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Analyzing Inclusivity in Pope Francis' *Fratelli Tutti* (On Fraternity and Social Friendship) and its Implications to Catholic Education

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Abstract

During the many issues that confront the world today ranging from the Covid-19 pandemic to various forms of discrimination that result to hate crimes and other forms of marginalization, Pope Francis issued a social teaching entitled *Fratelli Tutti*, On Fraternity and Social Friendship. This encyclical draws inspiration from St. Francis' concept of *fraternitas* and human solidarity. The study employed an analysis inspired by Paul Ricoeur's hermeneutical framework which consists of the world behind the text, the world of the text, and the world before the text, to examine its content, context, and application. The research analyzes the document itself, its structure, genre, style of writing and key social encyclical concepts namely human dignity, solidarity and the common good against the backdrop of a "*throw-away culture*", an individualistic understanding of freedom and exclusivity. The document educates people to cross borders and build bridges through new ways of encounter. The encyclical assesses current events, lays out the gospel value of inclusivity, presents new perspectives to walk the talk, inspires authentic conversion and calls everyone to action. *Fratelli Tutti* brings the message of social friendship that can be applied in the context of Catholic education to enrich its three pillars namely instruction, research, and extension.

Keywords: fraternity, social friendship. Human solidarity, human dignity, common good, cross borders

Background of the Study

A papal encyclical clarifies, amplifies, condemns, or promotes societal issues from general concerns like peace and human rights to climate change, labor, and social justice. (Rice, 2015) It serves as an ideological apparatus to raise the level of awareness among people, and addresses those concerns and realities.

Ubi Primum (1740) is considered the first papal encyclical written by Pope Benedict XIV “On the Duties of Bishops” that reminds them to fulfill their duties as shepherds of the flock and fulfill Jesus’ last instructions to “*feed my lambs, feed my sheep*” (John 21:17). Prelates are told to inspire the clergy to be dedicated to their ministry, establish seminaries to “*educate candidates to piety, integrity of life, and the canonical discipline from an early age.*”

Since then, there have been close to 300 encyclicals published. The most notable of them that had a great impact on society before Pope Francis’ pontificate were *Rerum Novarum* (1891), *Providentissimus Deus* (1893), *Pascendi Dominici Gregis* (1907) *Casti Connubii* (1930), *Pacem in Terris* (1963) *Humanae Vitae* (Paul VI 1968) and *Redemptor Hominis* (1979) (Beale, 2013).

Pope Leo XIII wrote the encyclical *Rerum Novarum* on Capital and Labor to address workers’ right, urbanization and industrialization in the midst of the revolutionary changes of the time. It sketched out a social teaching on property rights founded on man being made in the image of God. It mediated the extremes of socialism and *laissez faire* in capitalism (Leo the XIII, 1891).

In honor of the 40th anniversary of *Rerum Novarum*, Pope Pius XI issued the encyclical *Rerum Novarum* on Reconstruction of the Social Order (1931). It affirmed *Rerum Novarum* as the Magna Carta of the Church’s activities in social matters and further advanced its teachings on the Church’s rights to interfere in economic matters if it affects the moral dimensions of Christian life.

These social encyclicals (*Rerum Novarum* and *Quadragesimo Anno*) made a stand against violation of human dignity and rights in the entire range of economic process. It guided to live a humane life to find

solution to difficult problems of human solidarity, labor exploitation and further advanced the ideas propelled by Leo XIII.

The encyclicals *Providentissimus Deus* on the Study of Holy Scripture (1893) and *Pascendi Dominici Gregis* on the Doctrine of the Modernists (1907) tackled how the Church dialogues with the modern world in contrasting styles. Pope Leo XIII promoted Catholic education in *Providentissimus Deus* and opened the door for ordinary Catholics to read the Holy Book. He set a pioneering example that it is not the monopoly of the clergy to interpret them alone. This followed after Pope Leo XIII encouraged the incorporation of history and archaeology in biblical studies. Aubert (1998) described the pope to be “*an intellectual sympathetic to scientific progress and to the need for the Roman Catholic Church to demonstrate itself open to such progress*”.

Pascendi Dominici Gregis, “On the Doctrine of the Modernists” (1907) had a contrasting approach in its way of dealing with the modern world. The encyclical written by Pope Pius X condemned modernism and its errors to be dangerous in Christian life. It protected Catholic doctrine from changing its contents due to its discourses with the modernists, be it philosophers, historians and other disciplines which was previously opened by Pope Leo XIII. Pope Pius X only open its doors if “*the advance of science and every other department of knowledge may be promoted under the guidance and teaching of Catholic truth.*” (Pius the X, par #57)

Casti Connubii, On Christian Marriage (1930) and *Humanae Vitae* on Regulation of Birth (1968) shared the same theme on the papal position in the issue of life and contraception. *Casti Connubii* by Pope Pius XI came as a reaction to the Lambeth Conference of the Anglican Church that reversed its position on contraception, and declared that it is not sinful (Beale, 2013). The Catholic Church for its part took a conservative stand taking a firm argument against artificial birth control method along with abortion and eugenics (Pius XI, 1930). Pope Paul VI reiterated the doctrine about life and contraception when he wrote the *Humanae Vitae* in the midst of its growing popularity in the late 1960’s. It has a solid basis for its claim using these doctrines: God is the author of life, procreation is the heart of marriage, affirm the dignity of the woman, responsible parenthood, promotion of natural method and the claim that artificial birth control is the formula for cultural disaster (Paul VI, 1968) and (McGuire, 2019).

Pacem in Terris or Peace on Earth (1963) and *Redemptor Hominis* or the Redeemer of Man (1979) tackled issues about world peace, common good, harmony and deeper understanding of human person in contemporary world. John the XXIII issued *Pacem in Terris* after the Cuban missile crisis in the 1960's that sowed division and threatened human solidarity. *Redemptor Hominis* was the first papal encyclical of Pope John Paul II after he assumed the Papal office in 1978. Given the challenges of the Cold War, and the polarization brought about by their ideologies, he accepted some of Marx's concepts of economic alienation such as the dehumanization in human labor. However, he rejected the Marxist's notion of utopia depriving human being of private ownership. Pope John Paul II was critical of any economic system that made work more important than the human person (Stevens: 1994). Attuned to the spirit of Vatican II Council (1963-65), John Paul II read the signs of the times taking the trajectory of the conciliar document, *Gaudium et Spes* (1965) which is to see, judge and act. Christ penetrated the depth of human consciousness and the true source of joyful and fulfilled existence. (John Paul II, 1979). Thus, it rejects the Marxist's religious alienation and proclaimed Christ, the Redeemer of human history.

Papal encyclicals are venues for the Church to respond to the realities of the world. These social encyclicals at times provided contrasting views to certain issues such as the way to deal with modernism, contraception, and artificial birth control. But amidst the Church's inconsistencies on its stand, she opens door for collaboration and dialogue with social realities that are favorable to growth and the promotion of sustainable development.

The current pope, Francis, was elected to the papacy in 2013 when his predecessor Benedict XVI resigned from his post. Jorge Mario Bergoglio (born 1936) was the man of many firsts. He was the first from the Americas, from the Southern sphere, and outside Europe since Syrian Gregory VIII in the 8th century. He was the first Jesuit to be installed in the papacy and the first to take the name of Francis. In 2013 he was named Person of the Year by Time magazine and nominated for Nobel Peace Prize in 2014 (Stefon, 2016). He is the 266th pope who made progressive stance in support of scientific big bang and evolution theory. He visited Myanmar in 2017 in the middle of the humanitarian crisis about Rohingya migrants who are displaced stateless individuals. In 2019, he convened a summit in the Vatican to solve the problem of sexual abuses in the Church. This came

after August 2018 where the jury from Pennsylvania reported the actions of more than 300 priests considered to be “sexual predators” (Biography, 2018).

His pontificate has been characterized by humility and creating spaces for discourse and empowerment in support of marginalized people around the globe. He is engaged in political diplomacy and environmental advocacy which have not yet been dealt with thoroughly by those who were ahead of him. His latest encyclical, *Fratelli Tutti*, On Fraternity and Social Friendship (2020) provides hope to a world that has been struggling to survive amidst the Covid 19 pandemic. In an era of difficult challenges, education serves to open doors for possibilities to better relationships and respect of diversities towards solidarity and inclusivity. The inclusivity narrative in this latest papal encyclical is the subject of inquiry for this research, and how it can engage discourses on social justice in on the context of Catholic education.

Catholic education and the integration of social justice and values for the promotion of humane and dignified life under the tutelage of Pope Francis has been a promising venture that can deal with on immediate issues that divide and exclude people. Education is the best tool for change and brings to wholeness a fragmented global community.

Review of Related Literature

Among early studies and commentaries are the works of Horan and Moss. Horan (2020) in his *Relationship leads us to peace: Three key Franciscan themes in 'Fratelli Tutti'* unpacked the core concepts of Pope Francis' *Fratelli Tutti* which he identified. These are the concepts of *fraternitas*, crossing borders, building bridges, peacemaking and reconciliation which are mostly inspired by the medieval saint, St. Francis of Assisi. Horan deconstructed the usual idea of fraternity to be exclusively for men by going into the context of what it means during Francis of Assisi's time and Pope Francis' situation. For St. Francis, the word “brother” or *frater* speaks about “*familial ties with all people and creatures.*” It is a disposition or value in one's inclusive attitude to other people embracing even strangers and individuals different from you. Pope Francis cited the power of inclusivity in *fraternitas* to strengthen freedom and equality in this quote:

“Fraternity is born not only of a climate of respect for individual liberties, or even of a certain administratively guaranteed equality. Fraternity necessarily calls for something greater, which in turn enhances freedom and equality” (Paragraph 103).

Moss (2020) relates *Fratelli Tutti* to Lincoln's biographer Carl Sandburg who carried the ideas of inclusivity through openness, tolerance, and dialogue. Both Francis and Sandburg advocate and criticize religious prejudice and racism.

Friel (2020) dissects *Fratelli Tutti* in his article entitled, *Fratelli Tutti and the Crisis of Liberalism*. He made a thorough study on how inclusivity radiates in the encyclical by the Pope's manner of criticizing the system of exclusivity in the context of liberalism. In his analysis, Pope Francis emphasized these concerns in his rhetoric like *dark clouds over a closed world, envisaging and engendering an open world* and establishing radical personalism to be the foundation for solidarity where "*social friendship and universal fraternity necessarily call for an acknowledgement of the worth of every human person, always and everywhere.*" He proceeds to articulate how Francis profoundly explores *fraternitas* and inclusivity through dialogue and friendship in society and the service of fraternity in our world.

Bell (2020) re-appropriated the papal encyclical in his article *Fratelli Tutti: Pope Francis' Encyclical and Implications for Labour Law* where he argues how Francis highlighted the dignity of human person and social dialogue to be significant foundations in firming his stand on the ethical debate on the future of work. Bell cited the progressive stand of the Catholic church on human labor and social justice from *Rerum Novarum* to the revolutionized concepts of the present pope.

The reviews and critique on *Fratelli Tutti* might increase in the following months given the many avenues it offers in the area of inclusivity. The writings about how inclusivity can resonate in academic context and Catholic education in particular are yet to be developed.

There have been a plethora of papers that analyze the mindset and worldview of Francis. Most notable of them are Cheney's *Be Revolutionary: Some Thoughts from Pope Francis*, O'Reilly's *Pope Francis' Reforms* and Villafana's *Environmental Mobilization*.

Cheney's *Be Revolutionary Some Thoughts from Pope Francis* (2020) provided a diverse range of Pope Francis' worldviews and guiding principles. These embodied how the pope addresses various issues in the world. These are about war industry, plunder of nature, worship of money, religious freedom, superficial culture, discarding of people, cost of consumerism, trickle- down economics, superficial culture and nature of peace.

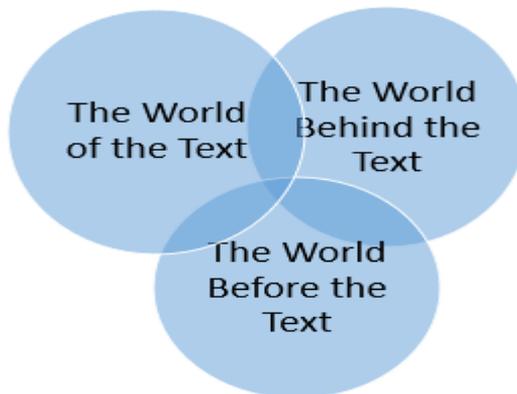
O'Reilly's *Pope Francis' Reforms* (2020) seeks to showcase the political will of the pontiff to clean the mess within his ranks in the Catholic hierarchy while witnessing at the same time the message of his teachings on solidarity, environment and common good. Villafana (2018) in his *Environmental Mobilization: Pope Francis' Encyclical* represents Francis' profound reflection on the throw-away culture and his concern for the sustenance of the environment through mobilizing people to work together in solidarity for nature. This was captured in his opus, *Laudati Sì*.

There is abundant literature on the works, philosophy and the person of Francis which shows how he impacted the world in various spheres. The area on the implications of his social teachings in Catholic education is not yet adequately explored.

Theoretical Framework / Philosophical Underpinning

The research employs a reading of a papal encyclical by analyzing its key concepts on inclusivity inspired by Paul Ricoeur's interpretative model. The study's conceptual framework utilizes its general processes in analyzing the document. This is as follows:

Figure 1.



The world of the text represents the examination of the contents of the text itself including the structure of the encyclical, the sub-parts and their inter-relationships, the keywords and dominant terms and the recurring themes of the narrative. It involves comparative criticism that

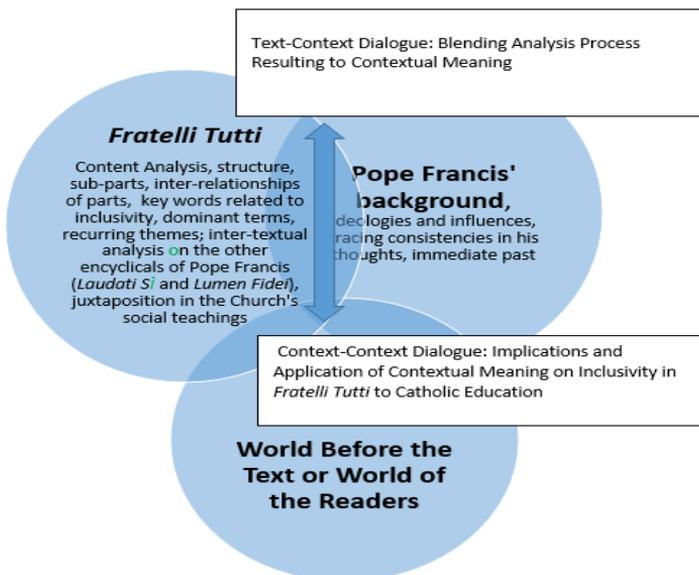
allows inter-textual study between the themes exposed in *Laudati Si* and *Fratelli Tutti*, and extracts issues on social order, the common good, and human dignity.

The world behind the text represents the background of the author, his ideologies and influences, and a set of experiences that propelled the theme of his work. In this part, the study traces the consistencies of Pope Francis' thoughts about inclusivity in all his encyclicals. A look at his experiences from his immediate past can shed light on this segment of the analysis. A blending process with the world of the text is delivered to achieve the contextual meaning of his writings. This is called the text-context dialogue.

The world before the text, otherwise known as the world of the readers today, is the application and implication of the contextual meaning derived from the blending process of the world of the text and the world behind the text. It shall be appropriate how these meanings shall be applied and integrated to certain global concerns. The research identified Catholic education as the venue for such implication and re-appropriation. This portion is called context-to-context dialogue that aims to sketch possibilities on how the inclusivity narrative in *Fratelli Tutti* is integrated into the Catholic education. Based on the discussions presented that are gleaned on Ricoeur's hermeneutic, the author designed this conceptual framework:

Figure 2.

Analyzing Inclusivity in Pope Francis' Fratelli Tutti and



Methodology

The research employs e-library work. It examines papal encyclicals written primarily by Pope Francis and his predecessors. It engages text-context and context–context dialogue to determine the key concepts related to inclusivity and compare Pope Francis’ thoughts on social issues in his previous encyclical *Laudati Si* or Praise be to you- On Care for Our Common Home (2015). It traces also the consistencies in his social encyclicals (*Fratelli Tutti*, *Laudati Si*) about inclusivity and relates this narrative to the bigger context of Church’s social teachings. Finally, the results of the study sketch possibilities on how *Fratelli Tutti*’s core ideas and meanings on inclusivity can be integrated into Catholic education.

The analysis is guided by Ricoeur’s hermeneutical method: the world of the text, the world behind the text, and the world before the text and their blending processes that resulted to text-context and context-context dialogue.

This is a qualitative research based on primary sources which engages in an examination of inclusivity inspired by Ricoeur’s interpretative model. From these results, a consequent implication to Catholic education is drawn.

Analyzing Inclusivity in Pope Francis’ *Fratelli Tutti*

The World Behind the Text: Reading the Context of *Fratelli Tutti* in the Document

St. Francis of Assisi (c. 1181-October 3, 1226) influenced the Pope’s encyclicals from *Laudati Si* where he was inspired by the saint’s fraternal love, simplicity and joy [principally: Solicitude for God’s creation] to *Fratelli Tutti* which captured his thoughts on fraternity and social friendship (no. 2). Pope Francis took from St. Francis the openness of heart without borders embodied in the latter’s visit to Sultan Malik-el-Kamil in Egypt during the height of the Crusade. The pope drew out key concepts in his encyclical a model of how one’s attitude can avoid hostility and conflict through fraternal subjection (no.3). The title *Fratelli Tutti* was borrowed from St. Francis’ admonitions to his monks which literally means “*all brothers and sisters*” (no.1) (Vatican, 2020).

Eight hundred years later, the Pope did the same thing as shown in his visit to the Grand Imam Ahmad Al-Tayyeb in Abu Dhabi on April 2,

2019. The language of inclusivity articulated in *Fratelli Tutti* also came as a result of these engagements in dialogue, collaboration and listening to people of various faith traditions. In doing so, Francis walked the talk to work together with various leaders of other religious traditions for peace, freedom and rights which go beyond religion, gender, race, or social status. His encounters with them allowed an open conversation and mutual respect to achieve a lasting harmonious relationship of peoples around the world (no.5). They signed the document "*Human Fraternity for World Peace and Living Together*". In its introduction, it states:

"Faith leads a believer to see in the other a brother or sister to be supported and loved. Through faith in God, who has created the universe, creatures, and all human beings (equal on account of his mercy), believers are called to express this human fraternity by safeguarding creation and the entire universe and supporting all persons, especially the poorest and those most in need." (Human Fraternity, 2019, 1)

This invites "*all persons who have faith in God and faith in human fraternity to unite and work together*". For Pope Francis, "*it is more than mere diplomatic gesture but a reflection born of dialogue and common commitment*" (no. 5).

Chapter One is an assessment of the current state of our world. It describes the immediate context of *Fratelli Tutti* captured in its title, "*Dark Clouds Over a Closed World*". The pope provides the setting of his narrative from shattered dreams of integration such as that of the European Union and of Latin America, the lack of strategic plan surrendering to the preference for instant and quick profits, globalization and progress without a shared roadmap, pandemics and other calamities in history, and the illusion of communication (no. 10-50).

Francis discussed how conflicts and disregard for a common good happened due to the imposition of a single cultural model imposed by a global economy that unifies people but "*does not make us brothers*" (no.12; Benedict XVI, 2009:655). Such a situation also paved the way for the end of historical consciousness, fading political, economic and intellectual independence caused by the drive of limitless consumption and expressions. Respect for traditions and unique histories and stories had been lost and replaced by the promises of economic powers and quick profits. In this set-up, a throw-away culture continues not only with dispensable objects and food but also with human beings themselves (no.

18-19). The term throw-away culture was previously introduced in *Laudati Si* to emphasize the empty individualism and the lack of care for the environment, the world, and our people.

Pope Francis and the Grand Imam Ahmad agreed that “*there exists moral deterioration and weakening of values and responsibility*” that resulted in “*feeling of frustration, isolation and desperation.*” Today’s world sees globalized indifference, many forms of injustice, and perversions that dehumanize and destroy our universal human rights and commit affronts to human dignity including terror attacks, war, gender, racial or religious persecutions. This is amidst the fact that we witness globalization and progress but without a shared roadmap on how to keep and value personal well-being and the prosperity of the larger human family where creativity, respect for diversity and integrity thrives (no.29-31).

In the course of Francis’ writing, the Covid-19 erupted and became a pandemic. In such context, the Pope incorporated his reflections on how the pandemic exposes our false securities. He described how various countries responded to the crisis, their inability to work together where despite our hyper-connectivity, we ended up in fragmentation (no. 7). *Fratelli Tutti* also came as a by-product of the Pope’s view about the “*frenzy of texting*” where real wisdom is replaced by instant knowledge. There is a selective way of presenting the truth without giving a bigger picture of what the issue is all about. The world is dominated by superficiality in the way we communicate to others while “*silence and careful listening disappear*” (no. 49).

Six months after the release of *Fratelli Tutti* on March 5, 2021, Pope Francis embarked on a historic four-day trip in Iraq meeting officials, religious leaders and ordinary Iraqis of all faiths. He visited the Grand Ayatollah al-Sistani, the spiritual leader of Iraq’s Shia community, and prayed in the ruins of the four Churches destroyed by ISIS in the ancient city of Ur, Erbil, the capital of Iraq’s Kurdistan region, and Mosul (BBC, 2021). Indeed, his actions represent his call to end division, violence and extremism that came as a result of the lack of social friendship and fraternity that is inclusive, respectful, and open to love beyond borders grounded on human dignity that transcends all forms of cultural (including gender and race), economic, geographical, ideological and religious differences.

The World of the Text: Structure, Style and Key Concepts of the Document

Structure of the Text

Fratelli Tutti is composed of a brief introduction and eight chapters that tackle the following:

Fratelli Tutti – no. 1-2

Without Border- no.3-8

Section 1: Assessment

Chapter 1: Dark Clouds Over a Closed World - no. 9-55

Section 2: Scripture

Chapter 2: A Stranger on the Road – no. 56-86

Section 3: Conversion

Chapter 3: Envisaging and Engendering an
Open World – no. 87-127

Chapter 4: A Heart Open to the Whole World – no. 128-153

Section 4: Action

Chapter 5: A Better Kind of Politics

Chapter 6: Dialogue and Friendship in Society – no. 154-197

Chapter 7: Paths of Renewed Encounter – no. 225-270

Chapter 8: Religions at the Service of Fraternity in our
World – no. 271-287

The chapters are grouped into four main sections: assessment, scripture, conversion, and action. Each chapter is composed of paragraphs that are numbered for easy tracking. The social encyclical contains 287 paragraphs.

Genre and Style of Writing

The genre is that of a social encyclical, a document that addresses the situation and needs of society, and engages the Church with the realities of the world. A social encyclical is issued by the pope which consists of foundational principles, namely dignity of human person, the common good, subsidiarity and solidarity (Gjani, 2020).

Like other social encyclicals, the style of writing shows the pope's advice concerning certain issues confronting the world, along with his reflections ranging from intensely personal issues such as too much texting and the illusion of communication that place people at the risk of losing contact with concrete reality “*blocking the development of authentic*

personal relationship” (no. 43) to calling on the United Nations regarding financial and global institutions to “*avoid power being co-opted only by a few countries*” at the expense of the weaker ones (no. 173).

The Pope employed direct descriptions of the state of world’s events in his narrative and incorporated a few metaphors and symbols to address the conditions of the world, like dark clouds, a stranger on the road, inspired by the parable of the Good Samaritan, and an open heart.

Key Social Encyclical Concepts in the Document

Human dignity and human rights serve as important values in shaping social action. The pope highlighted that all human beings share the same innate human dignity (no. 22) and that all are born with the same dignity (no. 118). The differences of people due to race, religion, social status, gender, religious beliefs should not be the basis of the privileges that some have over the rights of others (no. 118) because human persons share an equal dignity (No. 22). The pope also used this to invoke limits on the rights of private property (no. 120) and to enjoin people to build healthy relationships based on it that allow personal growth and self-expression (no.162).

Fraternity and social friendship take center stage in the document given that its spirit is that of inclusivity. Human fraternity and fraternal love were articulated well in the pope’s meeting with the Grand Imam Ahmad where both produced the document, “*Human Fraternity for World Peace and Living Together*”. Francis expressed that *Fratelli Tutti* is aimed at forming a new “*vision of fraternity and social friendship that will not remain at the level of words*” (no. 6). Fraternity is intertwined with freedom and equality since it recognizes the worth of every human being. Freedom without responsibility is licentiousness. To do whatever we want without reference to our responsibility towards others manifests a shallow understanding of liberty and a complete disregard for its richness based on the respect for human dignity and, most of all, on its impact on the common good (no. 103, 106). The cry that everybody is equal is simply a sloganeering and an empty declaration unless we exert conscious effort to cultivate fraternity that gives an opportunity for every person to give the best of themselves and integrate their capacities in an open and inclusive society. (no. 97, 104, 110)

Solidarity is another concept of the social encyclical that speaks about “being one” and which usually has its concrete expression in service to others. Solidarity takes preference in the care for the vulnerable sectors

of society for them to be included and be part of the bigger system (no. 114-115).

Openness and dialogue are important terms connected to inclusivity and fraternity. Conflicts and tensions could be easily resolved by fruitful exchange based on mutual respect and listening from the heart. Exclusivity in our close associates and network can be overcome by deconstructing the limits of our doors to a certain group of people. Openness and dialogue entail overcoming self-interests and proceeding to the world of the unknown where we come in contact with people of different backgrounds, traditions, situations, and religious beliefs. The encyclical extends the scope of charity and fraternal love to opening doors and bridging the gaps caused by differences in view of building together a global harmony characterized by mutual respect for one's dignity, peace, justice, forgiveness, solidarity, common good, joy, social friendship and fraternity (no. 198-205)

Highlights on the Meaning of Inclusivity Using Text-Context Dialogue

Fratelli Tutti is a social encyclical whose framework was inspired by Franciscan spirituality. It expanded the theme of *Laudati Sì* on the *Care for our Common Home* to fraternity and social friendship through inclusivity of people that are isolated due to differences in religion, gender, race, social and economic status. It was meant to conscientize and raise everyone's level of awareness of the value of human dignity as the main basis for inclusiveness.

Like any social encyclical in the modern period, it contains the fundamental principles, namely the dignity of the human person, the common good, and solidarity. The document provides a model for Catholic Education in its approach to inclusivity which constitutes the four sections of the document namely: assessment, scripture, conversion, and action.

The assessment component is shown in Chapter 1 where it provided the context for the need for fraternity and social friendship to what the pope calls the "*dark clouds over a closed world*". Amidst globalization and progress, the world remains fragmented and people are isolated from each other. There have been initiatives towards unification as in the case of Europe and Latin America. But their dreams were shattered because the society they created became more globalized to a single cultural model, but lacked the integration needed to make them brothers (no.12). The world still experiences hostility and conflict because

of empty individualism, of taking control over people causing despair and hopelessness, of exclusivity in exercising one's rights at the expense of others, and of superficiality in relationships (no. 13, 15). This is aggravated by apathy and indifference which obstruct authentic relationship, advance individualism and create separation and suffering of the most vulnerable groups in society, the poor and the marginalized (Horan, 2020).

The Pope boldly pointed out how the Covid-19 pandemic exposed our false security that amidst our economic progress, globalization, advanced technology, and digital communication, we witness the fragmentation that aggravates problems that affect us. We have seen how various countries responded to the problem to save their own people, but manifested their inability to work together towards global solidarity in addressing the crisis. We have advanced digital media but virtual reality cannot satisfy our search for authentic interpersonal relationship where we can experience concrete gestures of reaching out and listening to each other's stories (no. 43). The progress of globalization has not been experienced equally nor has it been able to unite humanity. The world wide web has not adequately built bridges. Instead, we have erected a culture of walls and throw-away practices that lack the flavor of fraternity.

The scripture section provides the foundation of the pope's teaching about fraternity and social friendship has taken from what Jesus said in the gospel in answer to the question, "*Who is my neighbor?*" Pope Francis took us to the challenge of inclusivity in the Parable of the Good Samaritan (Luke 10:25-37), the story that demonstrates how social friendship or *fraternitas* demands love, care, and respect. Chapter two of the encyclical shows the neighbor without borders who helped the stranger on the road. Pope Francis enumerated various characters of the story that could represent different reactions of people in the way they deal with the victim. It was the Samaritan who exhibits the Christian notion of relationship that goes beyond the limits and qualifications we set to isolate ourselves from solidarity with others. Pope Francis admonishes us that until it affects us directly, like the rest of the characters in the Good Samaritan narrative, we are accustomed to looking the other way, simply pass and ignore situations (no. 56-86). He calls on everyone to be interdependent and interconnected and challenges us to cross the border and build bridges. *Fraternitas* includes an open disposition or value to view and relate with others including strangers and those who may be very different from you (Horan, 2020).

The third section of the document speaks about conversion which is dealt with in chapters 3 and 4. Pope Francis proposed a new approach that is open where he outlined in the said chapters the “*envisaging and engendering an open world*” and the “*heart open to the whole world*”. In chapter 3, he outlined a way to turn away from individualism and bordered societies to solidarity and universal love that promotes persons. “*Social friendship and universal fraternity call for an acknowledgment of the worth of every human person*” (no. 106). The pope reiterated that “*we can rise to the challenge of envisaging a new humanity only if we accept the great principle that there are rights born of our inalienable human dignity*” (no. 127). Chapter 4, the “*heart open to the whole world,*” means that we need healthy and enriching exchanges. Many times we set values that exclude and even hate others which limit and block fruitful dialogues. *Fratelli Tutti* admonishes excessive nationalism which highlights exclusivity among themselves and forgetting they are part of a larger human family (no. 141).

Finally, the active component of the document is found in Chapters 5 to 8 where it proposes a way to go using social friendship and fraternity in society. It calls us to restructure our relationships. The first reform is how to do a better kind of politics (chapter 5), dialogue and friendship in society (chapter 6), paths of new encounter (chapter 7) and religion at the service of fraternity in our world (chapter 8).

A better kind of politics is that which works for the common good, be it at the local or international level. The politics we need is the one that commits to truth, charity, moral responsibility and strive to remove social and economic exclusion (no. 177-184).

Everyone must commit to dialogue and social friendship. Authentic social dialogue is needed to listen, know, and learn from those different from us in order to build a humane and inclusive society. Hopefully, we can recover kindness and the joy in acknowledging others towards the path of forming the culture of encounter away from consumerist individualism that brings people to injustice (no. 198-224). Paths of new encounters in social friendship, fraternity, and inclusivity start with the art of peacemaking which is rooted in the wisdom of St. Francis about how peace can be achieved especially when the poor and the marginalized are prioritized. Peace can heal open wounds but this requires reconciliation and forgiveness. Pope Francis cited that “*it is no easy task to overcome the bitter legacy of injustice, hostility, and mistrust left by the conflict. It can only be done by overcoming evil with good and by cultivating those virtues*

which foster reconciliation, solidarity and peace.” (no. 243) The final chapter of the encyclical appeals to everyone to become agents of reconciliation, promoters of the common good and cooperators in putting religion in the service of fraternity in our world (no. 272-287).

Implications of the Contextual Meaning of Inclusivity in Fratelli Tutti to Catholic Education

Basic education in the Philippines recently revised the curriculum (August 2020) that merged Values, Good Manners and Right Conduct, and Christian Living into one subject. Prior to that, they were treated differently especially in Catholic schools. Its envisioned outcome is “*a Christ-centered person who loves, discerns, and acts for the common good*” (CEAP, 2020). It places human dignity at the center of Christian spirituality and the core foundation of all the values.

The theme of inclusivity in *Fratelli Tutti* offers a plethora of implications to Catholic education in the areas of curriculum and instruction, research, and extension. The themes of human dignity, common good, and solidarity in the social encyclical are essential building blocks in character formation and therefore should permeate the curriculum. The curriculum should integrate these core values that are also embodied in every academic institution’s vision-mission and objectives. In the language of Pope Francis, the implementation should not be at the level of the head and only be expressed in words. Teachers should include in their learning plan motivational stories, lessons and group works the various narratives of authentic human relationships based on solidarity, common good, and human dignity. These inspiring accounts should not be exclusively about the lives of saints but also about certain individuals or communities who impacted and influenced their societies with the spirit of *fraternitas* and social friendship. Success stories of dialogue should be cultivated more in classroom discourses where students are brought in contact with concrete people who have had such open encounters, rather than present them in mere abstract categories. Societal issues, discord and conflict that are direct the infringements on the given values should also be tackled to avoid repeating the said mistakes. These initiatives can be evaluated in the formative and summative assessments which review how questions and tasks are formulated within the language of inclusivity and social friendship. Performance rubrics shall consist of items that deal with how human solidarity, common good, and human dignity are incorporated in order that learners can imbibe them in their daily lives.

Research is a fertile ground to discover more about people and their well-being. Social conflicts are better understood when we start to see things from many angles including the perspectives of those who are totally different from us. It is from this vantage point that *fraternitas* and social friendship can become a more enriching discourse.

Research collaborations among people of various backgrounds can be a bridge to social friendship. Catholic schools should keep an open communication to link with local and international universities regardless of religious and cultural backgrounds to create programs that can advance projects based on sustainable development goals (SDGs). The networks of academic institutions promoting inclusivity for the common good are the best strategies to realize research studies directed to address the problems that confront the world today. The partnerships can be in various forms, from faculty and student cooperation, faculty-faculty team effort, and academe-corporate world or government agency. The approaches can be inter-disciplinary and multi-disciplinary. But all these research engagements are geared toward a common goal, that is, to create a better and humane world. Research promotes inclusive, sustainable, and total human development.

Extension or outreach is an important pillar in the academe since this is the venue where research findings can be applied especially if it is based on SDGs. Using the concept of *fraternitas*, people in the communities should be treated as active doers and not mere recipients of any projects. Inclusivity is ensured when the beneficiaries are part of the decision process from the planning stage, implementation to evaluation period. Various stakeholders should vigorously take their role in achieving SDGs and promoting empowerment, human dignity and common good. Extension engages the community and the world where higher educational institutions (HEIs) facilitate the achievement of quality life using their expertise and resources to help people help themselves. It is here where they (HEIs) become relevant and realize their contributions in creating a just and humane society. This is the essence of Catholic schools' participation in the larger mission which is "to cross borders and build bridges" as expressed and unpacked in *Fratelli Tutti*.

Conclusion

Fratelli Tutti came in the midst of recent world events where Pope Francis, being a world leader, used this social encyclical as his platform to personally share his views and reflections about social friendship. The document is about being “*all brothers and sisters*” that embodies inclusivity, common good and solidarity founded on the dignity of the human person. This is an attempt to offer new paths of encounter to dialogue even to people who are totally different from us. To be a witness to what he wrote, or to walk the talk, so to speak, Pope Francis engages in dialogue and collaboration to achieve human fraternity with leaders of different religious traditions. This trajectory has been inspired by St. Francis who also influenced him in his previous encyclical *Laudati Sì* that connects us to our common home. This encyclical continued the path to unity and cross the borders that divide humanity.

Fratelli Tutti offers a lot of implications on education as the seed bed of character formation. Catholic educational institutions should take into account how the three pillars of the academe namely instruction, research, and extension represent *fraternitas* and build bridges that can truly be in solidarity and attuned with the spirit of inclusivity and social friendship that can heal and unite the world. Hope springs when the culture of walls is dismantled, and we start to appreciate our humanity that binds us all.

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