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Fraternity and care in Service-Learning

3.16

Texts extracted from Volume 3 of the Uniservitate Collection:

Spirituality and Higher Education: Perspectives from Service-Learning

Uniservitate Collection

Coordination of Uniservitate Program: María Rosa Tapia

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Design of the collection and of this volume: Adrián Goldfrid

CLAYSS, Centro Latinoamericano de Aprendizaje y Servicio Solidario

www.clayss.org / www.uniservitate.org

ISBN 978-987-4487-30-8

Spirituality and Higher Education:Perspectives from Service-Learning / María Nieves Tapia ... [et al.] ; adaptado por Karina Marconi ; M. Alejandra Linares ; coordinación general de María Nieves Tapia ; M. Beatriz Isola ; Laura Gherlone. - 1a ed adaptada. - Ciudad Autónoma de Buenos Aires : CLAYSS, 2022. Libro digital, PDF - (Uniservitate)

Archivo Digital: descarga

Traducción de: Karina Marconi ; M. Alejandra Linares.

ISBN 978-987-4487-30-8

1. Trabajo Solidario. 2. Pedagogía. 3. Espiritualidad. I. Tapia, María Nieves II. Marconi, Karina, adapt. III. Linares, M. Alejandra, adapt. IV. Tapia, María Nieves, coord. V. Isola , M. Beatriz, coord. VI. Gherlone, Laura, coord. VII. Marconi, Karina, trad. VIII. Linares, M. Alejandra, trad.

CDD 370

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16. FRATERNITY AND CARE IN SERVICE-LEARNING

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Abstract

The contribution of service-learning to the formation of citizens is clear and out of discussion. The specialized literature defines it as a methodology that promotes values and activates behaviors conveying valuable qualities on the basis of learning, engagement and direct action in the environment. Even though its close relation to altruism, cooperation, engagement, solidarity and a critical sense has been recognized, the potential connection between this methodology and the values of care and fraternity has not been dealt with. The purpose of our contribution is to bring to light their presence in service-learning practices and highlight their importance in social life. At the beginning of this chapter, we reveal how care and fraternity have emerged during the world pandemic situation that still affects us. And then we show how the concept of fraternity, which is a victim of the limiting view frequently assigned to it, is used distrustfully. In the chapter, we use the expression "emancipating fraternity" to stress its inclusive nature, which can embrace both the field of interpersonal relationships and the community dimension of the term. As for the second value, care, our starting point is the universal desire to be looked after shared by all human beings, to introduce ourselves to the term based on the ethics of care developed by feminist authors who focus their attention on the context, relationships, interdependence, damage prevention and responsibility towards others from several disciplines. While discussing both terms, we dwell on the features that are more directly linked to the essence, philosophy and methodology of service-learning.

The contribution of service-learning to the formation of citizens is clear and out of discussion. Even though its close relation to altruism, cooperation, engagement, solidarity and a critical sense has been recognized, the potential connection between this methodology and the values of care and fraternity has not been dealt with. The purpose of our contribution is to bring to light their presence in service-learning practices and highlight their importance in social life.

The "Magnifying Glass Effect" of a Crisis

Every crisis human beings face—be it individual or collective—leaves a trail of losses and a feeling of confusion among those immersed in it. The COVID-19 pandemic has claimed thousands of human lives, destroyed employment, left the most vulnerable groups in a state of abandonment and increased social inequality, aspects which we cannot, must not, and do not want to minimize. The pain caused in the short, medium and long run will mark the lives of many people who have seen how their vital path has been abruptly and suddenly changed.

Nevertheless, the health crisis has also let us distinguish which attitudes, behaviors, works, social policies and involvement contribute to get through in a highly complex and uncertain situation, which others are secondary or dispensable, and which ones we should delete from our life systems due to the suffering they cause and the risk at which they put life on earth.

The COVID-19 has somehow applied a "magnifying glass effect" to the analysis of reality. On the one hand, we have seen the already existing injustices and inequalities with magnifying lenses. On the other hand, the "magnifying glass effect" has also occurred to identify contributions of different nature, which are signs of hope for life in common and the progress of humanity.

COVID-19 has somehow applied a "magnifying glass effect" to the analysis of reality. On the one hand, we have seen the already existing injustices and inequalities with magnifying lenses: the fact that not all houses meet minimum health and safety standards, that there are children living in destitution, that a considerable number of elderly persons are neglected, that we have normalized unjustifiable inequalities among the population of a same country, that poverty ravages much more people than we are willing to acknowledge and that there are continents at a clear disadvantage in respect of access to vaccines. These are just a few examples.

On the other hand, the "magnifying glass effect" has also occurred to identify contributions of different nature, which are signs of hope for life in common and the progress of humanity. These are aspects which have gained a visibility they did not have in some cases and, in other cases, they have been increased in an apparently spontaneous and natural manner. Let us mention two of the ones we deem to be the most relevant.

The first one is about the possibility of stopping and fighting climate change. The link between the pandemic and humans' predatory attitude in their relation to earth has progressively become more consistent.

The confinement imposed by different governments, teleworking and the fall in the use of air and road transport have had a drastic impact on the reduction of environmental pollution levels, which constitutes a key element for people's health. It is a specific fact, but it shows the possibility of improving not only air quality, but also nature conservation.

The claim for environmental policies that are respectful with the natural environment and the need to introduce changes to our lifestyles are no longer a demand of ecologists and groups sensitized to this issue; rather, it is substantially supported by a large majority of citizens nowadays.

The second aspect we have valued during the health crisis, way above what we do in other times, has to do with the awareness of the fact that we all need help. It was necessary to undergo a global pandemic to realize how fragile, vulnerable and dependent we are as human beings.

During the first weeks, with an unusual collective lucidity, we noticed that our lives literally depended on care: the care delivered by healthcare workers, by the men and women who cleaned our cities, by the haulers and shelf-stackers who guaranteed the population's access to food and by the people who looked after the elderly or children during the lengthy periods when schools were closed. These caregiving tasks are underpaid and not valued enough socially, and they appeared as essential activities to guarantee life (Rendueles, 2020, pp. 86-87).

We found out (in some cases, in an extremely harsh manner) about the existence of our own limits and how much others help us overcome them. We experienced that those around us are the ones who alleviate our suffering, propel us or lead us by the hand to go through experiences in which we are filled with panic and which we cannot face alone because we lack the necessary emotional, material and physical resources. Taking into account the family, neighborhood and town networks of mutual help that arose spontaneously, we verified that there is no way out of the crisis and no possibility of social transformation unless care is put at the center.

And we discovered another truth: that "the others that help" are also us, and we are part of a network of relationships which gives and receives, and it becomes dense and

robust as the number of acts of giving and receiving rises. We are subjects of needs and subjects of help to the same extent. And the relationships we build with those with whom we share concerns, fears, challenges and hopes mark not only our individual life, but also the fate of humanity.

The values of care and fraternity—under this or another label—have sprung up at different relation levels: in connection with coexistence in a same town, in the work field, in families' daily life, in friendship and neighborly treatment, just to name a few examples. However, and in spite of the importance they are assigned due to the "magnifying glass effect," the truth is that both of them are scarcely present in the public space, social policies and—unfortunately—the educational sector. And, particularly, in higher education.

There is a fact that should be food for thought: neither care nor fraternity are starting points (we wish!). On the contrary, they are challenges that require more than good intentions to be solved. We need solidary economic policies, social organizations based on justice, changes in lifestyles harmful to relationships and the environment, as well as educational proposals that take into account these aspects.

As is the case with any type of learning, the acquisition of values like care and fraternity depends on the actions they trigger, the opportunities to train them, recurrent experiences to consolidate their acquisition, and reflection moments to become aware of them and assign them the value they deserve.

Ethics Training and Higher Education

Perhaps the first question we should ask ourselves is which commitment is assumed by higher education with regard to its students' moral instruction. It is likely that, if we made a survey among university professors, we would get very different—if not contradictory—answers.

We know that the responsibility of education in people's moral instruction does not terminate with compulsory schooling. It extends to any environment and educational level; and it is our belief that it also reaches higher and university education. The difference lies in the fact that, while teachers assume the youth's human and civil development as part of their job in schools, this situation is not replicated in the university field.

There is still a considerable percentage of educators who separate university students' preparation for the labor world from their education for an active citizenship and their contribution to the general good. They are of the opinion that university must ensure the acquisition of knowledge and the technical, scientific and competence-related development directly linked to the practice of profession, sending ethics learning to the background. In their view, it is informally achieved through the relationship between students and teachers, or between students themselves, and through learning and meeting experiences provided by university. It is their understanding that this little interventionist way of instilling values is enough, and that it is neither necessary nor convenient to make it the main subject or expressly deal with it; and that in no way should it affect curricula, teaching projects or university structure.

One of the most frequent criticisms directed to university throughout history is—not in vain—the lack of involvement in the actual issues of the society it is part of. Nowadays, distancing, elitism, ignorance and disconnection with what happens around, insensitivity or indifference are accusations still made against a social institution that is an authority on the formation and instillment of the ethical principles of professions, regardless of the importance the faculty places on it in this regard (Martínez, 2008).

The progress made by university regarding its relation to society is evident, and it would be unfair to ignore it. Numerous and prestigious schools of different continents have taken over responsibility and civic engagement with society in addition to their research and teaching duties, and have put the latter to the service of improvement and social transformation. They believe that university's third mission, i.e. communication or transfer of knowledge, is reductionist and limited if it fails to encompass engagement with civil society; and they argue that education in values and the promotion of students' participation in projects concerning involvement in the natural or social world are also ways of boosting academic excellence and optimizing the level of personal and competence-related preparation of future professional generations (Puig, 2012; Tapia, 2006, 2018).

Introducing civic engagement as the third mission of university and assuming the ethics education of students makes us rethink interventions, design curricula and set proposals that make it possible. What does the idea of university as a space for citizenship and civic responsibility translate into? How are university youth educated in values? These questions are not new, but they are appropriate to be brought up on a regular basis, individually and collectively. And, even though we are not answering them here, we deem it relevant to recall a reflection by philosopher Gilbert Ryle in relation to an extract of the Socratic dialogues about the teaching of virtue. He puts for-

ward that "virtues, skills, trades and the arts cannot be taught only orally, but through example and critically supervised practice" (Ryle, 1982, p. 405) and insists on the fact that not all learning is by memory.

Introducing civic engagement as the third mission of university and assuming the ethics education of students makes us rethink interventions, design curricula and set proposals that make it possible. What does the idea of university as a space for citizenship and civic responsibility translate into? How are university youth educated in values?

In his brief reflection, the philosopher lays bare two issues. The first one is how old the debate on the teaching of values is, when he talks about a reply by Aristotle to Socrates. The second one is the impossibility of teaching virtues only through words, memorization or indoctrination. The acquisition of values does not depend on the amount of knowledge: it requires action.

Although the text does not delve into how to educate on values, it does propose an approximate idea of how not to do it.

Service-learning, a School of Values

One of the features of service-learning is its contribution to education in values. Educators of different academic fields and levels acknowledge that this methodology constitutes a powerful and effective tool for education in values based on experience.

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It is apparent that perceiving needs is a vital moment in this methodology and that it is—more often than not—the starting point from which the service is structured and

the pieces of learning required to obtain a quality service are defined. The detection of needs is more than an exercise to know the environment or critically understand what happens in the community; it moves towards the engagement to improve situations regarded as deficient or problematic.

The involvement of young people in projects where they learn while working on the actual needs of the environment in an active and committed manner with the intention of improving it (Puig et al., 2008) is far from the academic learning that has characterized formal education for decades, and it lets them develop skills and values in an experience-based and contextualized way.

Together with reflection, action and experience bring to bear values and competences which are difficult to activate using other methodologies. This assertion is very common among professors who have included service-learning in their lessons. Many faculty members insist on how difficult it is for them to list the different pieces of learning acquired by students. They state that the competences and values built up exceed the ones planned and programmed when designing the activity.

The specialized literature (Furco, 2002; Puig et al., 2015; Tapia, 2006) expressly mentions the advantages of service-learning in students' ethics training. This aspect is present in a wide array of pieces of research and was the aim of a recent study (Martín et al., 2021) in which the significant number and diversity of values activated during the different stages of a service-learning activity stand out among its results.

Between Hierarchical Structuring and Ignorance in the Selection of Values

Service-learning and values will continue to be the center of our contribution. Nevertheless, from now onwards we will focus on two specific values: fraternity and care. Why these two? Have we not held above that the values that come into play in a service-learning project are numerous and diverse?

Our selection is justified by the scant presence of fraternity and care in the service-learning literature when, just like we have previously discussed, they are crucial values in highly complex social times. This does not mean that they are not recognized in particular or that they have not been underlined in some concrete experiences, but while this methodology is—almost immediately—linked to altruism, cooperation, engagement, solidarity and critical sense, this is not the case with the values of fraternity and care. When it comes to the hierarchical structuring of the values present in ser-

Scant presence of fraternity and care in the service-learning literature when, just like we have previously discussed, they are crucial values in highly complex social times. Almost immediately linked to altruism, cooperation, engagement, solidarity and critical sense, this is not the case with the values of fraternity and care. When it comes to the hierarchical structuring of the values present in service-learning, neither fraternity nor care are included in the most relevant ones.

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It would be erroneous to think that this lack of visibility is evidence of the low importance these values have in service-learning or that they are "second-hand" values. In our view, it is not like that. On the contrary, we believe that both values are constantly present in service-learning activities. Furthermore, although their presence is stronger in some projects, they are inherent to this methodology.

Clearly, the concepts of value respond to particular meanings, but also to sensitivities and how society regards them at a given historical moment. Some values seem to have fallen into disuse, while others reappear in certain conditions. Experts in the topic warn us of the evolution of values, of how their importance fluctuates in a same individual, a community or a specific cultural group and, consequently, how the significance they are assigned changes through time (Frondizi, 1992).

We think that the reasons why fraternity and care have not been as lucky as the above-mentioned values up to now in the education—and social—field are partly related to the significance they are attached, which is often limiting.

As regards the value of fraternity, it is a concept whose meanings are defined in historical circumstances that give rise to strikingly different conceptions of the same term. In some cases, they are linked to civic friendship and, in others, to Christian or revolutionary fraternity, or modern solidarity (Puyol, 2017). Without identifying each of them, we would like to show that, as long as the term is restricted to certain religious connotations or a sense of assistance is stressed, its use is reduced both in academic and intellectual environments. It is surprising that the emancipating sense of the value of fraternity has become so weak in the two contexts.

As the term was somehow polluted, other concepts of value have—partially—filled

the void resulting from the absence of the term "fraternity." They have been mostly the concepts of solidarity, reciprocity and cooperation.

The term "care" does not carry an ideological burden related to religion or politics, as is the case with the concept of fraternity. In fact, its growing presence in different fields is connected with the contributions regarding the ethics of care which have been proposed by disciplines such as psychology and philosophy.

The work of different authors (whose ideas will be discussed in the next sections) has been essential to recover personal relationships, empathy, compassion, responsibility towards others and care as characteristic elements of the ethics of care, which is as important for life as the ethics of justice, known for its attention to impartiality, equality and respect for the rules.

Nevertheless, these works run the risk of remaining as academic reflections if they are not translated into proposals and practices which regulate community life and land at the education field.

As for the value of care in service-learning, it is evident that it enjoys greater visibility than that of fraternity. It is naturally identified in activities known as "face-to-face" service-learning where the service is intended to fulfill a group's needs. The relationships between the youth performing the action and its recipients are common in this type of activities. Elderly persons, children at risk of exclusion, persons with disabilities, migrant groups and populations with a deficit in their infrastructures are examples of intervention that promote the creation of emotional bonds and produce affection feelings towards others. In all these cases, it is generally and clearly observed that one of the values developed by university students is care and empathy for the people who benefit from their intervention.

It is more complicated to spot care attitudes in projects where the immediate recipient is not a group: when the service-learning activity is aimed at recovering the historical heritage or preserving the natural environment, when actions favoring non-polluting energy or water sanitation are conducted, when actions involving complaints about climate change or awareness campaigns are designed, care does not usually stand out as one of the values of the project. Nonetheless, restricting this value exclusively to the field of people is a reductionist approach that ignores the significance of the care of the planet, which is essential to generate a global and equal development, just like the United Nations Sustainable Development Goals (SDG) establish in the 2030 Agenda for Sustainable Development, goals which should be the compass for many of the service-learning activities carried out by universities.

Fraternity as a Duty, Fraternity as a Right

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

Article 1 of the 1948 Universal Declaration of Human Rights introduces brotherly behavior as a duty in the treaty and in relationships. The expression "towards one another" at the end of the article encompasses the group of men and women who share their human condition without being related by blood ties or family relations.

The requirement set forth in article 1 es clear: to act in a spirit of brotherhood and, as a consequence, respect the neighbor's right to be treated "as a sibling." Thus, what starts a duty, i.e. "act towards one another in a spirit of brotherhood," is almost automatically converted into a right: the right to fraternity. The right of every person, whatever their origins, race, sexual orientation or beliefs, to be respected and treated equally. The duty and the right bind and protect all the inhabitants of the planet to the same extent.

Pope Francis speaks out in this line in Encyclical Letter *Fratelli Tutti*. His first reflection refers to "open fraternity, which allows each person to be recognized, valued and loved regardless of physical proximity, beyond the place in the world where they were born or where they live" (Pope Francis, 2020, *FT*, 1).

The encyclical letter, which has a marked social character, is an urgent call for the exercise of fraternity. A fraternity that is far from the reductionist perspective the concept is habitually linked to. In a broad sense, fraternity is projected beyond everyday relationships, and it aims at institutions, social life, policies and government systems.

From the very beginning, the Declaration of Human Rights establishes an unequivocal link between a fraternal behavior and the values of freedom and equality. "All human beings are born free and equal in dignity and rights." This is a link that appeared two hundred years before under the motto "liberté, égalité, fraternité" during the French Revolution to claim that no individual or social group should be within someone else's domain, and that all persons are to be considered subjects of political and social rights.

In addition, the origin of the fraternal relationship—in whichever space it is applied—is mutual recognition. Recognizing, valuing and appreciating each other like

siblings with equal rights and duties. Fraternal treatment in interpersonal relationships and social policies is impossible without recognition.

In this line, neurologist and psychiatrist Cyrulnik (2009) argues that living with no neighbors is a wicked defense, and that a world which does not take into account others is evil. Fraternity cannot occur without others. The right to fraternity also comprises the right to relationships and the development of sociability. In its social dimension, it directly aims at building a responsible and inclusive citizenship which considers and addresses the needs of its members as a whole, and which allows each member to fully develop themselves and do their best.

As was previously stated, the concept of "fraternity" has been subject to historical circumstances and geopolitical spaces which have determined its meanings, intensifying or omitting some of its dimensions.

Our goal is to unveil and recover the aspects of fraternity that are relevant in the practice of service-learning.

It is not our intention to analyze the different meanings the term was given throughout history, which have been thoroughly studied by important authors (Baggio, 2007; Domènech, 2004; Puyol, 2017). Our goal is to unveil and recover the aspects of fraternity that are relevant in the practice of service-learning, despite the fact that the concept itself fails to occupy a key role in the theoretical contributions written about this methodology.

In the next sections we will deal with different dimensions of fraternity, and we will defend its relational and emancipating character. Two characters that supplement each other and contribute to the instructive quality of service-learning. Avoiding, denying or removing any of them mutilates the meaning of the term, but, above all, it impoverishes the educational possibilities of a practice that is often presented as a practice of care and social transformation.

However, before analyzing some dimensions of the term, we will put forward three service-learning experiences in the university field which will allow us to bring to light the values of fraternity and care in this methodology.

(Pieces of) Learning, Service(s). Different Types of Fraternity?

We know that there are different university areas where service-learning can be incorporated: in a specific subject, in curricular practices, in end-of-course or end-of-master works, in cross-cutting or interdisciplinary projects, or as credit recognition (Esparza et al., 2018). Besides, students themselves may create practices similar to service-learning—beyond institutional proposals—when they perceive a need in their environment and believe they can help to satisfy it. Let us briefly describe three experiences.

Experience 1

Housing problems are a reality mostly observed in the outskirts of cities rather than in neighborhoods with higher purchasing power. Damp, lack of electricity, cracks, water leaks or excess noise are some of the difficulties the poorest families encounter in their daily life. Their houses generally do not comply with the safety conditions necessary to maintain appropriate levels of well-being. Against this background, some schools of architecture have designed interdisciplinary projects aimed at drawing plans and preparing analyses, reports and several documents where concrete solutions to the problems detected are suggested. The direct relationship between university students and the families and neighbors are vital for their proposals to be relevant and useful.

Experience 2

During the lockdown months, university students of different schools of education volunteered to look after children who had to stay at home and help them with their homework while their parents worked. Although all students provided a similar service, when they were asked about the reasons for their action, different motivations were mentioned. These were some of the comments: “it’s a pity that children fail the course if we can help them”; “many children are looked after by their grandmas and that’s very dangerous because they’re the most vulnerable ones. We can’t let that happen”; “it’s unfair that the children of working classes, for whom it’s more difficult to get online, are at a disadvantage with the rest of their classmates”; “I feel prepared to perform this task and I like to think that I’m helping to make ‘things’ go better at such a tough time”; “it seems to me that, if my friends who are studying medicine are going to hospitals, it is logical for me, as a future teacher, to do my bit, right?” Amid laughter, a student also said that “it’s a good occasion to study again things I forgot and which I might have failed if I were examined.”

Experience 3

Based on direct contact with the entities that take care of persons with reduced mobility or severe functional limitations, end-of-course and end-of-master works have been implemented by some materials engineering courses to offer concrete solutions to the specific needs of the users of such entities. The requirement all works must meet is facilitating the autonomy of the affected persons. In order for the service to be effective, students spend time at the centers identifying people's level of mobility and the difficulties they face. On the basis of the first-hand information obtained, they formulate improvement proposals which are agreed upon with the users and professionals of the entities in all cases. For the duration of the project (a school course), service providers and users meet to adjust the characteristics of the product. Examples of the products created are adapted shoehorns, plates and cutlery. In their projects, these young people put into practice their knowledge of mechanics, design, production and, sometimes, the basics of nanotechnology.

The three stories are inspired by real practices carried out at university schools. Let us imagine for a moment that we administer a survey asking faculty members experienced in service-learning to highlight the values they deem most relevant of the three proposals, based only on the brief description above. We believe we are in a position to predict the result. With almost absolute certainty, in the first places we would find the concepts of solidarity, engagement, empathy and cooperation. Should we insist a bit more, critical thinking, care, social responsibility, general good, moral sensitivity or effort would come up. Nevertheless, it is very likely that fraternity would not appear among the first ten.

In the next sections we will try to demonstrate how its content is naturally included in most—if not all—experiences even though the term "fraternity" is not used.

Emancipating Fraternity. From the Interpersonal Relationship to the Community

The concepts of value do not remain isolated from one another. On the contrary, they are strongly connected to each other, such that it is possible to talk about families or chains of values to refer to those which are similar or whose meaning evokes that of other values. Thus, for instance, it is common to hear expressions like "social values," "individual values," "collective values" or "democratic values."

Fraternity also has concepts of value that are close to it. "Friendship," "solidarity" or "care" are terms that normally appear when fraternity is applied to relationships. Additionally, "justice" and "engagement" become more relevant when its more political sense is evoked. We do not intend to polarize the two uses of the term, which could make it difficult to attach a more integrating and inclusive meaning to "fraternity." It is our understanding that the expression "emancipating fraternity" encompasses the different dimensions of the term.

Furthermore, it is worth mentioning that fraternity is not just a value that defines people, it is—as was stated in previous sections—also a virtue applicable to organizations, management and policies.

Given that our reflection is focused on the value of fraternity, we will emphasize four aspects in service-learning which, in our opinion, show their close relation. They are the following: relationships based on equality; feelings of affection towards others; civic friendship between strangers and ideals of justice.

- Relationships Based on Equality

Let us recall that article 1 of the Declaration of Human Rights begins with the statement "all human beings are born free and equal in dignity and rights," and it finishes requiring that they act towards one another in a spirit of brotherhood. Indeed, fraternity does not get on well and much with asymmetry and power relations. Siblings treat each other as equals. The differences among them do not justify the fact that one is above others or that one has more rights, more obligations or fewer duties.

Factors that frequently condition social relationships—such as prestige, purchasing power, one's mood or ideological preferences—vanish when it comes to fraternal treatment. Equal respect prevails over any other consideration. It is impossible for fraternal treatment to include inequality in dignity and rights or the subjugation of an individual or a group to someone else in any field—neither personal nor collective. Fraternity has an inclusive and universalizing nature as it embraces "everyone" and leaves nobody out of a link network to which human beings belong just due to their condition as such.

- Feelings of Affection Towards Others

The popular expression "love each other as siblings" is a good depiction of the feeling of love that characterizes this type of relationship and that has consequences on behavior and treatment. In this regard, fraternity has to do with the establishment of affection rela-

tionships that go beyond reason, demand or duty. Loving someone favors kind treatment as well as a respectful behavior that seeks the other person's well-being.

Fraternal relationships are filled with esteem, understanding, affection and the desire for others' success, enjoyment and happiness, apart from worry and concern when they suffer or fail to get what they long for. All these feelings galvanize us into action and invite us to do our best for our siblings to be happy. The siblings' relationship is not indifferent to pain, nor does it abandon the other in hard times. A sibling is recognized as somebody who matters. Such recognition is full of feelings that trigger action: embracing, taking care, defending, demanding justice or vindicating are some of the actions which arise in fraternal relationships in a natural and slightly formal manner.

- Civic Friendship between Strangers

Civic, community, social or citizen friendship are some of the terms used to vindicate a fraternal relationship in solidarity with strangers, i.e. people with whom neither life nor personal projects are shared.

The "voluntary" duties accepted among friends are a reference point of the relation that would be desired among those who are not. Beyond the lawful individual projects and spontaneous groups, human beings share citizenship and fate. None of the greatest challenges (related to health, the environment, economy or society, among others) posed to humankind can be tackled without solid cooperation systems.

As Puyol puts it when he refers to the concept of citizenship in Classical Greece, "friendship provides us with the moral force we lack in the anonymity of the public space" (Puyol, 2017, p. 21) and it surpasses the requirement arising from compliance with laws or personal interest.

The gift theories and anti-utilitarian sociologists (Caillé, 2014; Godbout, 1997; Mauss, 2009) have proven the existence of behaviors of help "to third parties" in different societies. Their pieces of research show that people are driven not only by interest, but also by their desire to cooperate with others. It is these tasks free of charge, in exchange for which nothing is expected, that build a social link between the "strangers" of a community. In the area of psychology (Tomasello, 2010), cooperation, concern for the well-being of others and an inclination towards altruism are also regarded as features characteristic of humans.

- Ideals of Justice. Fraternal Justice

The French Revolution is the historical benchmark whose definition of the term "fraternity" is more radically close to the idea of justice and has a marked political dimension. As was mentioned above, under the motto "freedom, equality, fraternity" values such as citizens' rights are defended. These rights do not depend on personal feelings, emotional bonds or friendship relations.

Fraternity lies not in the attitude of the person who acts fraternally, but in the right of that who must be treated as a sibling; the inalienable right of all individuals to be free and not to suffer any form of domination, nor to stay out of unfair systems that produce exclusion, and first and second class citizens.

Social criticism, complaints due to the violation of rights, and the will to modify structures that prevent the exercise of freedom and self-fulfillment are intensified in the most revolutionary dimension of the term "fraternity." This is also a claim in the Encyclical Letter *Fratelli Tutti* (Pope Francis, 2020), where a bet is made on fraternity materialized in social policies that guarantee the general good and each person's dignity.

Having underlined four aspects of the term "fraternity"—and assuming that the topic has not been exhausted with them,—we invite the reader to recover the three experiences described above and analyze them assessing their relation to the content presented.

In our view, far from paternalist attitudes, the service-learning methodology favors reciprocity among giver and receiver, horizontal relationships and respect for everyone's dignity. In addition, the goal of service-learning is social transformation and the introduction of specific changes that improve the situations on which work is made.

In our view, far from paternalist attitudes, the service-learning methodology favors reciprocity among giver and receiver, horizontal relationships and respect for everyone's dignity. Identifying needs contributes to arouse moral sensitivity, discover alterity and feel affected by the pain of others. Nonetheless, it is the service element that guarantees donation to strangers, thus fostering the construction of civic friendship networks. In addition, the goal of service-learning is social transformation and the introduction of specific changes that improve the situations on which work is made.

Developing projects that allow us to improve the safety conditions of houses in the poorest neighborhoods, helping and looking after children—one of the most isolated populations—during the pandemic or creating objects that increase the autonomy of people with reduced mobility are not just solidarity actions, they are also activities that promote justice and the human right to self-fulfillment.

From the Desire to be Taken Care of to the Act of Looking After Someone

The ethics of care begins with the universal desire to be taken care of, to establish a positive relationship, at least, with some other beings (Noddings, 2009, p. 53).

Fraternity and care cannot be understood as independent values dissociated from one another. They are values which feed back to each other and appear together.

Fraternity and care cannot be understood as independent values dissociated from one another. On the contrary, they have as many similarities as differences, or even more things in common, for which reason the latter sometimes replaces the former, due to the pollution the term "fraternity" has suffered in our times.

Thus, even if they are treated differently in our discourse to precise some of their connotations or go into greater detail regarding their meaning, they are values which feed back to each other and appear together in social life and educational practice. It is hard to imagine an activity in which one of them is significantly present and the other one is absent.

Below we will make an approximation to the value of care, and then we will introduce the "ethics of care," which have placed this value at the heart of their pieces of discourse, be it from the area of psychology, politics or education. As we did with the term "fraternity," we will focus on aspects which we deem particularly relevant for service-learning.

In the literature on care (and the ethics of care) there are three aspects that repeat themselves again and again. In the first place, the universal desire to receive care. Receiving others' care is not an experience that causes rejection; quite the contrary, it is something one wishes and enjoys. Secondly, the positive effects that being looked after has on people. Love, understanding, well-being, happiness and security are some

of the most salient examples. And thirdly, how naturally we take care of people who depend on us and those for whom we feel affection. Empathy and responsibility are values that stimulate care work.

For instance, we know that care provided to very young children, patients or dependent persons literally saves lives. This is a reality that nurses, for whom care is an important and crucial part of their profession, are very well acquainted with.

We have also received contributions from anthropology which set care behavior as the first sign of civilization. When a student asked her what she considered to be the first sign of civilization, anthropologist Margaret Mead answered "a broken and healed femur." In her opinion, the healed femur evidenced that someone took care of the injured until the bone healed; otherwise, this person would have died.

Understanding civilization as community help is a way of placing care at the center of cohabitation, relationships and progress. Humanity makes progress in so far as the number of care behaviors increases and, accordingly, it is reduced in their absence.

However, in spite of their importance for personal development and their presence in everyday activities, care has been recently included in ethical reflection, which has historically been very concentrated on justice and impartiality. Additionally, care has gradually positioned itself in pedagogical discourse and educational practices.

The Ethics of Care

It is not a coincidence that female experts in several disciplines were the ones who made it possible to topicalize care, and develop theories and proposals evidencing its significance for the construction of better lives and systems more attentive to people. Thanks to them, there has been a gradual consolidation of an ethics of care that confines its attention to the context, relationships, interdependence, damage prevention and responsibility towards the others, elements which have a very secondary—if not null—role in the ethics of justice.

In 1982, the publication of Carol Gilligan's *In a Different Voice* about female moral judgment and the ethics of care opens a period of questioning about the predominance and generalization of male models as normality standards in the field of psychology, and vindicates other ways of perceiving reality, setting priorities and making decisions.

Focused on the study of moral development, the author argues that Kohlberg's six-stage theory on moral judgment universalizes men's way of thinking at the expense of ignoring women's voice. In this regard, she asserts that "women bring to the life cycle a different point of view and order human experience in terms of different priorities" (Gillligan, 1985, p. 47).

When applying Kohlberg's proposal, Gilligan notices that women come to a standstill in the transition from the stage that assesses good relations (stage 3) to the one that assesses social rules (stage 4). Dissenting with the results that reflected a widespread regress in female thinking, she does research on the topic and arrives at the conclusion that the female logic is different from that of men and that it is ignored in Kohlberg's proposal. She champions the recognition of the ethics of care together with the ethics of justice, thereby integrating women's voice.

If Gilligan develops the ethics of care in relation to the moral domain, Joan Tronto does so from a political perspective. She defends care as an antidote for capitalism (Tronto, 2017) and as an alternative to the way of understanding life that pushes human beings to compete with one another instead of cooperating and assuming responsibility for other people.

The political scientist has an active participation in the debate sparked off by Gilligan as she links the ethics of care to gender. In her opinion, stating that women are natural caregivers who are especially gifted for that purpose is a wrong strategy since this narrative leads to the normalization of inequality structures deeply rooted in society (Tronto, 1987). According to this author, putting "care" on a level with "women" makes it impossible to explain gender differences arising from the subjugation conditions women are in. To illustrate this with a recent example, let us recall the unequal distribution of care work between men and women during the pandemic.

Among the different aspects Tronto has delved into, here we recover two contributions made with her colleague Fisher: the definition and phases of care.

They propose the following definition of care:

"a generic activity that includes everything we do to maintain, perpetuate and repair our world so that we can live in it as well as possible. That world includes our bodies, ourselves, our environment, as well as the elements which we seek to interweave in a complex, life-sustaining web" (Fisher & Tronto, 1990, p. 40).

It is interesting to stress that, in their definition, the authors go beyond the interpersonal relationship level and place care as a category applied to social life, a contribution that is almost immediately linked to the essence of service-learning as a care practice aimed at the general good.

It is interesting to stress that, in their definition, the authors go beyond the interpersonal relationship level and place care as a category applied to social life, a contribution that is almost immediately linked to the essence of service-learning as a care practice aimed at the general good. In this same regard, Josep Maria Puig defines care as "a quality of value of interpersonal relationships, but not just of relationships; it is also a feature with which institutions, practices and, ultimately, the very idea of citizenship are imbued. Care greatly exceeds the personal and becomes a category to understand social life as a whole" (Puig, 2021, p. 69).

As regards the care process, Fisher and Tronto propose four phases.

- Phase 1: interest in a specific situation. Identifying a need is crucial to commence a care process.
- Phase 2: an individual or an entity is in charge of and responsible for satisfying the identified need.
- Phase 3: actual care work is performed and aimed at changing the initial situation.
- Phase 4: the care receiver responds (the authors of this phase refer to it as "care receiving phase").

Afterwards, Tronto adds a fifth phase in which she stresses that, while care work is done, its receivers trust that it will last, they count on it and take it for granted that it will not fail.

The huge coincidence among the phases put forward by the authors and the ones which indicate the development of a service-learning activity (i.e. detecting needs, establishing partnership relations, acquiring knowledge, providing a service, celebrating and assessing the activity) is surprising (or maybe not). This is another item of evidence of the significance of the value of care in service-learning.

Last, we will briefly introduce Nel Nodding's contribution from the field of moral education. The author presents the ethics of care as an alternative to character education and defines it on the basis of its mainly relational nature. Her studies are directed more at

promoting the development of relationships in education centers than at analyzing who gives and who receives care (a key aspect in other proposals, including Tronto's).

Less worried about care as a virtue of people or institutions, the author gives priority to care relationships. She believes that it is the relationships between teachers and students that have a decisive influence on the latter's moral development. She says "how good I can be will depend in part on how you treat me" (Noddings, 2009, p. 21), thereby emphasizing the importance of a kind and cordial treatment in the educational intervention.

Very sensitive to the nature and singularity of every context, the author strongly vindicates the creation of classroom conditions that predispose students to good and foster moral sensitivity. If one condition is the kind and respectful relationship of an adult towards the youth, another one is the design and implementation of practices that invite them to train values.

As moral sensitivity is a virtue without which care relationships cannot be formed, Noddings proposes the convenience of creating specific practices to bring students closer to the actual needs of life, and understands that this contact with fragility will arouse feelings of responsibility and care towards others on their inside. In particular, she expressly cites community service as an opportunity to promote care practices and relationships of responsibility towards others among children and young people.

Noddings' contribution warns us of the importance of creating conditions which provide us with care opportunities, an aspect that must also be taken into account in university classrooms, where the enormous number of students and not much flexible curricula do not facilitate it.

To Conclude

We conclude this work with the hope of having done our bit to bring to light the link between fraternity and care with the essence and philosophy of service-learning; a practice that is attentive to relationships, engaged with real-world issues, sensitive to the singularity of every context and claiming in view of injustice and inequality.

We began this chapter by discussing the suffering caused by the pandemic, and we finish it with Daniel Innerarity's reflection about the same: "the paradox that a risk, which put us all on an equal footing at first, has at the same time revealed how unequal we are" (Innerarity, 2020, p. 25).

We like to believe that if we are capable of placing fraternity and care at the heart of education, policies, everyday relations and our universities from now onwards, the next pandemic, the next crisis—be it economic, social, health or environmental—that affects humanity may find us better prepared and in a more equal situation.

We like to believe that if we are capable of placing fraternity and care at the heart of education, policies, everyday relations and our universities from now onwards, the next pandemic, the next crisis—be it economic, social, health or environmental—that affects humanity may find us better prepared and in a more equal situation. Maybe then will we be able to confirm what is still a challenge today, that "differences of color, religion, talent, place of birth or residence, and so many others, cannot be used to justify the privileges of some over the rights of all" (Pope Francis, 2020, *FT*, 118).

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UNISERVITATE COLLECTION

"We will not change the world, if we do not change education"

Pope Francis

3

Spirituality and Higher Education: Perspectives from Service-Learning

A research topic that is increasingly attracting the attention of the academic world is the link between teaching and spirituality, understood in its broadest sense. This will be the focus of the volume that we present to our readers today. The aim is to provide, both for Catholic Institutions of Higher Education and universities at large, a space for reflection in their itinerary of discernment about their identity and specific mission.

This book, the third of the Uniservitate collection, explores these topics, bringing together research and experiences of international scope, from the Catholic university world as well as of other creeds and non-religious convictions, which delve into service-learning from the ethics of care and fraternity.

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ISBN 978-987-4487-30-8

Published in June 2022

ISBN 978-987-4487-28-5