

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**PRINCIPLE OF SUBSIDIARITY**

Pope Benedict XVI's teaching, *Caritas in Veritate*: "Subsidiarity respects personal dignity by recognizing in the person a subject who is always capable of giving something to others."

The Principle of Subsidiarity encourages us to recognize the role that each person and community has in building up a just world and contributing to the Common Good. Respecting the gifts of others and their contributions to society, we do not take away the rights, responsibilities and freedoms of others; we do not take over what others can do for themselves. Instead, we encourage all to participate, to be accountable to each other, and take part in the cultural, economic, political, and social life of the civil community as we search for the Common Good.

**Sample Lessons Using the Principle of Subsidiarity Framework**

Grade, Subject, Code Lesson Topic	Lesson Summary
Grade 11 Philosophy HZB3M A Just Society: Examining and respecting our differences	This lesson will introduce students to the Catholic Social Teaching, Principle of Subsidiarity, and will introduce students to the philosophical question, what is a just society? Students will examine these two concepts through an in depth analysis of identity and the theory the veil of ignorance. Students will be introduced to key terminology, examples, and a case study surrounding the topic. Students will have an opportunity to delve into the creation of rights and freedoms and will reflect on how they can personally work for the betterment of others, self and society.
Grade 12 Philosophy HZT 4U Social and Political Philosophy through the lens of Catholic Social Teaching	This lesson will introduce students to the Catholic Social Teaching Principle of Subsidiarity and will provide students the opportunity to evaluate Social and Political Philosophy in light of this principle.

NOTE: These lessons are provided as cross-curricular examples of how our Catholic Social Teachings can guide our teaching and bring the lens of faith to Equity and Inclusion in our classroom. These exemplars are only a beginning. The framework can be used by teachers to develop lessons of their own by selecting guiding questions with their students while addressing and assessing other curriculum expectations.

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<b>Guiding Questions: Principle of Subsidiarity</b> <i>“With her social doctrine the Church proclaims God and the mystery of salvation in Christ to every human being” (Compendium of Social Doctrine 67)</i>	
<p><b>The Catholic Social Teachings</b></p> <ul style="list-style-type: none"> <li>• How can we respect that sometimes people want and need to do things independently, but recognize when to assist and be an ally when others truly need our help?</li> <li>• Do we work for the betterment of others, self and society?</li> <li>• If we believe that students have a right &amp; responsibility to participate (informed student voice) and work for the Common Good, what might that look like?</li> <li>• Does our personal worldview project bias and promote individualism (“me first attitude”) and/or competition (using others to succeed)?</li> <li>• How can we make informed decisions that will contribute to the Common Good?</li> </ul>	<p><b>The Equity and Inclusive Education Strategy</b></p> <ul style="list-style-type: none"> <li>• How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement?</li> <li>• What gifts do you bring to share with your classmates and how will you use these gifts to support your learning and the learning of others?</li> <li>• How can we recognize and value the gifts of others?</li> <li>• How do you see yourself as a valued and contributing member of this class, school, community, and society?</li> <li>• In building a welcoming learning environment, what words and actions demonstrate respect for the dignity of all?</li> </ul>
<div style="border: 2px solid purple; border-radius: 15px; padding: 10px; display: inline-block;"> <p><b>PRINCIPLE OF SUBSIDIARITY</b></p> </div>	
<p><b>Critical Literacy</b></p> <ul style="list-style-type: none"> <li>• What kinds of issues of equity, power and social justice are relevant to the topic?</li> <li>• How can we analyze the information presented for bias, reliability, fairness, and validity?</li> <li>• How can we challenge our assumptions?</li> <li>• What types of actions and/or responses are appropriate in the subject?</li> <li>• How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?</li> <li>• How might the text be changed to offer alternative perspectives or recognize and include missing voices, such as the marginalized?</li> </ul>	<p><b>The Ontario Catholic Graduate Expectations</b></p> <ul style="list-style-type: none"> <li>• What scriptural reference might guide our thinking in this Catholic Social Teaching?</li> <li>• How does the Catholic Social Teaching, Principle of Subsidiarity, call us to respond or act:                         <ul style="list-style-type: none"> <li>• As a discerning believer?</li> <li>• As an effective communicator?</li> <li>• As a reflective, creative, holistic thinker?</li> <li>• As a self-directed responsible life-long learner?</li> <li>• As a collaborative contributor?</li> <li>• As a caring family member?</li> <li>• As a responsible citizen?</li> </ul> </li> </ul>

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

**GRADE 11**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject: Philosophy: The Big Questions</b> <b>Code: HZB3M</b></p> <p><b>Lesson Title:</b> A Just Society: Examining and respecting our differences</p> <p>Suggested length of time: 75 minutes</p>
	<p><b>Lesson Overview</b></p> <p>This lesson will introduce students to the Catholic Social Teaching, Principle of Subsidiarity, and will introduce students to the philosophical question, what is a just society? Students will examine these two concepts through an in depth analysis of identity and the theory the veil of ignorance. Students will be introduced to key terminology, examples, and a case study surrounding the topic. Students will have an opportunity to delve into the creation of rights and freedoms and will reflect on how they can personally work for the betterment of others, self and society.</p>

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>Philosophy HZB3M</b></p> <p><b>STRANDS:</b></p> <ul style="list-style-type: none"> <li>A. Research and Inquiry Skills</li> <li>B. Philosophical Foundations</li> <li>C. Philosophical Skills</li> <li>D. The Relevance of Philosophy</li> </ul> <p><b>Overall Expectations:</b></p> <ul style="list-style-type: none"> <li>A1. Exploring: explore topics related to</li> </ul>	<p>The <b>Catholic Social Teaching</b> evident in this lesson: <b>Principle of Subsidiarity</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>A Discerning Believer Formed in the Catholic Faith Community Who:</b></p>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<p>philosophical questions and/or issues, and formulate questions to guide their research;                  B1. Identifying the Big Questions: describe the main areas of philosophy and identify the big questions that arise in each area;                  B3. Defining Terms and Concepts: demonstrate an understanding of terms and concepts central to discussions of the big questions of philosophy, and of how these terms and concepts are used in various philosophical traditions.                  C2. Evaluating Philosophical Responses to Big Questions: analyse, using their own philosophical reasoning skills as well as the arguments of other critics, the strengths and weaknesses of the responses of major philosophers or schools of philosophy to some of the big questions of philosophy;                  D1. The Relevance to Everyday Life and Society: demonstrate an understanding of the relevance of philosophical questions, theories, and skills to their everyday life and to the community and broader society</p> <p><b>Specific Expectations:</b>                  A1.1 explore a variety of topics related to philosophical questions and/or issues (e.g., Does a meaningful life require that there be a divine plan? Do people living in the present have a moral obligation to redress the wrongs done by their ancestors – for example, against Aboriginal peoples? Is science the best way to gain knowledge? Can a work of art be beautiful even if it portrays evil or ugly things? Can a society that is divided between the very rich and the very poor be just?) to identify topics for research and inquiry                  A1.2 identify key concepts (e.g., through</p>	<p>1 (d) Develops attitudes and values founded on Catholic Social Teaching and acts to promote social responsibility, human solidarity and the Common Good.                  1 (h) Respects the <i>faith traditions</i>, world religions and the life-journeys of <i>all people of good will</i>.</p> <p><b>A Collaborative Contributor Who:</b>                  5(a) Works effectively as an interdependent team member.                  5 (c) Develops one’s God-given potential and makes a meaningful contribution to society.                  5 (d) Finds meaning, dignity, fulfillment and vocation in work which contributes to the Common Good.                  5 (e) Respects the rights, responsibilities and contributions of self and others.</p> <p><b>A Responsible Citizen Who:</b>                  7 (a) Acts morally and legally as a person formed in Catholic traditions.                  7 (e) Witnesses Catholic Social Teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society.                  7 (f) Respects and affirms the diversity and interdependence of the world’s peoples and cultures.                  7 (g) Respects and understands the history, cultural heritage and pluralism of today’s contemporary society.                  7 (h) Exercises the rights and responsibilities of Canadian citizenship.                  7 (j) Contributes to the Common Good.</p>
--	--

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<p>discussion, brainstorming, use of visual organizers) related to their selected topics</p> <p>A1.3 formulate effective questions to guide their research and inquiry</p> <p>A4.3 clearly communicate the results of their inquiries (e.g., write clearly, organize ideas logically, use language conventions properly), and follow appropriate conventions for acknowledging sources (e.g., generate notes and/or references using APA, MLA, Chicago, or Turabian style)</p> <p>B1.2 identify the big questions associated with each of the main areas of philosophy (e.g., metaphysics: Is there a supreme being? What is the nature of reality? What is the meaning of life? ethics: What is a good person? Are there just wars? If so, what makes them just?; epistemology: What is truth? Is it possible to know the world as it truly is?; philosophy of science: What distinguishes science from other ways of knowing? What is the nature of scientific evidence? Is it ever possible, or desirable, for a scientist to be objective? social and political philosophy: What are the limits of state authority? What is the best form of government? Why? What is social justice? Aesthetics: What is beauty? Is censorship ever justified?)</p> <p>B3.1 define terms central to philosophical discussions of the big questions (e.g., personal identity, nihilism, skepticism, a priori, a posteriori, personhood, essence, feminism, consciousness, altruism, Socratic method, pluralism, determinism, perception, causality, freedom, soul, knowledge, truth, virtue, morality, objectivity, subjectivity,</p>	
---	--

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<p>wisdom, social contract, justice, the ideal state, rights and responsibilities, representational art, formalist art)</p> <p>C2.1 summarize arguments that critics have used to support, critique, or refute responses of major philosophers or philosophical traditions to some of the big questions of philosophy</p> <p>C3.1 develop and defend, using philosophical reasoning and critical-thinking skills, their own response to one or more of the big questions of philosophy examined in this course</p> <p>C3.2 apply philosophical reasoning and critical-thinking skills to analyse arguments encountered in everyday life (e.g., in letters to the editor, newspaper editorials, news reports, formal debates, face-to-face or online discussions among peers) and to develop a response to them</p> <p>D1.1 explain the relevance of some of the big questions of philosophy to their own experiences in everyday life (e.g., questions about power in relation to the issue of bullying, about social responsibility in decisions to engage in social action, about the existence of a supreme being and their approach to religion, about the self and others in their relationships with family and friends)</p> <p>D1.2 explain the relevance of some of the big questions of philosophy to their community and the broader society (e.g., questions about the obligations of citizens and governments in Canadian and global politics; about equality and justice in policies regarding women, poor people, and ethnocultural minorities, including Aboriginal people; about ethics in debates about issues such as abortion, euthanasia,</p>	
---	--

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

genetically modified organisms; about the relationship between nature and human beings in debates about environmental policy; about aesthetics and censorship in cultural industries)	
---	--

<b>Guiding Questions from the Framework</b>
<p>These guiding questions have been selected from the framework focusing on:</p> <p>Equity and Inclusive Education:</p> <ul style="list-style-type: none"><li>• How do we make everyone in our classroom feel respected, safe, and included to provide the best opportunity for growth and student achievement?</li><li>• How can we recognize and value the gifts of others?</li></ul> <p>Catholic Social Teaching:</p> <ul style="list-style-type: none"><li>• How can we respect that sometimes people want and need to do things independently, but recognize when to assist and be an ally when others truly need my help?</li><li>• Do we work for the betterment of others, self and society?</li><li>• How can we make informed decisions that will contribute to the Common Good?</li></ul> <p>Ontario Catholic Graduate Expectations:</p> <ul style="list-style-type: none"><li>• What scriptural reference might guide our thinking in this Catholic Social Teaching?</li></ul> <p>Proverbs 29:2 “When the righteous thrive, the people rejoice; when the wicked rule, the people groan.”</p> <p>Psalm 91:2 “Will say to the Lord, My refuge and my fortress; my God, in whom I trust.”</p> <ul style="list-style-type: none"><li>• How does the Catholic Social Teaching, Subsidiary, call us to respond or act:<ul style="list-style-type: none"><li>○ As a discerning believer formed in the Catholic Faith Community who?</li><li>○ As a collaborative contributor?</li><li>○ As a responsible citizen?</li></ul></li></ul> <p>Critical Literacy:</p> <ul style="list-style-type: none"><li>• What kinds of issues of equity, power and social justice are relevant to the topic?</li></ul> <p>Teachers and students may select additional questions from the framework to guide their learning inquiry.</p>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

LEARNING GOALS	
<p>At the end of this lesson, students will know, understand and/or be able to:</p> <ul style="list-style-type: none"> <li>• Apply the Catholic Social Teaching, the Principle of Subsidiarity, and how it relates to their everyday lives and decision-making;</li> <li>• Be able to define and identify key concepts and terms associated with equity and inclusivity;</li> <li>• Formulate effective questions and responses to defend their opinion on a topic;</li> <li>• Describe the effects and ongoing challenges of decision making;</li> <li>• Have an understanding of social location and how it affects us individually and collectively as a society.</li> </ul> <p><b>Success Criteria</b>, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.</p> <p><b>Sample Success Criteria</b></p> <p>I can:</p> <ul style="list-style-type: none"> <li>• Formulate an opinion on topic</li> <li>• Analyse information</li> <li>• Explain how the Principle of Subsidiarity and social location are connected</li> <li>• Discuss, dialogue, articulate and present my opinion to the class</li> <li>• Interpret and make connections</li> </ul>	

INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p><b>Prior Learning</b></p> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher will have reviewed all material included in the lesson</p> <p><b>Student Readiness:</b> Prior to this lesson, students will have:</p> <p>-An understanding of the following key</p>	<p><b>Materials:</b></p> <p>Appendix A My Social Location Web  Appendix B Jesus’ Social Location Web  Appendix C The Principle of Subsidiarity  Appendix D The Society  Appendix E The Invisible Veil Deck of Cards  Appendix F My Pledge</p>



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p>terms; politics, power, privilege, poverty, charity, rights and freedoms.</p> <p>-Students should have an understanding of different types of government and decision making processes.</p> <p>- Students should have prior understanding of connections between power, privilege, and oppression.</p> <p><b>Terminology</b></p> <p>Identity, Just Society, Veil of Ignorance</p>	<p><b>Internet Resources:</b></p> <p>Peoples’ Experiences of Oppression  <a href="http://web2.uvcs.uvic.ca/courses/csafety/mod2/glossary.htm">http://web2.uvcs.uvic.ca/courses/csafety/mod2/glossary.htm</a></p> <p>Anglican-Roman Catholic Justice and Peace Commission, Kingston.  <a href="http://www.romancatholic.kingston.on.ca/Fundamentals%20Principles%20of%20Catholic%20Social%20Teaching%20%28July%202012%29.pdf">http://www.romancatholic.kingston.on.ca/Fundamentals%20Principles%20of%20Catholic%20Social%20Teaching%20%28July%202012%29.pdf</a></p> <p><b>Resources:</b></p> <p>Rawls, John. <i>A Theory of Justice</i>. Revised ed. Cambridge Massachusetts: Harvard University Press, 1999. Print.</p>
--	--	---

MINDS ON	CONNECTIONS
<p><b>Whole Group – Brainstorm, Discussion</b></p> <p>Brainstorm with students, the meaning of the word identity</p> <p>Discuss the following questions as a class</p> <ul style="list-style-type: none"> <li>- <i>What shapes your identity?</i></li> <li>- <i>What are some physical and non-physical aspects to identity?</i></li> <li>- <i>How do we express our identity?</i></li> <li>- <i>What identity do you portray on social media sites? Is it accurate? Why or why not?</i></li> <li>- <i>What does our faith say about identity?</i></li> <li>- <i>Is identity complex? Are there challenges?</i></li> <li>- <i>Why is identity important?</i></li> <li>- <i>How would you feel if you were forced to hide aspects of your identity to others?</i></li> <li>- <i>How do we make everyone in our classroom feel respected, safe, and included?</i></li> <li>- <i>How would you feel if an aspect of your identity wasn’t accepted in society?</i></li> </ul>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Observation</li> <li>— Formative assessment of student social location charts.</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Students monitor their own learning through the use of graphic organizers</li> <li>— Use feedback from teacher to whole group discussions</li> </ul>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

Introduce student to the term social location. Share with students the following definition from the Peoples' Experiences of Oppression website.

<http://web2.uvcs.uvic.ca/courses/csafety/mod2/glossary.htm>

**Social Location**

Social Location might be defined as a group of people who belong or are associated because of their place or position in history and society. All people have a social location that is defined by their gender, race, social class, age, ability, religion, sexual orientation, and geographic location. Each group membership confers a certain set of social roles and rules, power, and privilege (or lack of), which heavily influence our identity and how we see the world.

**Independent Work – Graphic Organizer**

Introduce students to Appendix A My Social Location Web and have students fill out their own social location web. Model for students what social location is by sharing with them your own social location web or creating a social location web for Jesus, See Appendix B Jesus' Social Location Web, for example.

When completed have students share that web with a partner and discuss.

Allow students to share some aspects of their social location web with the whole class in a group discussion.

Have a class discussion using the following questions:


- *Why is it important to understand your own social location?*
- *Why is it important to understand and be aware of other people's social location?*
- *Did you find any shared experiences between your social location and someone else's?*
- *In what ways, or through what aspects of your social location, do you experience privilege? How does this impact your life?*
- *In what ways, or through what aspects of your social location, do you experience oppression? How does this impact your life?*
- *How can we recognize the gifts of others and value them?*



Differentiation of learning:

- Graphic organizers
- Group discussion

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

ACTION	CONNECTIONS
<p><b>Whole Class Instruction</b></p> <p>Place the following quote on the board and have students interpret the meaning of this quote by Pope Francis:</p> <p><i>“Politics is a noble activity. We should revalue it; practice it with vocation and a dedication that requires testimony, martyrdom, that is to die for the Common Good.”</i></p> <p>Teacher prompts:</p> <ul style="list-style-type: none"> <li>- <i>What does Pope Francis mean by the Common Good?</i></li> <li>- <i>What does he call us to do?</i></li> </ul> <p>Introduce students to the Catholic Social Teaching, Principle of Subsidiarity. Discuss with students how knowing and understanding the constructs of identity and social location allow us to recognize the role that each person and community has in building up a just world. Further explain that we are called to encourage all to participate, to be accountable to each other, and take part in the cultural, economic, political, and social life of the civil community as we search for the Common Good.</p> <p>Explain to students that as members of the community we are called to promote the Common Good. Remind students that we are all created in the likeness and image of God and that the inherent dignity of the human person which comes from God and the right to have that dignity respected is an important gospel value.</p> <p>Hand out a copy of the Fundamental Principles of Catholic Social Teaching Number 3: Subsidiarity by the Anglican-Roman Catholic Justice and Peace Commission, Kingston. Have students read independently and discuss the following questions.</p> <p><a href="http://www.romancatholic.kingston.on.ca/Fundamental%20Principles%20of%20Catholic%20Social%20Teaching%20%28July%202012%29.pdf">http://www.romancatholic.kingston.on.ca/Fundamental%20Principles%20of%20Catholic%20Social%20Teaching%20%28July%202012%29.pdf</a></p>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Use student responses to discussion questions to gauge where students are in their learning of this topic and where they need to go.</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— Work in groups to understand the topic</li> </ul> <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> <li>- Class discussion</li> <li>- Group work</li> <li>- Graphic Organizers</li> <li>- Four Corners Debate and discuss</li> </ul>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p>Discussion questions</p> <ul style="list-style-type: none"><li>- <i>How can we as individuals contribute to the Principle of Subsidiarity?</i></li><li>- <i>How can we respect that sometimes people want and need to do things independently, but recognize when to assist and be an ally when others truly need my help?</i></li><li>- <i>How can I recognize my own unearned power and privilege and use it to promote the Common Good?</i></li><li>- <i>How might we move beyond indifference to concern for others?</i></li><li>- <i>Why is it important that we honour and respect peoples differences?</i></li><li>- <i>How is identity and social location important in understanding the Principle of Subsidiarity?</i></li><li>- <i>How can we make informed decisions that will contribute to the Common Good?</i></li></ul> <p><b>Small Group – Debate Discuss Create</b></p> <p>Recap with students what our rights and freedoms are. Students should have been introduced to these topics in a previous lesson.</p> <p>In groups of 4 or 5 have students create a list of 5 rights and freedoms. Inform students that they are now their own society and that they no longer belong to Canadian society. Instead, they are in a hypothetical situation where they are the decision makers for a new society of 100 people. Students will brainstorm, discuss, and create a list of rights and freedoms and present their society to the class. Students can complete this using the Appendix D Society Rights and Freedoms handout.</p> <p>Once students have completed their list, groups will delegate a representative who will rotate to each group in the classroom. While in other groups, the group representative to explain and present their rights and freedoms.</p> <p>Introduce students to the Theory of Justice: The Invisible Veil by John Rawls. Background Information:</p> <p>It is a method of determining the morality of a certain issue. The veil of ignorance is based upon the following principle: imagine that societal roles were completely re-fashioned and redistributed and that from behind the</p>	
--	---	--

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

veil of ignorance, one does not know what role they will be reassigned. Only then can one truly consider the morality of an issue. *For example, whites in the southern United States, pre-Civil War, did indeed condone slavery, but they most likely would not have done so had there been a re-fashioning of society so that they would not know whether they would be the ones enslaved.*

An important feature of this thought experiment is that one doesn't get to keep any aspects of their current role, even aspects that are an integral part of their self. For example, in the imaginary society, one might or might not be intelligent, rich, or born into a preferred class. Since one may occupy any position in the society once the veil is lifted, this theory encourages thinking about society from the perspective of all members.

*... "no one knows his place in society, his class position or social status; nor does he know his fortune in the distribution of natural assets and abilities, his intelligence and strength, and the like."*  
(Rawls, A Theory of Justice)

Have students discuss whether or not aspects of their new social location is represented and protected in the rights and freedoms chart that they created. Discuss why or why not.


Using a deck of cards hand out one card to from the pack to each student. Provide each group with a copy of Appendix E The Invisible Veil Deck of Cards. Students will find their new social location using the legend and the card they were assigned. Students should take turns explaining their new social location to the group. Remind students that they no longer have any aspects from their real social location, just what has been assigned to them through the deck of cards.

Have students in groups share their identities and discuss whether or not the laws are inclusive and equitable for all members of the group.

**Whole Group – Discussion, Four Corners Debate**

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<p>Ask students if they would make any changes to the chart now that they have a different social location? Allow time for students to make alterations to the chart.</p> <p>Discuss with students the following questions:</p> <ul style="list-style-type: none"> <li>- <i>Do you think that is important for policy and decision makers to use this method?</i></li> <li>- <i>How does Rawl’s theory make us responsible citizens’?</i></li> <li>- <i>What kinds of issues of equity, power and social justice are relevant to the topic?</i></li> <li>- <i>In your first draft of rights and freedoms did you select rights and freedoms based on your own social location or did you consider the social location of the other 95 people living in your society?</i></li> <li>- <i>What changes did you make and why?</i></li> </ul> <p>Conduct a <i>four corners</i> debate activity that will encourage students to consider the most effective methods for change. Label the classroom with four points of view; Agree, Disagree, Strongly Agree, Strongly Disagree. Ask students whether they agree or disagree with John Rawls theory, the Veil of Ignorance. Students will move to the various locations of the room that correspond with their opinion. Have students share their reasoning and allow for debate and conversation.</p>	
--	---	--

CONSOLIDATION	CONNECTIONS
<p><b>Individual – Pledge Card Exit Card</b></p> <p>Have students give a personal response to the question below. Have students post their response on the wall in the classroom that you have designated as a pledge wall. You can use this wall for other activities throughout the year to establish personal self reflection and action. See Appendix F My Pledge for example template.</p> <p>Give a personal response to the following question:</p> <p><i>How will I work for the betterment of others, self and society?</i></p>	<p>Assessment <b>for</b> learning:</p> <p>Based on student responses on the pledge card exit card, the teacher will determine whether or not more time is required</p> <p> Differentiation of Learning: Exit card – Pledge Wall</p>

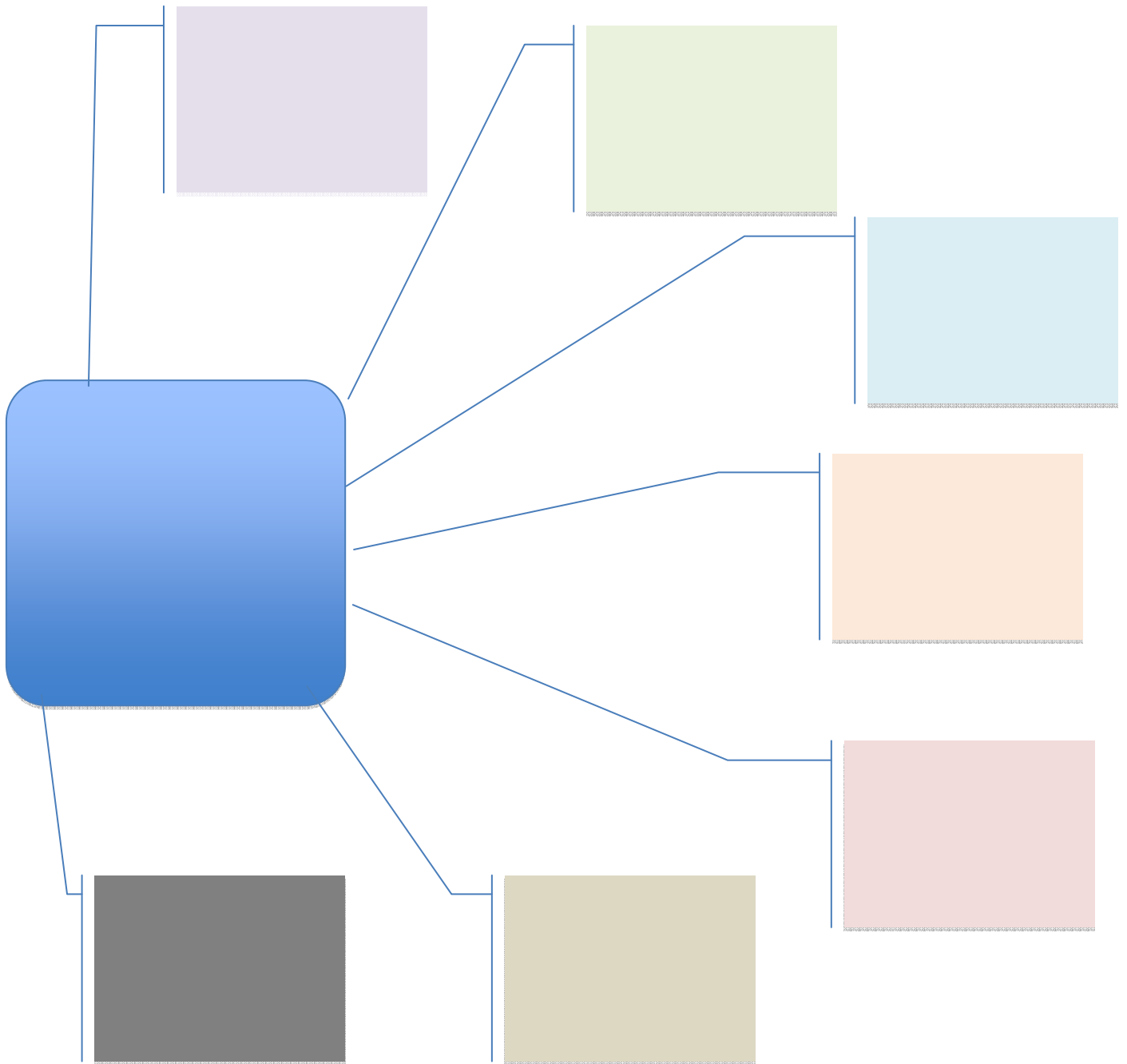
**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

	<b>CONTINUED LEARNING OPPORTUNITIES</b>
	<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none"><li>• Examining different groups in biblical times; Pharisees, Sadducees, Maccabees, The Apostles, The Hasidic community, Pagans, The Romans, etc</li><li>• Exploring the catechism and key connections to topics in this activity</li><li>• Exploring and discussing philosophical understanding of democracy and how governments work with party lines that may at times go against community interests (subsidiarity)</li></ul>

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Appendix A

My Social Location Web

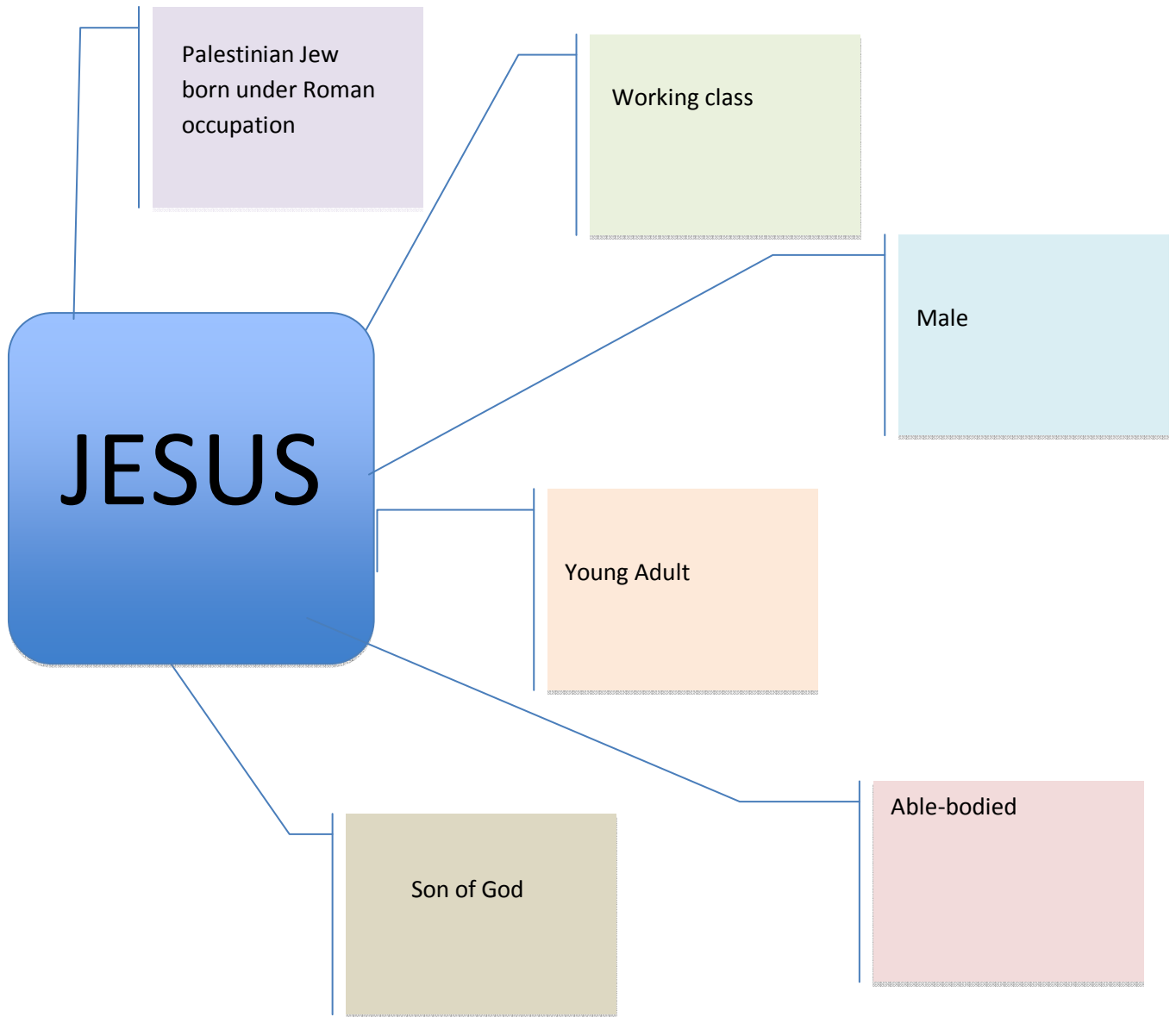




Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Appendix B

Jesus' Social Location Web



Principles of Subsidiarity

Fundamental Principles of Catholic Social Teaching



# Number 3: Subsidiarity

*For as in one body we have many parts, and all the parts do not have the same function, so too, we though many, are one body in Christ and individually parts of one another.”  
(Romans 12: 4-5)*

*“Nor is the body to be identified with one of its many parts. ..Now you together are Christ’s body; but each of you is a different part of it.” (1 Cor. 12: 14, 27)*

The principle of subsidiarity means that every group or body in society must have the freedom and the means to do what it can best do for itself without its activity being taken over by a higher body or level of government. In other words: “Don’t take over what others can do for themselves”.

To the principle of subsidiarity corresponds the principle of participation in society and government whereby the citizen, either as an individual or in association with others, (e.g. a labour union), takes part in the cultural, economic, political and social life of the civil community. It is absolutely necessary to encourage participation of the most disadvantaged. Participation in community life is one of the major guarantees of the proper functioning of the democratic system.

Subsidiarity promotes the establishment and flourishing of intermediate groups and organizations between government and the individual, so necessary to a vital society. Society should be based on the interrelationship of subordinate and coordinate groups all working for the common good.

Just as the parts of the human body each fulfill their proper function while being united with the rest of the body and contributing to the common good of the whole body, so also there is needed intermediate bodies and organizations in society which function in the same manner within the whole of society as subsidiary organs.

## REFLECTIONS

Pope Pius stated:

“Every social activity ought to furnish help to the members of the social body and never destroy or absorb them. Just as it is gravely wrong to take from Individuals what they can accomplish by their own Initiative and give it to the community, so also it is an injustice to assign to a greater and higher association what lesser organizations can do.”

Pius XI:  
Restoration of the Social Order  
# 79

“Subsidiarity is first and foremost a form of assistance to the human person via the autonomy of intermediate bodies. Such assistance is offered when individuals or groups are unable to accomplish something on their own and it is always designed to achieve their emancipation, because it fosters freedom and participation through assumption of responsibility.”

Benedict: Love in Truth # 57

## Questions

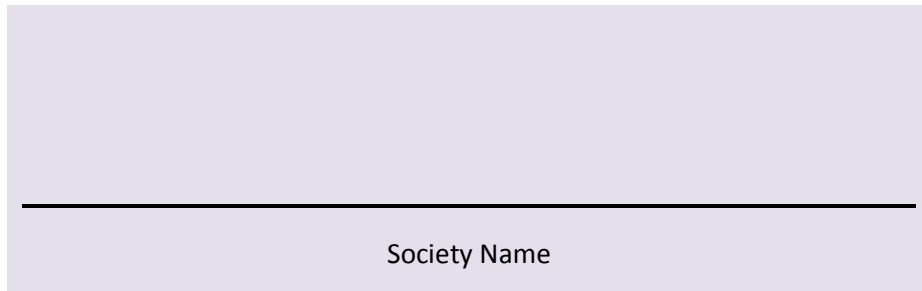
☞ *Do you see what individuals and groups can do for themselves, being taken over by other individuals or groups?*

☞ *What are the benefits to a group in resolving disagreements themselves without turning to a higher authority?*

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Appendix D**

**The Society**



Society Name





**RIGHTS & FREEDOMS**

1.
2.
3.
4.
5.

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**The Invisible Veil Deck of Cards**

**Appendix E**

	Cash Poor (living below poverty line)
	Working Class
	Middle Class
	Upper Class
RED CARD – MALE	
BLACK CARD - FEMALE	



1	Age (0-20) Immigrant from the Global South
2	Age (0-20) Born in Canada
3	Age (0-20) Able bodied
4	Age (20-35) Living with a mental health issue
5	Age (20-35) Living with a physical disability
6	Age (20-35) Student in post secondary
7	Age (20-35) Belong to a religion or faith that has a visible marker
8	Age (36-65) Living in Foster Care
9	Age (36-65) Visually Impaired
10	Age (36-65) Belong to the LGBT Community
K	Age (36-65) Racialized/ Person of Colour
Q	Age (66 plus) Refugee
J	Age (66 plus) First Nations, Metis, Inuit
A	Age (66 plus) Living with a debilitating disease, hospitalized and bed ridden
JOKER	Age (66 plus) Practice a minority religion in Canada

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Appendix F

My Pledge

<p><i>PLEDGE</i></p> <p><i>How will I work for the betterment of others, self and society?</i></p>	<p><i>PLEDGE</i></p> <p><i>How will I work for the betterment of others, self and society?</i></p>
<p><i>PLEDGE</i></p> <p><i>How will I work for the betterment of others, self and society?</i></p>	<p><i>PLEDGE</i></p> <p><i>How will I work for the betterment of others, self and society?</i></p>

Equity and Inclusion: Through the Lens of the Catholic Social Teachings

**GRADE 12**

<p><b>Equity and Inclusive Education: From the Lens of the Catholic Social Teachings</b></p>	<p><b>Subject: Philosophy</b></p> <p><b>Code: HZT 4U</b></p> <p><b>Lesson Title:</b> Social and Political Philosophy through the lens of Catholic Social Teaching</p> <p>Suggested length of time: 225 - 300 minutes</p>
	<p><b>Lesson Overview</b></p> <p>This lesson will introduce students to the Catholic Social Teaching Principle of Subsidiarity and will provide students the opportunity to evaluate Social and Political Philosophy in light of this principle.</p>

CURRICULUM CONNECTIONS	CATHOLIC SOCIAL TEACHINGS & ONTARIO CATHOLIC SCHOOL GRADUATE EXPECTATIONS
<p><b>Philosophy: Questions and Theories HZT4U</b></p> <p><b>Strand:</b> G. Supplementary Topics: Social and Political Philosophy</p> <p><b>Overall Expectations:</b> G1. Understanding Social and Political Philosophy: demonstrate an understanding of the main questions in social and political philosophy, and of the positions of major philosophers and schools of philosophy with respect to some of these questions; G2. Exploring Social and Political Philosophy: demonstrate an understanding of theories in social and political philosophy, and evaluate</p>	<p>The <b>Catholic Social Teaching</b> evident in this lesson: <b>The Principle of Subsidiarity</b></p> <p>The <b>Ontario Catholic School Graduate Expectations</b> evident in this lesson include:</p> <p><b>A Reflective and Creative Thinker Who:</b> 3 (d) Makes decisions in light of gospel values with an informed moral conscience. 3 (f) Examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.</p> <p><b>A Collaborative Contributor Who:</b></p>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<p>responses to some of the main questions in social and political philosophy by major philosophers and schools of philosophy;  G4. Philosophical Reasoning in Social and Political Philosophy: use philosophical reasoning skills to develop, communicate, and defend their own responses to questions in social and political philosophy.</p> <p><b>Specific Expectations:</b>  G1.1 demonstrate an understanding (<i>e.g., in class discussions, debates, presentations, written work</i>) of some of the main questions in social and political philosophy  G1.2 summarize the positions of various major philosophers  G2.1 explain different theories in social and political philosophy with reference to some classic and contemporary texts  G2.2 compare how different philosophers and/or schools of philosophy approach the same questions/issues in social and political philosophy  G2.3 evaluate the strengths and weaknesses of philosophical responses to some of the main questions in social and political philosophy  G4.2 evaluate and defend, in philosophical exchanges with others, their own responses to some of the main questions in social and political philosophy, and anticipate and respond logically to counter-arguments  G4.3 correctly use terminology related to social and political philosophy</p>	<p>5 (d) Finds meaning, dignity, fulfilment and vocation in work which contributes to the Common Good.  5 (e) Respects the rights, responsibilities and contributions of self and others.</p> <p><b>A Responsible Citizen Who:</b>  7 (a) Acts morally and legally as a person formed in Catholic traditions.</p>
--	---

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Guiding Questions from the Framework**

These guiding questions have been selected from the framework focusing on:

Equity and Inclusive Education:

- How do you see yourself as a valued and contributing member of this class, school, community, and society?

Catholic Social Teaching:

- How can we respect that sometimes people want and need to do things independently, but recognize when to assist and be an ally when others truly need my help?
- Does my personal worldview project bias and promote individualism (“me first attitude”) and/or competition (using others to succeed)?
- How can we make informed decisions that will contribute to the Common Good?

Ontario Catholic Graduate Expectations:

- How does the Catholic Social Teaching, Principle of Subsidiarity, call us to respond or act:
  - As a reflective, creative, holistic thinker?
  - As a collaborative contributor?
  - As a responsible citizen?

Scripture Passage that inspires this lesson: I Corinthians 12:12-31

Papal Quote that inspires this lesson:

- If we wish to follow Christ closely, we cannot choose an easy, quiet life. It will be a demanding life, but full of joy (Pope Francis Tweeted July 10<sup>th</sup>, 2013)

Critical Literacy:

- What kinds of issues of equity, power and social justice are relevant to the topic?
- How does our faith (age, culture, life experiences, values, etc.) influence how the message is interpreted?

Teachers and students may select additional questions from the framework to guide their learning inquiry.

**LEARNING GOALS**

At the end of this lesson, students will:

- Know, understand and/or be able to examine theories of Social and Political Philosophy through the lens of Catholic Social Teaching;
- Understand the Catholic Social Teaching Principle of Subsidiarity;
- Become familiar with different philosophers and/ or schools of philosophy and understand the role of government;
- Evaluate social and political philosophy in light of the Principle of Subsidiarity.



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Success Criteria**, based on the Learning Goals, can be co-constructed as a class in language meaningful to students. The success criteria help students understand what to look for during the learning and what it looks like once they have learned. They identify the significant aspects of student performance that are assessed and/or evaluated (i.e., the “look-fors”) in relation to curriculum expectations.


INSTRUCTIONAL COMPONENTS AND CONTEXT	
<p><b>Prior Learning:</b></p> <ul style="list-style-type: none"> <li>Practice exploring topics related to philosophy and the ability to identify key concepts</li> <li>an introduction to the Understanding Social and Political Philosophy strand</li> </ul> <p><b>Teacher Readiness:</b> Prior to this lesson, the teacher will have an understanding of the expectations of strand G: Understanding Social and Political Philosophy</p> <p><b>Student Readiness:</b> Prior to this lesson, the student will have received an introduction to strand G: Understanding Social and Political Philosophy</p> <p><b>Terminology:</b> Subsidiarity, Social Contract, Legitimate Authority, Utopianism, Machiavellian, Negative Freedom, Positive Freedom, Totalitarianism, Individualism, Libertarianism, Institutionalism, Communism, (Laissez-Faire) Capitalism, Socialism, Democracy, Natural Law, Communitarians, General Will, Neo-Liberalism*</p>	<p><b>Materials:</b></p> <p>Student Text (chapters on Social and Political Philosophy)            Appendix A – Discussion: The Role of Authority            Appendix B – The Role of Authority Summary            Appendix C – An Introduction to the Principle of Subsidiarity            Appendix D – Principle of Subsidiarity in Catholic Teaching            Appendix E – Exit Card            Appendix F – What we Believe: Subsidiarity            Appendix G – Subsidiarity and Social/Political Philosophy            Appendix H – Terminology            Appendix I – Subsidiarity: Church Teaching in Context</p> <p><b>Internet Resources:</b></p> <p>Murray, Andrew. What is Subsidiarity?  <a href="http://www.cis.catholic.edu.au/Files/Murray-WhatisSubsidiarity.pdf">http://www.cis.catholic.edu.au/Files/Murray-WhatisSubsidiarity.pdf</a></p> <p>Miner, Brad. Subsidiarity: A Primer.  <a href="http://www.catholiceducation.org/articles/social_justice/sj0215.htm">http://www.catholiceducation.org/articles/social_justice/sj0215.htm</a></p> <p>Clark, Meghan. Subsidiarity is a Two-sided Coin.  <a href="http://catholicmoraltheology.com/subsidiarity-is-a-two-sided-coin/">http://catholicmoraltheology.com/subsidiarity-is-a-two-sided-coin/</a>            Subsidiarity: Brief Anthropology. Institute <i>Regionale</i></p>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**


<p>This list may vary depending on the resources available to the teacher/students (e.g. student text, internet) and/or the Social and Political Philosophical Viewpoints the students review when completing Appendixes F and G</p>	<p><i>Di Ricerca Della Lombardia.</i>  <a href="http://irer.org/convegni/archivioeventi/eventi-2009/assise-della-sussidiarieta/sussidiarieta-subsidiarity-subsidiarite/subsidiarity.-brief-anthology/">http://irer.org/convegni/archivioeventi/eventi-2009/assise-della-sussidiarieta/sussidiarieta-subsidiarity-subsidiarite/subsidiarity.-brief-anthology/</a></p> <p>Assembly of Catholic Bishops. “Fundamental Principles of Catholic Social Teaching” (page 5)  <a href="http://www.acbo.on.ca/englishdocs/Principles%20of%20Catholic%20Social%20Teaching%20Jan%202013.pdf">http://www.acbo.on.ca/englishdocs/Principles%20of%20Catholic%20Social%20Teaching%20Jan%202013.pdf</a></p> <p>Pope Benedict’s encyclical Charity in Truth (<i>Caritas in Veritate</i>)  <a href="http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html">http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html</a>)</p> <p>Catechism of the Catholic Church  <a href="http://www.vatican.va/archive/ENG0015/_INDEX.HTM">http://www.vatican.va/archive/ENG0015/_INDEX.HTM</a></p> <p><b>Resources:</b></p> <p>Various Encyclicals related to the Catholic Social Teachings</p>
--	--

MINDS ON	CONNECTIONS
<p><b>Small Group</b> Appendix A – Discussion: The Role of Authority</p> <p>Invite students to form groups (4-5) and discuss the following questions and prepare a succinct written statement recorded at the bottom of Appendix A. This will be shared with the class to summarize their discussion.</p> <p>Pose the following questions:</p> <ul style="list-style-type: none"> <li>- <i>Do we need rules (in our families, in our schools, in our communities, faith communities/churches? Why? Why not?</i></li> <li>- <i>Should we be told what to do? Who should make the rules?</i></li> <li>- <i>Who determines what is right and/or wrong and has a voice in creating public policy?</i></li> </ul>	<p>Assessment <b>for</b> learning:</p> <ul style="list-style-type: none"> <li>— Observation: Learning Skills</li> <li>— Working with small Groups</li> </ul>


**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<ul style="list-style-type: none"><li>- <i>What is the purpose of having people in authority?</i></li><li>- <i>What are the limits to authority?</i></li><li>- <i>Should authority work towards fulfilling the needs of the people? Do people have any responsibility in fulfilling their own needs?</i></li><li>- <i>What are an individual's rights and responsibilities?</i></li><li>- <i>Should government simply adhere to the will of the majority? What about the views of the minority?</i></li></ul> <p><b>Whole Group/Class</b> – Discussion: Appendix B - The Role of Authority Summary</p> <p>After each group has submitted their written response, invite each group to present their summary to the whole class.</p> <p>As the groups present, the rest of the students listen and consider the point of view from which each group is presenting. The will fill in the various points as shown in Appendix B:</p> <ul style="list-style-type: none"><li>- Does their response reflect all members of the group?</li><li>- What evidence do you have that minority viewpoints were included?</li><li>- What evidence do you have that differing viewpoints (e.g. those in authority and those who are subject to authority) were included?</li><li>- How is authority seen by the class?</li><li>- What was considered to be the role of authority?</li></ul> <p>At the end of the presentations invite the students to summarize the different viewpoints expressed in the group work. The teacher helps in the summary. Some points that they may make include:</p> <ul style="list-style-type: none"><li>- The need for some authority and some just laws</li><li>- The responsibility of the authority towards the people</li><li>- The role and responsibility of the people to be involved in society</li><li>- The need for balance of power</li></ul>	<p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"><li>— Collect Appendix A</li><li>— Collect Appendix B</li></ul> <p> Differentiation of learning:</p> <ul style="list-style-type: none"><li>- Collaborative Group work</li><li>- students have opportunities to think, talk and create responses</li></ul>
--	--

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

ACTION	CONNECTIONS
<p><b>Small Group</b></p> <p>Referring to Appendixes C An Introduction to the Principle of Subsidiarity and Appendix D Principle of Subsidiarity in Catholic Teaching students will work collaboratively to construct an understanding of the Principle of Subsidiarity.</p> <p>Invite students to work in pairs or in small groups to read over Appendixes C and D to discern the meaning of this Principle. Together they will construct a brief definition of the Principle of Subsidiarity (see below)</p> <p>Note: Teachers may want to use Appendix C as background for teacher led learning. To reduce the amount of reading, Appendix D can be completed in a “jigsaw” learning activity – where each group member reviews one or two specific references, write his/her own definition and then work with the whole small group to complete a group definition.</p> <p>Note: Definition - The subsidiarity principle establishes that in all levels of human coexistence, predominant individuals and communities must not replace the smaller ones in the exercise of their functions, but on the contrary they should help them (from Latin “<i>subsidium afferre</i>”) in the fulfillment of this task. (Subsidiarity: Brief Anthropology, page 5)</p> <p>In addition: The Catholic Social Teaching on the Principle of Subsidiarity does not support the views: that authority is a necessary evil; that smaller government is desirable; that taxation is a violation of the principle; and/or government assistance should be discontinued. It is important to balance the positive and negative aspects of this principle and to understand that the Principle of Subsidiarity promotes good government and the rights and responsibility of all citizens. At the same time the Principles of Solidarity and the Common Good are closely associated to the Principle of Subsidiarity.</p> <p>Also see Appendix F – What we Believe: Subsidiarity</p> <p>Students complete Appendix E Exit Card.</p>	<p>Assessment <b>for and as</b> learning:</p> <ul style="list-style-type: none"> <li>— Observation: Learning Goals</li> <li>— Check for opportunities to guide student thinking and understanding</li> <li>— Conferencing with groups and offering feedback</li> </ul> <p>Assessment <b>as</b> learning:</p> <ul style="list-style-type: none"> <li>— When working in small groups students can offer peer-to-peer feedback</li> </ul> <p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>— Exit Card E</li> </ul> <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> <li>— Cooperative learning- working with a partner or small group</li> <li>— Employing a jigsaw learning approach to completing Appendixes C and D</li> <li>— Engaging students in critical literacy</li> </ul>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

CONSOLIDATION	CONNECTIONS
<p><b>Individual or Pair Work</b> - Appendix G Subsidiarity and Social/Political Philosophy and Appendix H Terminology</p> <p>Ask students to work together in pairs to complete Appendix G. Here they will study the Social and Political views of philosophers. They are asked to summarize the thoughts of these philosophers and to evaluate these thoughts in light of the Principle of Subsidiarity.</p> <p>Appendix H is meant to help the students to become familiar with the terminology of the strand (Social and Political Philosophy). As they work through Appendixes G and H, they should be able to associate the terms with the philosopher(s) and demonstrate their understanding of the principle.</p>	<p>Assessment <b>for and as</b> learning:</p> <ul style="list-style-type: none"> <li>— Appendixes G and H</li> <li>— Observation</li> <li>— Oral Feedback</li> </ul> <p>Assessment <b>of</b> learning:</p> <ul style="list-style-type: none"> <li>— Appendixes G and H</li> </ul> <p> Differentiation of Learning:</p> <ul style="list-style-type: none"> <li>— Demonstrating/collating their work</li> <li>— Encouraging them to build in links/images into their work</li> </ul>

CONTINUED LEARNING OPPORTUNITIES	
<p>Further extensions to this lesson might include:</p> <ul style="list-style-type: none"> <li>• Researching the context in which the papal teachings of subsidiarity were written (cf. Appendix I (Subsidiarity: Church Teaching in Context)</li> <li>• Exploring the question: What are the criteria for determining a legitimate authority? <a href="#">Catechism of the Catholic Church #1897-1904</a></li> <li>• Inviting students to look at rules (e.g. school handbook) and laws (municipal, provincial and/or federal) and evaluate them in light of the Principle of Subsidiarity.</li> </ul>	

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Appendix A**

**Discussion: The Role of Authority**

Group #: \_\_\_\_\_

Members: \_\_\_\_\_

In small groups of four-five students, discuss the following questions and prepare a succinct written statement that will be shared with the class that summarizes their discussion.

- Do we need rules (in our families, in our schools, in our communities, faith communities (churches))? Why? Why not?
- Should we be told what to do? Who should make the rules?
- Who determines what is right and/or wrong and has a voice in creating public policy?
- What is the purpose of having people in authority?
- What are the limits to authority?
- Should authority work towards fulfilling the needs of the people? Do people have any responsibility in fulfilling their own needs?
- What are an individual's rights and responsibilities?
- Should government simply adhere to the will of the majority? What about the views of the minority?

---

---

---

---

---

---

---

---

---

---

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**The Role of Authority Summary**

**Appendix B**

As the groups present, listen and consider the point of view from which each group is presenting:

Group	Does their response reflect all members of the group?	What evidence do you have that minority viewpoints were included?	What evidence do you have that differing viewpoints (e.g. those in authority and those who are subject to authority) were included?	How is authority seen by the class?	What was considered to be the role of authority?

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

### An Introduction to the Principle of Subsidiarity

### Appendix C

Notes from the *New Catholic Encyclopedia*<sup>1</sup>

- “The principle of subsidiarity is broadly concerned with the limits and the right and duty of the public authority to intervene in social and economic affairs” (page 762)
- This principle has its roots in the writings of St. Thomas Aquinas and, while taught by Pope Leo XIII, was not named in an encyclical until 1931 by Pope Pius XI. In his encyclical, *Quadragesimo Anno*, Pope Pius XI stresses the negative aspect of this principle – when an authority is not to intervene:  
Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them (#79).
- However, this “...principle contains a positive statement of the right and duty of the public authorities to intervene was recognized by John XXIII in *Mater et Magistra*: (#53).
- Often the principle is taken out of context by those who want to get rid of all authority/state intervention, promoting a form of liberalism. Here they highlight the negative aspect of the principle without taking into account the context of Pope Pius’ encyclical or the positive aspect that is highlighted in *Mater et Magistra*.

---

*Pope Benedict (excerpt from the Pope’s comments to the Pontifical Academy of Social Sciences)*<sup>2</sup>

*When we examine the principles of solidarity and subsidiarity in the light of the Gospel, we realize that they are not simply “horizontal”: they both have an essentially vertical dimension. Jesus commands us to do unto others as we would have them do unto us (cf. Lk 6:31); to love our neighbour as ourselves (cf. Mat 22:35). These laws are inscribed by the Creator in man’s very nature (cf. Deus Caritas Est, 31). Jesus teaches that this love calls us to lay down our lives for the good of others (cf. Jn 15:12-13). In this sense, true solidarity - though it begins with an acknowledgment of the equal worth of the other - comes to fulfillment only when I willingly place my life at the service of the other (cf. Eph 6:21). Herein lies the “vertical” dimension of solidarity: I am moved to make myself less than the other so as to minister to his or her needs (cf. Jn 13:14-15), just as Jesus “humbled himself” so as to give men and women a share in his divine life with the Father and the Spirit (cf. Phil 2:8; Mat 23:12).*

---

<sup>1</sup> The Catholic University of America. “Subsidiarity” *New Catholic Encyclopedia*. Volume 13. 1967. 762-263. Print.

<sup>2</sup> O’Halloran, Nathan S.J. “Benedict on Solidarity and Subsidiarity”. *Under A Chindolea*. May 6, 2008. Web. July 16, 2013. <http://underachindolea.blogspot.ca/2008/05/benedict-on-solidarity-and-subsidiarity.html>

Original news article can be found at: Pope: Trinity Reflected in Solidarity, Subsidiarity: Urges Social Sciences Academy to see Principle’s linked to God. Zenith: The World Seen from Rome. May 04, 2008. Web. July 16, 2013. <http://www.zenit.org/en/articles/pope-trinity-reflected-in-solidarity-subsidiarity>.



## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

Similarly, subsidiarity - insofar as it encourages men and women to enter freely into life-giving relationships with those to whom they are most closely connected and upon whom they most immediately depend, and demands of higher authorities respect for these relationships - manifests a “vertical” dimension pointing towards the Creator of the social order (cf. Rom 12:16, 18). A society that honours the principle of subsidiarity liberates people from a sense of despondency and hopelessness, granting them the freedom to engage with one another in the spheres of commerce, politics and culture (cf. Quadragesimo Anno, 80). When those responsible for the public good attune themselves to the natural human desire for self-governance based on subsidiarity, they leave space for individual responsibility and initiative, but most importantly, they leave space for love (cf. Rom 13:8; Deus Caritas Est, 28), which always remains “the most excellent way” (cf. 1 Cor 12:31).

### Vertical” and “horizontal” subsidiarity<sup>3</sup>

Two main meanings of subsidiarity have been identified (...).

The first one, more popular and already mentioned at the beginning of the document, is called “vertical subsidiarity” and concerns the correct relationship between the various levels of sovereignty and institutional competence: in the ambit of public power (local, regional, national and supranational authorities), higher levels must not replace the lower ones, but help them, starting from local examples all the way up to the supranational ones. The higher institutions protect the lower ones in two ways: a) via active intervention and support, when the lower institutions are not able to guarantee alone the adequate continuation of the social purpose in question; b) via obedience and guarantee of the autonomies when this purpose is already achievable through the resources available at a lower level.

The second meaning, closer to the original significance of the word, is the “horizontal subsidiarity”. This refers to the sharing of competences, functions and services between the public and social subjects and recognizes the priority of society and intermediate bodies over the state, creating the opportunity to realize new interactions, with different expressions from those typically associated with modern statism. A “public” function does not necessarily need to be carried out by a state person. On the contrary, the reason for being of public bodies is the optimization of society and its ability to provide answers to one’s own needs. The state exists not to replace society but to carry out public functions or provide support only when society alone is not capable of looking after itself. In such perspective, intermediate social bodies among individual citizens and public institutions, from family to associations, from corporate firms to non-profit organizations, acquire a new role and significance, paving the way for a radical review of the concept of modern State. (Page 5-6)

(Also note: this document also offers a summary of the philosophical use of the principle of Subsidiarity. This can be found on pages 11 and 12)

---

<sup>3</sup> Subsidiarity: Brief Anthropology. Institute *Regionale Di Ricerca Della Lombardia*. June 24, 2009. Web. July 15, 2013. <http://irer.org/convegni/archivioeventi/eventi-2009/assise-della-sussidiarieta/sussidiarieta-subsidiarity-subsidiarite/subsidiarity.-brief-anthology/>

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Appendix D**

**Principle of Subsidiarity in Catholic Teaching**

- **Pope Pius XI *Quadragesimo Anno* (#79-80)**

As history abundantly proves, it is true that on account of changed conditions many things which were done by small associations in former times cannot be done now save by large associations. Still, that most weighty principle, which cannot be set aside or changed, remains fixed and unshaken in social philosophy: Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them.

The supreme authority of the State ought, therefore, to let subordinate groups handle matters and concerns of lesser importance, which would otherwise dissipate its efforts greatly. Thereby the State will more freely, powerfully, and effectively do all those things that belong to it alone because it alone can do them: directing, watching, urging, restraining, as occasion requires and necessity demands. Therefore, those in power should be sure that the more perfectly a graduated order is kept among the various associations, in observance of the principle of "subsidiary function," the stronger social authority and effectiveness will be the happier and more prosperous the condition of the State.

- **Pope John XXIII *Pacem In Terris* (#: 140-141)**

The same principle of subsidiarity which governs the relations between public authorities and individuals, families and intermediate societies in a single State, must also apply to the relations between the public authority of the world community and the public authorities of each political community. The special function of this universal authority must be to evaluate and find a solution to economic, social, political and cultural problems which affect the universal Common Good. These are problems which, because of their extreme gravity, vastness and urgency, must be considered too difficult for the rulers of individual States to solve with any degree of success.

But it is no part of the duty of universal authority to limit the sphere of action of the public authority of individual States, or to arrogate any of their functions to itself. On the contrary, its essential purpose is to create world conditions in which the public authorities of each nation, its citizens and intermediate groups, can carry out their tasks, fulfill their duties and claim their rights with greater security.

- **Catechism of the Catholic Church (#:1883 and 1885)**

Socialization also presents dangers. Excessive intervention by the state can threaten personal freedom and initiative. The teaching of the Church has elaborated the principle of *subsidiarity*, according to which "a community of a higher order should not interfere in the internal life of a community of a lower order,

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

depriving the latter of its functions, but rather should support it in case of need and help to co-ordinate its activity with the activities of the rest of society, always with a view to the Common Good.”

The principle of subsidiarity is opposed to all forms of collectivism. It sets limits for state intervention. It aims at harmonizing the relationships between individuals and societies. It tends toward the establishment of true international order.

- **Pontifical Council for Justice and Peace. Compendium of the Social Doctrine of the Church.** (#: 185-188)

*Subsidiarity is among the most constant and characteristic directives of the Church's social doctrine and has been present since the first great social encyclical. It is impossible to promote the dignity of the person without showing concern for the family, groups, associations, local territorial realities; in short, for that aggregate of economic, social, cultural, sports-oriented, recreational, professional and political expressions to which people spontaneously give life and which make it possible for them to achieve effective social growth. This is the realm of *civil society*, understood as the sum of the relationships between individuals and intermediate social groupings, which are the first relationships to arise and which come about thanks to “the creative subjectivity of the citizen”. This network of relationships strengthens the social fabric and constitutes the basis of a true community of persons, making possible the recognition of higher forms of social activity.*

*The necessity of defending and promoting the original expressions of social life is emphasized by the Church in the Encyclical *Quadragesimo Anno*, in which the principle of subsidiarity is indicated as a most important principle of “social philosophy”. “Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them”.*

*On the basis of this principle, all societies of a superior order must adopt attitudes of help (“subsidium”) — therefore of support, promotion, development — with respect to lower-order societies. In this way, intermediate social entities can properly perform the functions that fall to them without being required to hand them over unjustly to other social entities of a higher level, by which they would end up being absorbed and substituted, in the end seeing themselves denied their dignity and essential place.*

Subsidiarity, understood *in the positive sense* as economic, institutional or juridical assistance offered to lesser social entities, entails a corresponding series of *negative* implications that require the State to refrain from anything that would de facto restrict the existential space of the smaller essential cells of society. Their initiative, freedom and responsibility must not be supplanted.

The principle of subsidiarity protects people from abuses by higher-level social authority and calls on these same authorities to help individuals and intermediate groups to fulfill their duties. This principle is imperative because every person, family and intermediate group has something original to offer to the

## Equity and Inclusion: Through the Lens of the Catholic Social Teachings

community. Experience shows that the denial of subsidiarity or its limitation in the name of an alleged democratization or equality of all members of society limits and sometimes even destroys the spirit of freedom and initiative.

The principle of subsidiarity is opposed to certain forms of centralization, bureaucratization, and welfare assistance and to the unjustified and excessive presence of the State in public mechanisms. “By intervening directly and depriving society of its responsibility, the Social Assistance State leads to a loss of human energies and an inordinate increase of public agencies, which are dominated more by bureaucratic ways of thinking than by concern for serving their clients, and which are accompanied by an enormous increase in spending”. An absent or insufficient recognition of private initiative — in economic matters also — and the failure to recognize its public function, contribute to the undermining of the principle of subsidiarity, as monopolies do as well.

In order for the principle of subsidiarity to be put into practice there is a *corresponding need* for: respect and effective promotion of the human person and the family; ever greater appreciation of associations and intermediate organizations in their fundamental choices and in those that cannot be delegated to or exercised by others; the encouragement of private initiative so that every social entity remains at the service of the Common Good, each with its own distinctive characteristics; the presence of pluralism in society and due representation of its vital components; safeguarding human rights and the rights of minorities; bringing about bureaucratic and administrative decentralization; striking a balance between the public and private spheres, with the resulting recognition of the *social* function of the private sphere; appropriate methods for making citizens more responsible in actively “being a part” of the political and social reality of their country.

*Various circumstances may make it advisable that the State step in to supply certain functions* [401]. One may think, for example, of situations in which it is necessary for the State itself to stimulate the economy because it is impossible for civil society to support initiatives on its own. One may also envision the reality of serious social imbalance or injustice where only the intervention of the public authority can create conditions of greater equality, justice and peace. In light of the principle of subsidiarity, however, this institutional substitution must not continue any longer than is absolutely necessary, since justification for such intervention is found only in the *exceptional nature* of the situation. In any case, the Common Good correctly understood, the demands of which will never in any way be contrary to the defence and promotion of the primacy of the person and the way this is expressed in society, must remain the criteria for making decisions concerning the application of the principle of subsidiarity.

- Pope Benedict XVI *Caritas In Veritate* (#: 57-58)

Subsidiarity is first and foremost a form of assistance to the human person via the autonomy of intermediate bodies. Such assistance is offered when individuals or groups are unable to accomplish something on their own, and it is always designed to achieve their emancipation, because it fosters freedom and participation through assumption of responsibility. Subsidiarity respects personal dignity by recognizing in the person a subject who is always capable of giving something to others. By considering reciprocity as the heart of what it is to be a human being, subsidiarity is the most effective

### Equity and Inclusion: Through the Lens of the Catholic Social Teachings

antidote against any form of all-encompassing welfare state. It is able to take account both of the manifold articulation of plans — and therefore of the plurality of subjects — as well as the coordination of those plans. Hence the principle of subsidiarity is particularly well-suited to managing globalization and directing it towards authentic human development. In order not to produce a dangerous universal power of a tyrannical nature, *the governance of globalization must be marked by subsidiarity*, articulated into several layers and involving different levels that can work together. Globalization certainly requires authority, insofar as it poses the problem of a global Common Good that needs to be pursued. This authority, however, must be organized in a subsidiary and stratified way if it is not to infringe upon freedom and if it is to yield effective results in practice.

*The principle of subsidiarity must remain closely linked to the principle of solidarity and vice versa*, since the former without the latter gives way to social privatism, while the latter without the former gives way to paternalist social assistance that is demeaning to those in need. This general rule must also be taken broadly into consideration when addressing issues concerning *international development aid*. Such aid, whatever the donors' intentions, can sometimes lock people into a state of dependence and even foster situations of localized oppression and exploitation in the receiving country. Economic aid, in order to be true to its purpose, must not pursue secondary objectives. It must be distributed with the involvement not only of the governments of receiving countries, but also local economic agents and the bearers of culture within civil society, including local Churches. Aid programmes must increasingly acquire the characteristics of participation and completion from the grass roots. Indeed, the most valuable resources in countries receiving development aid are human resources: herein lies the real capital that needs to accumulate in order to guarantee a truly autonomous future for the poorest countries. It should also be remembered that, in the economic sphere, the principal form of assistance needed by developing countries is that of allowing and encouraging the gradual penetration of their products into international markets, thus making it possible for these countries to participate fully in international economic life. Too often in the past, aid has served to create only fringe markets for the products of these donor countries. This was often due to a lack of genuine demand for the products in question: it is therefore necessary to help such countries improve their products and adapt them more effectively to existing demand. Furthermore, there are those who fear the effects of competition through the importation of products — normally agricultural products — from economically poor countries. Nevertheless, it should be remembered that for such countries, the possibility of marketing their products is very often what guarantees their survival in both the short and long term. Just and equitable international trade in agricultural goods can be beneficial to everyone, both to suppliers and to customers. For this reason, not only is commercial orientation needed for production of this kind, but also the establishment of international trade regulations to support it and stronger financing for development in order to increase the productivity of these economies.

- Assembly of Catholic Bishops. “Fundamental Principles of Catholic Social Teaching” (page 5) found at <http://www.acbo.on.ca/englishdocs/Principles%20of%20Catholic%20Social%20Teaching%20Jan%202013.pdf>



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**What we believe: Subsidiarity**

**Appendix F**

**With regard to the Principle of Subsidiarity, we believe:**

- we are social beings who need to live & work together as brothers & sisters
- through service & dialogue we respond to our vocation & develop our potential
- the human person is the subject and end of all social institutions
- we are meant to work together to improve the self, each other & society
- each person performs for one self what he/she is capable of doing; it is wrong to take from a person and give to the community, what they can accomplish by their own initiative and industry
- to protect basic justice, government should undertake only those initiatives which exceed the capacities of private groups or individuals acting independently; governments should not replace or destroy smaller communities and individual initiative
- by its nature every social activity should serve the members of the body; it should never destroy and/or absorb them
- good government intervention (urging, restraining, regulating economic activity as necessary) truly helps other social groups contribute to the Common Good
- when basic needs cannot adequately be met at the lower level, then it is necessary & imperative that higher levels of government intervene
- people have a right & responsibility to participate in political institutions so that governments can work for the Common Good

**Reflection Questions**

- Do I keep my relationships in good order?
- Do I search for truth or do I need to win all debates?
- Do I pray for those in positions of responsibility?
- Do I make the effort to participate in political institutions?
- Do I vote?
- Do I encourage others through my word and actions to do their best?
- Do I assist those in need or am I tempted to take over?
- Do I love my neighbour?
- Do I love God?
- Do I work for the betterment of others, self and society?
- Do I use my gifts wisely?
- Do I develop my potential?
- Do I try to know God's will?
- How am I affected by individualism and competition?
- Do I see, in light of this principle, the value of equity and inclusion?

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Subsidiarity and Social/Political Philosophy**

**Appendix G**

Philosophers (Record labels associated with their Social/Political Philosophy)	Summary of Social and Political Philosophical View	Does this Philosophical Viewpoint support or go against the Principle of Subsidiarity (give evidence)
<b>Plato</b> <b>(The Republic)</b>		
<b>Aristotle</b> <b>(Politics)</b>		
<b>Aquinas</b>		



**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<b>More (Utopia)</b>		
<b>Machiavelli (The Prince)</b>		
<b>Rousseau (Social Contract)</b>		
<b>Hobbes (Leviathan)</b>		
<b>Locke (Two Treatises of Government)</b>		

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

<b>Marx</b> <b>(Communist Manifesto)</b>		
<b>Rawls</b> <b>(Theory of Justice)</b>		
<b>Nozick</b> <b>(Anarchy, State &amp; Utopia)</b>		
<b>Taylor</b> <b>(Multiculturalism and the Politics of Recognition)</b>		

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Terminology**

Appendix H

Terms:

Social Contract:

Legitimate Authority:

Utopianism:

Machiavellian:

Negative Freedom:

Positive Freedom:

Totalitarianism:

Individualism:

Libertarianism:

Institutionalism:

Communism:

(Laissez-Faire) Capitalism:

Socialism:

Democracy:

Natural Law:

Communitarian:

General Will:

Neo-Liberalism:

\*This list may vary depending on the resources available to the teacher/students

**Equity and Inclusion: Through the Lens of the Catholic Social Teachings**

**Appendix I**

**Subsidiarity: Church Teaching in Context**

Research the historical, economic and political context of the times in which the Principle of Subsidiarity was developed in Church Teachings. The context in which the Popes wrote helped form the emphasis they gave to the principle. For example, some stressed the negative aspect of the term and others the positive aspect. As you work through this, you will see how Church teaching has evolved.

Pope Leo XIII (1891): Note: While referring to the concept in *Rerum Novarum*, he does not name the principle.

Pope Pius XI (1931):

Pope John XXIII (1961):

Pope Paul VI (1965): Note: Pope Paul refers to subsidiarity in his Declaration on Christian Education.

Pope John Paul II (1991):

Catechism of the Catholic Church (1997):

Compendium of the Social Doctrine of the Church (2004):

Pope Benedict XVI (2009):