about time management skills. It provided us with an awareness of the needs of the community. It transformed us into active contributors."

Another group of six students doing a course in Financial Inclusion, engaged with 30 households of a location, not far from their college, interviewing them and training them in "Recurring Deposit Operation and Usage of Mobile Banking Services." At the end of their intervention, they reflected on their experience in the following words, writing in the third person in the abstract of the report: "LiFE Frontier Engagement was a mode for students, to practically apply their theoretical knowledge in the community. It enabled the students to develop different perspectives, like decision-making skills, interpersonal relations, team management, planning and crafting responsibilities among themselves; and gave them exposure to the outside world, which brought them to an understanding of the needs of the society."

Yet another group of students of physics, as part of their module on Noise Measurement, engaged with a large school in their neighbourhood, that had 135 classrooms, 6000 students, 110 teachers and 50 non-teaching staff. They monitored the level of noise using GPS and measurement gadgets over a period of time; they also had discussions with the school students on the effects of noise pollution; they trained them on how to reduce noise. This engagement was combined with reflection on their engagement and classroom learning. At the end of the experience, the five participating undergraduate students observed: "The members were able to correlate the concepts learnt in the classroom with practical life, particularly in terms of handling instruments, analysing the obtained data and interpreting the results. Teamwork was crucial to the working of the group and members developed their skills in leadership. The team members learnt about the effects of noise, while working on the project. This resulted in creating awareness about the consequences of noise, and how it affected the students in the given community. Intangible qualities, like patience and perseverance were developed in the members, as they learnt to cope with situations that were not very conducive. The community taught the team that a friendly approach yields good results. Their curiosity was kindled, and the team members were enthusiastic about learning new concepts."

What is happening here? And what is its relevance to the subject of this book?

2. Principle: Education in the Spirit of *Fratelli Tutti*

The encyclical *Fratelli Tutti* offers a programme for building global solidarity in the contemporary world, by inviting religions, nations, and cultural institutions to a spirit of fraternity and social friendship. In order to achieve this agenda, there is a need for educating people, especially those who are young. What type of education is needed for fraternity and social friendship?And what does *Fratelli Tutti* itself say about education?

Surprisingly, there is no precise section on education in the document. However, concepts related to education run through the whole document. Different terms are used in reference to education. Terms such as 'cultivating' (*FT* 94, 243), 'forming' (*FT* 229), and 'building' (*FT* 227, 233)are punctuated throughout the document, in addition to the word 'education' itself, which is used eleven times in the document. These terminologies are employed in relation to growth in fraternity, dialogue, solidarity, and cultural, economic and political integration.

To begin with, Pope Francis reiterates that fraternity does not come about in society just by chance. It has to be consciously cultivated through formal education, dialogue, and recognition of the values of reciprocity and mutual enrichment (*FT* 103). In a similar vein, speaking about cultivating dialogue, Chapter 7 of the document points out:"What is important is to create processes of encounter, processes that build a people that can accept differences. Let us arm our children with the weapons of dialogue! Let us teach them to fight the good fight of the culture of encounter!" (*FT* 217).

Another aspect of education envisaged by *FT* consists of cultivating solidarity. Solidarity is the product of personal conversion, the document contends, which could be achieved by means of education and formation. It goes on to point out that the process of formation to solidarity has to begin at the level of the family, later in the context of formal schools; and the media too has a deep responsibility towards this (*FT* 114).

Pope Francis also considers the cultivation of cultural, economic, and political integration as an urgent need. He says, "Cultural, economic and political integration with neighbouring peoples should therefore be accompanied by a process of education, that promotes the value of love for one's neighbour, the first indispensable step towards attaining a healthy universal integration" (*FT* 151). In summary,

> "Education and upbringing, concern for others, a well-integrated view of life and spiritual growth: all these are essential for quality human relationships and for enabling society itself to react against injustices, aberrations and abuses of economic, technological, political and media power" (*FT* 167).

Picking up salient passages from *Fratelli Tutti*, the above section has focused on aspects of education that are relevant to cultivating fraternity and social friendship. How can these be concretely achieved? Education to fraternity and social friendship could be content-based, that is, actually teaching specific topics related to the spirit of *FT* or it could be praxis-oriented,where young people are involved in meaningful activities of fraternity and solidarity, that offer them the opportunity to experience and reflect. The latter method would generate not only motivation among the learners towards a commitment to solidarity, but also create a habit that leads to the character strengths of compassion and social responsibility. To achieve such an end, the next section of the chapter goes on to propose Service Learning as a way of promoting the spirit of *FT* in the context of formal education, especially in institutions of higher learning. The phenomenon described in the earlier section, which has evolved at the Lady Doak College in Madurai is a concrete example of the implementation of SL, which, as the students described in their experience, is likely to develop an attitude of fraternity and social friendship.The following section explains what SL is and goes on to describe in some detail how to implement it.

3. Practice: Learning to Live Together through Service Learning

In a previous document that has now become a principal set of guidelines for Catholic education at the university level, Pope John Paul II asserts that the aim of Catholic education is to promote social justice through the Christian spirit of service to others, and is of particular importance to each Catholic University, and this is "*to be shared by its teachers and developed in its students.*"[7] In other words, this directive insists that students in Catholic institutions of higher learning must be formed to be agents of social transformation. This instruction becomes even more urgent in the light of the agenda proposed by Pope Francis in his encyclical *FT*. In this section, I would like to propose SL as a method of teaching and learning that is ideally suitable for realising the goals of *FT*.

First, let me begin by enumerating what Service Learning is not?

Service Learning is *not* internship. Often internship relates to the practice of the skills related to one's discipline, carried out towards the end of one's formal studies. It bridges the gap between theory and practice.[8] Internships are more oriented towards one's profession and career and may not have any social component ingrained in them. Internships are becoming increasingly common across disciplines. In contrast to internship, SL takes place during regular course work, and it has a strong social component.

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[7] Pope John Paul II, *Ex Corde Ecclesiae*, Vatican, 1990, 34.

[8] D'abate, Caroline P., Mark A. Youndt, and Kathryn E. Wenzel. "Making the Most of an Internship: An Empirical Study of Internship Satisfaction." *Academy of Management Learning & Education* 8, no. 4 (2009) 527-539.

Service Learning is *not* simply a taught course that is introduced in the curriculum with the aim of inculcating a mentality of service among the learners. It is not just a classroom teaching and learning, with extraordinarily rich content, drawn from the social teaching of the Church or even the content of *Fratelli Tutti*. SL is more than classroom learning. In SL classroom, learning is integrated with social intervention. Social action and classroom learning are so enmeshed, that the beneficiary of the intervention also becomes the teacher for the students who are involved in this project.

Service Learning is *not* the sporadic social service that students at universities might carry out from time to time, such as cleaning a street, controlling the traffic flow in towns, visiting the elderly people in carehomes, village experiences, or distributing food to the needy people. SL is not what could be coordinated by the social service club of an educational institution. It is an extension of mainstream classroom learning. It is coordinated by the class lecturer. It is assessed, graded, credited and listed in the transcript of marks.

What *then* is Service Learning? Service Learning, which is distinct from sporadic community service and professional career-oriented internship, is a reciprocal relationship between the learner and the beneficiary, in which the learner is accompanied, to integrate the encounter with the beneficiary, into their mainstream learning, by means of systematic reflection.[9] It consists of linking classroom learning to the world of praxis and learning from that practice. In this way, formal education integrates the head, heart and hand of the learners, as Pope Francis envisages it to be.[10]

3.1. Implementing Service Learning in Tertiary Level Institutions

In practice, Service Learning consists of the following steps and processes:[11]

(a) Formation of a core group which is trained, as trainers in SL. In this team, there are also people who have established a network of social groups and institutions, who are willing to work with the college, that desires to implement SL. The core team also prepares a set of instruments and resources, that could be shared with the

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[9] Sigmon, Robert. "Service-learning: Three Principles." *Synergist* 8, no. 1 (1979) 9-11;Jacoby, Barbara. *Service-Learning in Higher Education: Concepts and Practices*. The Jossey-Bass Higher and Adult Education Series (San Francisco: Jossey-Bass 1996).

[10] Pope Francis, Address to Participants at the Seminar "Education: The Global Compact", Vatican: Pontifical Academy of Social Sciences, 7 February 2020.

[11] Kraft, Richard J. "Service Learning: An Introduction to its Theory, Practice, and Effects." *Education and Urban Society* 28, no. 2 (1996) 131-159; Charles E. Jones, Patricia Dixon, and Akinyele O. Umoja. "Return to the Source: The Role of Service-learning in Recapturing the 'Empowerment'Mission of African-American studies." *The Black Scholar* 35, no. 2 (2005) 25-36; Stanton, Alisa. "Service Learning: An Opportunity for Personal and Professional Growth." *Experiential Learning Casebook* (2014).

lecturers: for instance, an implementation manual, a sample of a course outline that integrates SL, an assessment rubric, etc.

(b) Training of lecturers in the institution, on what is SL, how it could be integrated into classroom learning, how it could be graded. The core team shares with the members of the faculty, the resources that they have put together. It might take a long time for the lecturers to be convinced of the possibility of implementing SL and getting warmed up to it. It might take a whole semester or a year, or even years.

(c) Selecting a certain number of courses/modules in an academic programme that lend themselves to SL, and lecturers who are willing to integrate it in their course. Initially, in an institution, this might work on an experimental basis with a few courses, but eventually, the number of courses could be scaled up. Ideally, it would be good for every student in the college to have at least one course that integrates SL, during their degree programme.

(d) Training the students in the methodology of the course. This training could come towards the end of the semester, prior to the beginning of the course that integrates SL. At the beginning of the course, the specific lecturer proposes his/her plan for the delivery of the course in such a way, that classroom learning and concrete engagement with a community are interspersed. The plan pre-empts how what is learnt in the classroom is put into practice in the field, and what the learner encounters in the field is brought to the classroom, to reflect on and to abstract theories and models, while relating them to the available literature.

3.2. Frameworks for action and reflection

In the process of integration of classroom reflection and social engagement, SL could take on one of the two standard models of action and reflection. These two models could provide the framework for planning the implementation of SL.

Kolb's Experiential Learning Cycle. The first of these models is an adapted version of Kolb's experiential learning cycle (as illustrated in Figure 1).[12] Kolb's experiential learning cycle has four components. Here I reduce them to three components to fit into the scope of SL.

*Step 1. Abstract Conceptualisation (classroom sessions):*Realistically, SL has to begin in the classroom. The students need to have some basic understanding of the content of the course that is part of their curriculum, with which they are going to engage with the community. Initial classroom sessions also provide the methodology of how SL is to be carried out. At this stage, the groups are formed among the students so that their community engagement does not become intimidating, and learning

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[12] Adapted from Kolb, David A. *Experiential learning: Experience as the Source of Learning and Development* (New Jersey: FT Press, 2014).

becomes interactive. The groups begin to plan how the theories and concepts that they learn in the classroom could be translated into practical units and projects, that will engage the community and are socially transformative.

*Step 2. Active Experiment (social engagement):*Students implement their planned activity, with the community implementing their classroom learning. They engage with the community at a level of reciprocity. Learning takes place also in this engagement. The beneficiaries of the social action become teachers to the students from the educational institutions, while the students on their part attempt to bring about some meaningful social impact on the community.

Step 3. Reflection: After the activity, the facilitator or lecturer invites the group to reflect on what has happened: "What was it like? What can we learn from this? How does the theory that we learnt in a previous class engage in the practical world?"The lecturer connects their reflections to further themes of the course. These reflections could also be facilitated through worksheets and learning journals, that the students fill in during and soon after the engagement with the community. These reflections could take on the form of a written paper or a learning portfolio that is assessed for grading.[13] The grade is awarded not for the social engagement but for the learning.

This cycle with the three steps is repeated several times during the semester(s) so that there is a continuous learning process. It is also possible that the proposed cycle could begin with the step of Active Experiment, with an experience of insertion, which gives a framework for reflection and planning of the intervention in the subsequent steps. In any case, learning takes place at all three steps.

Pastoral Cycle. The second model of integrating action and reflection consists of what is referred to as the Pastoral Cycle or Pastoral Circle: See, Judge/Reflect and Act.[14]

Step 1.See. This step of learning introduces the problem or a situation emerging from the social context. This could be carried out by describing a case, or an anecdote, or even a field visit. The students record details of the problem, using

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[13] It could also take the form of an E-portfolio that collects artefacts digitally in an attempt to demonstrate learning and with a possibility to share that learning with the public. See, for instance, Kimball, Miles. "Database e-portfolio systems: A critical appraisal." *Computers and Composition* 22, no. 4 (2005): 434-458; Gülbahar, Yasemin, and Hasan Tinmaz. "Implementing project-based learning and e-portfolio assessment in an undergraduate course." *Journal of Research on Technology in Education* 38, no. 3 (2006) 309-327.

[14] Wijsen, Frans Jozef Servaas, Peter Henriot, and Rodrigo Mejia. *The Pastoral Circle Revisited: A Critical Quest for Truth and Transformation* (Nairobi: Paulines Publications Africa, 2005).

a method to identify the cause and effects of the problem. For instance, the use of graphic organisers such as "Fishbone Analysis"[15] could prove useful.

Step 2. Judge.   The second step of the process interprets the situation in the light of a sound theory or model, with the aim of understanding and explaining the situation. The theories and models are drawn from the subject of study, or the course that is being delivered, as part of the academic programme. Generally, the focus could be on one major theory; sometimes, the interpretation could be drawn from several related theories. The aim here is not meant to be exhaustive but relevant. In exploring the theory, its proponents, dimensions, and supporting evidences are to be presented. This phase takes place as a result of individual reflection and classroom learning.

Step 3. Action. At this step, the students plan an intervention based on the theory. If they work in groups, they plan their specific roles in the implementation. They deliver it and observe the outcome. This takes the cycle back to the phase 'see'.

The cycle gets repeated throughout the course. To be faithful to the original context where this model evolved, the faith element could be brought into the process. This could be achieved by making a connection to the gospel values and the social teaching of the Church, including the tenets of *Fratelli Tutti*.

4. Conclusion: Towards 'Gratuitousness'

One of the deep and powerful proposals that Pope Francis makes in *FT* is the concept of 'gratuitousness'. To him, this consists of "the ability to do some things simply because they are good in themselves, without concern for personal gain or recompense. Gratuitousness makes it possible for us to welcome the stranger, even though this brings us no immediate tangible benefit" (*FT* 139). The narratives that were presented in the first part of this chapter from the participants of SL carried out at Lady Doak College have spontaneously expressed this spirit of gratuitousness.

In concluding this chapter, I would like to suggest that SL has the potential to generate gratuitousness among graduates, from institutions of higher education.This section of the chapter reflects on the circularity among spirituality, solidarity, and intrinsic motivation, which is the grounding for gratuitousness. Since the literature from India is meagre on the subject, international resources are used to make the concluding argument. The section is developed in two subsections: it begins by exploring the impact of SL in terms of expressions of solidarity; the second sub-section focuses on the outcome of SL in the dynamics between solidarity and gratuitousness mediated by spirituality.

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[15] Phillips, Joanna, and Lorraine Simmonds. "Using Fishbone Analysis to Investigate Problems." *Nursing Times* 109, no. 15 (2013) 18-20.

4.1. Service Learning and its Impact on Expressions of Solidarity

In *Fratelli Tutti*, Pope Francis invites teachers to train youth, even in institutions of higher education, in conscious responsibility that "extends also to the moral, spiritual and social aspects of life" (*FT* 114). There is an ample body of literature that demonstrates the obvious association between Service Learning and solidarity, understood as social responsibility.[16] For instance, examining the impact of SL carried out by international visiting students in El Salvador, Baker-Boosamra and colleagues point out that, unlike the usual social service that perpetuates or tolerates the dependence of Salvadorans on others, SL exhibits a service of solidarity in the act of partnership. Here, solidarity is understood as a "practice of partnership, focused on collective social action, with the goal of positive social change as a result".[17] Other studies have suggested that by means of critical reflection, humility, and openness to learning, SL has the potential to promote mutual solidarity that goes beyond service.[18]

One precise expression of solidarity, particularly in the globalised world, is cross-cultural sensitivity. Pope Francis extends a plea to welcome "strangers" in an attitude of gratuitousness, even if they bring no immediate benefit (*FT* 139). Service Learning is a powerful means of cross-cultural exchange and learning that reduces the gap between the host and the visitor. It is an evolved educational model that implements the Freirean concept of liberative education.[19] In relation to this, Kraft recommends, "The opportunities for cross-cultural learning are greatly enhanced if the service partners (visitors and hosts) are engaged in written and verbal reflection that is shared with each other throughout the service experience."[20]

4.2. Spirituality, Solidarity and Intrinsic Motivation

Pope Francis also points to the circularity that exists among education, concern for others, and spiritual growth (*FT* 167). Literature on SL that captures

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[16] Jones et al., "Return to the Source", 25-36.

[17] Baker-Boosamra, Melissa, Julia A. Guevara, and Danny L. Balfour. "From Service to Solidarity: Evaluation and Recommendations for International Service Learning." *Journal of Public Affairs Education* 12, no. 4 (2006) 479-500, here p. 1.

[18] Cameron, Sheena, Jonathan Langdon, and Coleman Agyeyomah. "Service Learning and Solidarity: Politics, Possibilities and Challenges of Experiential Learning." *Journal of Global Citizenship & Equity Education* 6, no. 1 (2018); Heldman, Caroline. "Solidarity, not charity." *Democratic Dilemmas of Teaching Service-learning: Curricular Strategies for Success* (2012) 33.

[19] Freire, Paolo. *Pedagogy of the oppressed* (revised). (New York: Continuum, 1996); Baker-Boosamra, et al. "From service to solidarity: Evaluation and recommendations for international service learning."

[20] Kraft, "Service learning: An introduction to its theory, practice, and effects", 139.

concrete experiences of faculty members and students attest to this circularity.[21] Service Learning has a cyclic relationship with spiritual/religious commitment to social transformation. While spiritual motivation might prompt a faculty member or a student to get involved in SL, such a SL in turn provides greater motivation for commitment to social transformation.[22]

In this connection, it is important to consider that the transformative process brought about by SL has a dual dimension: personal and social.[23] Those involved in SL go through a personal transformation, in terms of motivation, compassion, and spirituality.And prompted by this personal transformation, they commit themselves to reach out to others with the aim of bringing about social transformation.

Reflecting deeper on the aspect of motivation, it is also possible that SL with its relationship with spirituality, as pointed out above, has the potential to accompany a learner from an extrinsic motivation towards social commitment to an intrinsic motivation.[24] Initially, the learning opportunity and the grades might be the extrinsic motivation for the learner to engage in SL. Eventually, it is connectedness and altruism that might motivate the learner. Ultimately, the higher purpose of participating in God's creative and redemptive work would provide the basis for intrinsic motivation.

According to psychologists,[25] intrinsically motivated people engage in certain activities because they are interested in them and perceive the activities as providing novelty, challenge, and personal gratification. Unlike extrinsically motivated behaviour, intrinsic motivation does not rely on external reward or praise. Eventually, intrinsically motivated behaviour begins to provide identity to those individuals and what they are engaged in provides a sense of who they are.

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[21] Sikula, John, and Andrew Sikula Sr. "Spirituality and Service Learning." *New directions for teaching and learning* 104 (2005) 75-81; Welch, Marshall, and Kent Koth. "Spirituality and Service-Learning: Parallel Frameworks for Understanding." *Spirituality in Higher Education Newsletter* 5 (2009) 1-9.

[22] O'Meara, Kerry Ann, and Elizabeth Niehaus. "Service-Learning Is... How Faculty Explain Their Practice." *Michigan Journal of Community Service Learning* 16, no. 1 (2009) 17-32.

[23] Meyers, Steven A. "Service Learning as an Opportunity for Personal and Social Transformation." *International Journal of Teaching and Learning in Higher Education* 21, no. 3 (2009) 373-381.

[24] Dickerson, Mark, Roxanne Helm-Stevens, and Randy Fall. "Service-Learning in Business Education: An Analysis of Spirituality, Leadership, and Motivation." *American Journal of Economics and Business Administration* 9, no. 1 (2017) 1-12.

[25] Deci, Edward L., and Richard M. Ryan. "Intrinsic motivation." *The Corsini Encyclopedia of Psychology* (2010) 1-2.

In the context of institutions of higher education, the temptation is to focus on employability and career. However, to form agents of social transformation, as it has emerged from the above discussion, they have to integrate the spiritual dimension in order to achieve motivation for a long-term commitment to society. Spirituality is often seen as the domain of campus ministry. While this might as well be necessary, it runs the risk of separating one's religious life from social commitment. On the other hand, involvement in SL itself could promote a spirituality that sustains intrinsic motivation for social transformation. Therefore, a spirituality emerging from SL, might be a viable means for promoting motivation for graduates, to be agents of fraternity and social friendship.[26]

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[26] Welchand Kent, "Spirituality and Service-Learning: Parallel Frameworks for Understanding."