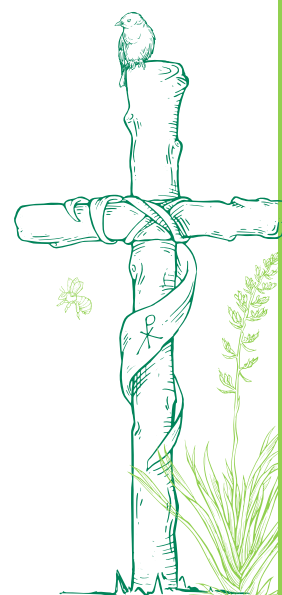


Wonderfully Made in God's Image

A revised Framing Document for
Human Sexuality Education in Aotearoa
Catholic schools, and companion to the
Having Life to the Full course.

He Mea Hanga Mīharo ki tō te Atua Āhua



 TE KUPENGA
NATIONAL CENTRE
FOR RELIGIOUS
STUDIES



Kupu Whakamānawa – Foreword

He tāngata, he tāngata, he tāngata - It is people, it is people, it is people.

A profound touchstone for what it means to be a human being is found in the awareness that we are made in God's image (Gn 1:27). We have been called into being by God who loves us and gifts us with life. Throughout our whole lives we gradually uncover what this might mean for ourselves and for those with whom we are in relationship. The gift of our human sexuality is part of what makes us 'very good' (Gn 1:31), and while understanding that this gift is often complex, particularly in this increasingly complex world, it is not something to be feared or misunderstood but to be embraced.

He Mea Hanga Mīharo ki tō te Atua Āhua (Wonderfully Made in God's Image) provides a considerable level of detail and thoughtfulness to support human sexuality education in Aotearoa.

It is grounded in rich Catholic understanding and gives practical and constructive guidance for educators working in this field, particularly for those in Catholic schools.

The Catholic Bishops of Aotearoa New Zealand wish to commend this updated document as a guide for human sexuality education in this land, and to assure educators and whānau of their prayerful support.

Yours sincerely in Christ



✠ John Cardinal Dew - Archbishop of Wellington / President – NZCBC
Te Huinga o ngā Pīhopa Katorika o Aotearoa

Whakatauki



Proverb

*Hutia te rito o te harakeke,
Kei whea te kōmako e kō?*

*Kī mai ki ahau;
He aha te mea nui o te Ao?
Māku e kī atu, he tāngata,
he tāngata, he tāngata*

*If the heart of harakeke was
removed, where will the bellbird sing?*

*If I was asked, what was the most
important thing in the world;
I would be compelled to reply,
it is people, it is people, it is people!*

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He whakataki – Introduction



“Then God said, ‘Let us make humankind in our image, according to our likeness...’” (Gen 1:26)



Our understanding of human sexuality is a vital aspect of understanding ourselves and other people. Education and formation in this area is a privileged responsibility: the preciousness of a human person needs fostering, especially given the many social pressures and misconceptions encountered by young people today.

This guideline has been written to provide a context for whānau, Catholic schools and parishes to appreciate their roles in supporting children and young people to understand what it means to be made in the image and likeness of God (Gen 1:26-27) and how this affects the way we live.

The Catholic Church recognises the rights and responsibilities of parents in matters concerning faith and morals. The Church describes parents as:

“bound by the most serious obligation to educate their offspring and therefore must be recognised as the primary and principal educator” (Gravissimum educationis, 3).

The New Zealand Catholic Bishops Conference reiterated this in their 2014 document ‘The Catholic Education of School-Age Children’:

“Parents have the primary right and a serious obligation to educate their children. As well as providing education in faith in the home, parents have a right to choose how their children are educated outside the home” (10).

In deciding to send their children to a Catholic School, parents choose for them to receive an education which is grounded in our Catholic faith, including encountering the rich Church teaching on human sexuality. The shared understanding is that this learning is undertaken in partnership between whānau, parish and school. Pope Francis in *Amoris Laetitia* (2016) says that:

“Parents always influence the moral development of their children, for better or for worse. It follows that they should take up this essential role and carry it out consciously, enthusiastically, reasonably and appropriately” (259).

Pope Francis goes on to say:

“Moral formation should always take place with active methods and a dialogue that teaches through sensitivity and by using language that children can understand. It should also take place inductively, so that children can learn for themselves the importance of certain values, principles and norms, rather than by imposing these as absolute and unquestionable truths” (264).

In this vital role, then, parents are supported by the Catholic school community in all aspects of education, including that surrounding human sexuality. This journey is not simply one of acquiring knowledge but one that touches the deepest core of what it means to be a human being in relationship with God, and with one another.

Children and young people should understand that the loving journey of a relationship between a man and a woman is beautifully represented in a lifelong, faithful commitment to one another in the Sacrament of Marriage (CCC 1601).

Jesus’ call to wholeness, in a community, is profound:

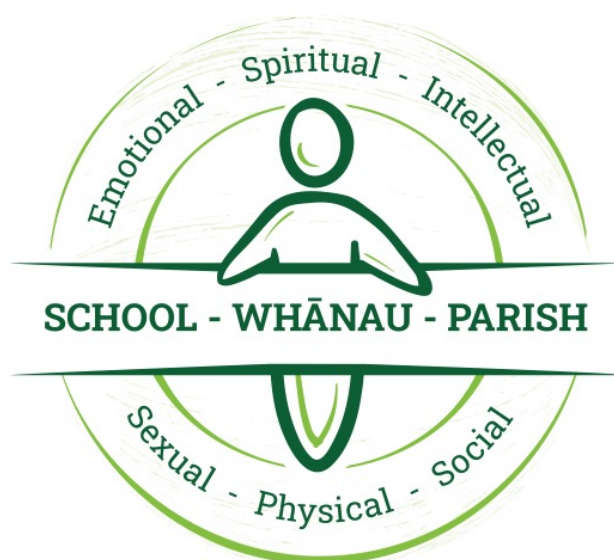
“I have come so that [you] may have life and have it to the full.”

cf. John 10:10



Ideally, whānau, Catholic schools and parishes each play an important role in the holistic development of each child. We all need to cooperate for this to be achieved so that our children come to better understand what it means to “have life to the full”.

At the launch of sexual education programme ‘The Meeting Point’, President of the Pontifical Council for the Family Archbishop Vincent Paglia quoted from the Final Report of the Synod of Bishops on the family:



“To take care of one’s self, to know one’s self interiorly, to live better in line with one’s emotions and feelings and to seek quality in emotional relationships requires opening oneself to the gift of loving others and the desire to build a creative, empowering and sound reciprocity as that in families” (30).

Although a very good resource, ‘The Meeting Point’ (2016) – which is an ongoing development project containing resources on human sexuality – will need to be adapted before being employed in the Aotearoa NZ context.

The New Zealand Catholic Bishops Conference (NZCBC), through the National Centre for Religious Studies (NCRS), provides a professional development programme for those involved in relationships and for human sexuality education in Catholic schools and parishes. The previous programme for educators was called ‘Understanding Sexuality’ and was taught in dioceses by approved facilitators.

The programme has been completely reviewed and reworked during 2016/17 to improve content and engagement. A significant aspect of this review and rework was to focus the course beyond a sense of isolated ‘sexuality’ to a more holistic context of relationships and human identity. Therefore, the new name for the programme is ‘Having Life to the Full’ (grounded in John 10:10). It is inspired by Scripture and provides a positive, spiritual focus for the programme.

‘Having Life to the Full’ continues to affirm that education regarding human sexuality is “a basic right and duty of parents, [that] must also be carried out under their attentive guidance, whether at home or in educational centres chosen and controlled by them. In this regard, the Church reaffirms the law of subsidiarity, which the school is bound to observe when it cooperates in sex education, by entering into the same spirit that animates the parents” (*Familiaris consortio*, 37). Similarly, Pope Francis states that: “The family is the first school of human values, where we learn the wise use of freedom” (*Amoris Laetitia*, 274).

“I have come so that [you] may have life and have it to the full.”

cf. John 10:10



Why 'Having Life to the Full'?

What is in a name?

Jesus speaks the words, "I have come so that they may have life and have it to the full", immediately after the Parable of the Good Shepherd (John 10:1-9 NJB). This forms part of the instruction describing his ministry. The parable itself reveals how Jesus is in relationship with us, how he wants for us what is good for us and how he protects us from what is wrong or leads away from the fullness of life.

In John's Gospel, the idea of a rich, abundant life finds clear expression: "The Word was the source of life, and this life brought light to the people" (John 1:4). Later, John tells us that "Out of fullness of his grace he has blessed us all, giving us one blessing after another" (John 1:16).

In these verses, John is speaking not just about life at a basic level, but about the "nature of life and its origin. Life is not mere existence – even inanimate things exist: life for John signifies some kind of sharing in the being of God" (Vawter, p.422). Instead, human life is about participation in God's very own life. God invites us constantly to share in divine nature; therefore, in the rite of Baptism, we hear these wonderful words:

"Dear parents, you have come here to present your child for Baptism. By water and the Holy Spirit, he/she is to receive the gift of new life from God, who is love.... See that the divine life which God gives him/her is kept safe, and grows always stronger in his/her heart..."

This is the crux of the 'Having Life to the Full' (grounded in John 10:10) programme: to help participants grow in their understanding that human sexuality is a much greater thing than is suggested by its portrayal in secular society. It is a gift from God, a gift that gives us life in all its fullness. Those who attend the programme will grow in their ability to discern the nature of human sexuality from a Catholic perspective. Such a discernment process will hopefully be ongoing and life-affirming for all concerned.

As a community of educators, we have come a long way from 'sex-education'; when the primary focus was on teaching only the biological facts of pubertal change and a 'fear' of consequences, to a learning which broadly encompasses what it is to be a human person, who is a sexual being made in the image and likeness of God. It will also mean that the reviewed and reworked programme will be one which is 'living and dynamic' like the Church, reiterating, reflecting, and growing as does the Church's teaching in human sexuality. (As evident in Pope Francis' *Amoris Laetitia*.)



"Authentic human development has a moral character. It presumes full respect for the human person, but it must also be concerned for the world around us and 'take into account the nature of each being and of its mutual connection in an ordered system'. Accordingly, our human ability to transform reality must proceed in line with God's original gift of all that is."

~ Pope Francis, Laudato Si', 5



He aha rā te hōkakatanga? What is human sexuality?

Is about the growth, development, and journey of the whole person towards becoming 'fully human, fully alive' as a unique creation made in God's image.

~ Education in Sexuality CES

Education in [human] sexuality is more than a body of knowledge; it is about gender, about roles in society, about making choices.

~ Education in Sexuality CES

Education in [human] sexuality is a life-long process.

~ Education in Sexuality CES



Education about human sexuality is much more than learning about the act of sex but encompasses the whole person and learning about what our body means to us, how we understand ourselves in relation to God, others, and creation.

~ NCRS 2017

[The Church] has nothing to say [about morality] at all until people know that God rejoices in their very existence, which is why they exist at all. Jesus is the incarnation of God's pleasure in us, in everything that we are, body, mind and soul.

~ Radcliffe OP, 2005, pp. 59-60



It is a profound spiritual experience to contemplate our loved ones with the eyes of God and to see Christ in them. This demands a freedom and openness which enable us to appreciate their dignity. We can be fully present to others only by giving fully of ourselves and forgetting all else. Our loved ones merit our complete attention. Jesus is our model in this, for whenever people approached to speak with him, he would meet their gaze, directly and lovingly (cf. Mark 10:21).

~ Pope Francis, Amoris Laetitia, 323.



Sexual union, lovingly experienced and sanctified by the sacrament [of marriage], is in turn a path of growth in the life of grace for the couple. It is the 'nuptial mystery'. The meaning and value of their physical union is expressed in the words of consent, in which they accepted and offered themselves each to the other, in order to share their lives completely.

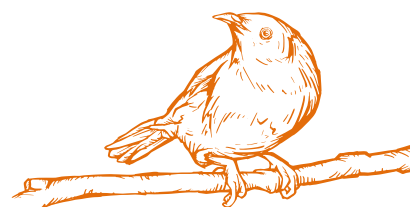
Those words give meaning to the sexual relationship and free it from ambiguity. More generally, the common life of husband and wife, the entire network of relations that they build with their children and the world around them, will be steeped in and strengthened by the grace of the sacrament.

~ Pope Francis, Amoris Laetitia, 74.

Marriage isn't just a 'social' act. It's a vocation that's born from the heart, a conscious decision for the rest of one's life that requires specific preparation." And the Pope urges everyone to remember that God has a dream for us, which is love.

~ Pope Francis Prayer intention for June 2021.

”



He aha te take e whakaako ana mātou i te mātauranga hōkakatanga ki ngā hapori Katorika?

Why do we teach about human sexuality in Catholic communities?

We educate in the profound hope that what is learned will have deep impact in the lives of children and young people. As a Catholic community, we must provide children and young people with the support, guidance, and encouragement to 'have life to the full' (grounded in John 10:10). We do this through a programme which reflects the core teaching of the Catholic Church on the area of human sexuality, using sound pedagogy and considering the whole person. Empowering children and young people with the skills of critical reflection and knowledge of Gospel values and Christian virtue (see Appendix A) enhances their ability to live life to the full according to the Good Shepherd's vision for us.

As a community of faith, we help children and young people grow in all areas of life by providing an education from a Christian anthropological perspective, which "considers the totality of the person" (*Educational Guidance on Human Love*, 35; *Amoris Laetitia*, 280-286) and includes growth and understanding in areas reflecting their social development:

- the social world;
- morality;
- spirituality;
- their emotional wellbeing;
- their physicality;
- their intellectual ability and
- human sexuality.



A Christian's journey to wholeness includes growth in all these areas. At the Second Vatican Council (1962-1965) our Church addressed the need for children and young people to be given a "positive and prudent sex education" (*Gravissimum educationis*, 1).

A further document published by the Sacred Congregation for Catholic Education in Rome in 1983 entitled 'Educational Guidance in Human Love' states the significance of human sexuality:

"[Sexuality] is a fundamental component of personality, one of its modes of being, of manifestation, of communicating with others, of feeling, of expressing and of living human love. Therefore, it is an integral part of the development of the personality and of its educative process" (p.4)



Since Vatican II, subsequent popes have written about the growth of the whole person as being paramount to our understanding of and being in relationship with God, self, others, and creation.

For example:

- Pope Paul VI: *Humanae vitae*, 25 July 1968, on the regulation of births;
- Pope John Paul II: *Familiaris consortio*, 22 November 1981, on the role of the Christian family in the modern world;
- Pope Benedict XVI: *Deus caritas est*, 25 December 2005, on God is love;
- Pope Francis: *Laudato Si'*, 24 May 2015, on care for our common home;
- Pope Francis: *Amoris Laetitia*, 19 March 2016, on the joy of love;
- Pope Francis: *Gaudete et exsultate*, 19 March 2018, on rejoice and be glad;
- Pope Francis: *Fratelli Tutti*, 3 October 2020, on fraternity and social friendship.

The development of the human person is a constant theme in the writings of the Church. The following list groups the writings by specific focus:

The importance of human dignity:

- *Catechism of the Catholic Church (CCC)*, 1700
- *Evangelii vitae*, Pope John Paul II, 25 March 1995
- *Caritas in Veritate*, Pope Benedict XVI, 29 June 2009 (6; 43)
- Pope Francis' address to Congress, 24 Sept 2015
- *Evangelii Gaudium*, Pope Francis 24 Nov 2013 (47; 53)

- *Laudato Si'*, Pope Francis, 24 May 2015 (43; 45 - 46; 92)
- *Gaudete et exsultate*, Pope Francis, 19 March 2018 (1 – 34; 65 – 157)

An understanding of the nature of respect:

- CCC (1004; 1929 -1933; 2214-2219; 2259-2301; 2036)
- *Caritas in Veritate*, Pope Benedict XVI, 29 June 2009 (61-63)
- *Evangelii Gaudium*, Pope Francis, 24 Nov 2013 (28)
- *Laudato Si'*, Pope Francis, 24 May 2015 (63)
- *Gaudete et exsultate*, Pope Francis, 19 March 2018 (65 – 157)



The concept of love in all its forms:

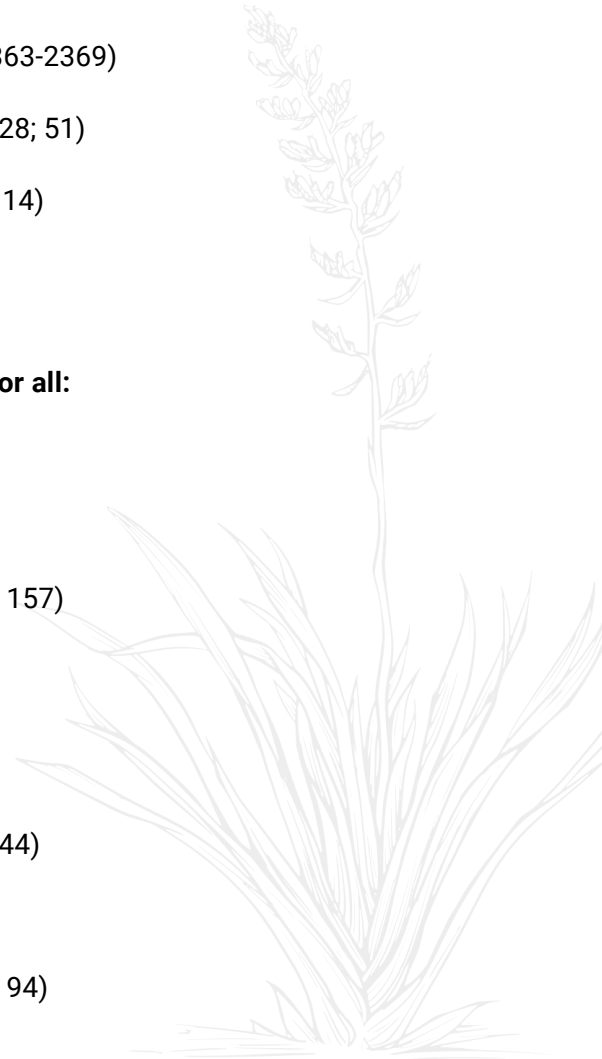
- CCC (1503; 1599; 1603-1604; 1646; 1652; 2083; 2331; 2363-2369)
- *Caritas in Veritate*, Pope Benedict XVI, 29 June 2009 (27-28; 51)
- *Evangelii Gaudium*, Pope Francis, 24 Nov 2013 (66; 113-114)
- *Laudato Si'*, Pope Francis, 24 May 2015 (47)

The need to follow the example of Jesus and have compassion for all:

- CCC (1503; 1506; 2448; 2571; 2575; 2715)
- *Evangelii Gaudium*, Pope Francis, 24 Nov 2013 (48-49)
- *Gaudete et exsultate*, Pope Francis, 19 March 2018 (65 – 157)

The importance of the Beatitude values:

- CCC (1700; 1703; 1711; 1720-1722)
- *Caritas in Veritate*, Pope Benedict XVI, 29 June 2009 (43-44)
- *Laudato Si'*, Pope Francis, 24 May 2015 (48-49)
- *Gaudete et exsultate*, Pope Francis, 19 March 2018 (65 – 94)



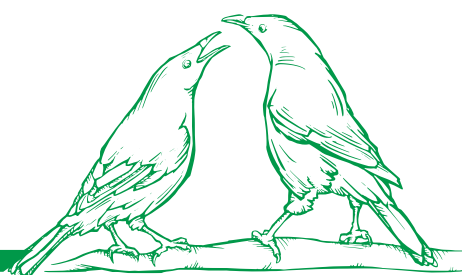
The need for integrity in all our encounters:

- CCC (2273-2275; 2295-2298; 2338-2345)
- *Caritas in Veritate*, Pope Benedict XVI, 29 June 2009 (48-51)
- *Evangelii Gaudium*, Pope Francis, 24 Nov 2013 (87-89; 127-129; 169-173)
- *Laudato Si'*, Pope Francis, 24 May 2015 (4; 68; 91; 159-160; 238-240)
- *Gaudete et exsultate*, Pope Francis, 19 March 2018 (65 – 157)

How we should learn to embrace our uniqueness:

- CCC (2284-2301)
- *Evangelii Gaudium*, Pope Francis 24 Nov 2013 (103-108; 115; 118)
- *Laudato Si'*, Pope Francis, 24 May 2015 (90)
- *Gaudete et exsultate*, Pope Francis, 19 March 2018 (1 - 34)

These themes are also found throughout Pope Francis' *Amoris Laetitia* (19 March 2016) and *Fratelli Tutti* (3 October 2020).

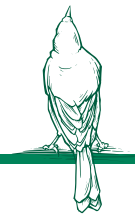


Ngā mātāpono hei ārahi i te mātauranga hōkakatanga i raro i te Hāhi Katorika

Guiding principles for Catholic education in human sexuality

It is Christianity's affirmation of and belief in the fundamental goodness and holiness of our bodies that must guide our conversations about sex and sexuality and our deliberations about human sexuality education.

~ Scott, 2007 in Reimagining Sexuality Education for Catholic Schools: Catholic Christian Perspectives, p.3



The following are some guiding principles to help whānau, Catholic schools and parishes to support children and young people in their growth to wholeness:

- Human sexuality is a gift from God, and it is as whole physical, spiritual, emotional, intellectual, and sexual beings that we are called into full communion with God.
- An appreciation of human sexuality is necessarily part of an overall education about relationships with God, self, others, and creation. Our relationships need to be developed in an atmosphere infused with Gospel.
- An education in human sexuality must be seen “within the broader framework of an education for love, for mutual self-giving” (*Amoris Laetitia*, 280).
- All education in human sexuality must acknowledge the Catholic Church’s moral teachings and emphasise the vital importance of the enduring commitment to marriage and family life.
- Any education in human sexuality must be delivered with pedagogy, culture, and language appropriate for the age of the child and or young person being taught.
- An education in human sexuality in a Catholic school cannot be limited to what the body, does, feels and produces, but must have a connection to our God who brought us forth and gave us life: “You created every part of me; you put me together in my mother’s womb” (Psalm 139:13).

- As educators, we should foster a community of support with whānau and the Church for children and young people to grow and develop socially, morally, spiritually, emotionally, physically, intellectually and in human sexuality. A community of support would be one animated by the spirit of the Gospel (Congregation on Catholic Education 2007, *Educating together in Catholic schools: A shared mission between consecrated persons and the lay faithful*, pp. 3; 11; 14; 16).
- An education in human sexuality should be developmental and will need cooperation between primary and secondary schools to ensure the needs and aspirations of children and young people are met. Pope Francis in *Amoris Laetitia* (2016) re-emphasises the need for children and young people to be taught with “due weight being given to the advances in the psychological, pedagogical and didactic sciences” (280).
- An education in human sexuality should be integrated across the entire curriculum, demonstrating where possible how all aspects of life are reflecting that we are all made in the image and likeness of God (See Appendix A: An example of integrating teaching about Human Sexuality across three curriculum areas in a Catholic school setting and the *Sexuality Resource Grid Package* from NCRS (2020) at <https://tinyurl.com/NCRS-SRP>).
- An education in human sexuality should provide children and young people with “sensitivity to different expressions of love, mutual concern and care, loving respect and deeply meaningful communication” (*Amoris Laetitia*, 283) as found in a variety of vocations to which they are called. (Here we use the term vocation to express all forms including priesthood, religious, single, or married life.) As these vocations evolve over time, it is important that children and young people have accompaniment and support to help them as they “discern what it is that God calls them to be and to do” (Roman Curia, 2017, ‘Young People, the Faith and Vocational Discernment: Pre-Synodal Meeting – Final Document’).
- An education in human sexuality should be positive, open and enable children and young people to see and seek their true potential as made in the image and likeness of God Our differences should be respected and appreciated (*Amoris Laetitia*, 285).
- Our human sexuality is an important part of our personality that enables us to communicate and demonstrate our feelings, emotions, and human love. Our children and young people should be encouraged to learn skills to express these effectively.
- As sexuality educators, we serve the children and young people we are with. It is an opportunity for us to demonstrate the love of God for them as part of creation.

- Our human sexuality is part of the gift that educators must acknowledge and help children and young people to recognise in themselves and others. The gift of life given freely by God is to be accepted, cherished, and protected by all.

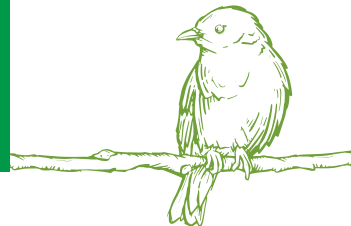
"The family is the first school of human values, where we learn the wise use of freedom. Certain inclinations develop in childhood and become so deeply rooted that they remain throughout life, either as attractions to a particular value or a natural repugnance to certain ways of acting. Many people think and act in a certain way because they deem it to be right on the basis of what they learned, as if by osmosis, from their earliest years: 'That's how I was taught' 'That's what I learned to do' "

~ Pope Francis, *Amoris Laetitia*, 274



Kei Aotearoa

The context of Aotearoa New Zealand



Education in human sexuality in Aotearoa New Zealand must be approached with an understanding of the NZCBC commitment to a bicultural Church. Aotearoa NZ has a unique place within the Catholic Church. Māori are recognised as tangata whenua and it is important, therefore, that any human sexuality programme developed in a Catholic school should take this into account, in terms of both content and delivery.

In 2015, the Ministry of Education (MoE) produced a resource to guide principals, Boards of Trustees, and teachers in developing and implementing school sexuality programmes for students. This resource is not incongruous with Church Teaching, when considered within a Catholic Character context, and educators are encouraged to use it when formulating their own programmes. This document was refreshed in response to the 2018 Education Review Office report into sexuality education in schools, *Promoting Wellbeing through Sexuality Education*. The revised material was released in September 2020 as two documents: one for Years 1–8 and a second for Years 9–13, as *Relationships and Sexuality Education: A guide for teachers, leaders, and boards of trustees*.

The MoE advice is to produce a programme focused on ‘sexuality’ rather than limited to ‘sex-education’, which does not inform and develop the whole person: “*The New Zealand Curriculum supports a holistic approach to sexuality education as defined by the hauora model, which includes physical, social, mental, emotional and spiritual aspects This is much broader than ‘sex education’ which relates only to the physical aspects of sexual and reproductive knowledge*” (MOE, 2015, p. 3).

The MoE revised guidelines builds upon the 2015 document and states, “Relationship and sexuality education cannot be left to chance in schools. When this education begins from early childhood and build consistently, year after year, it prepares young people for navigating a range of relationships throughout their childhood, teen years, and adult life” (MOE, 2020, p.7).

These revised guidelines can be found at: <https://health.tki.org.nz/Teaching-in-HPE/Policy-Guidelines/Relationships-and-Sexuality-Education>

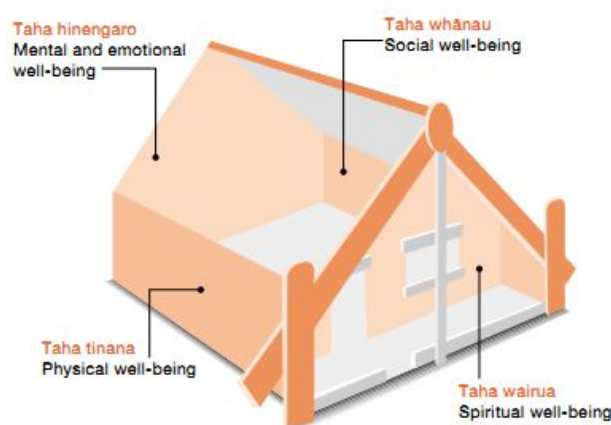
The New Zealand Curriculum covers relationship and sexuality education within the health and physical education learning area and across the wider school (MoE, 2020, p.6). This is also reflected in Catholic schools, where education about human sexuality should be found throughout learning areas in the curriculum and within the whole school’s Catholic Character. This is because it is a profoundly human experience of each person in relation to God, self, others and creation and must not be limited to one area alone. The task of our Catholic schools is not just to educate but to reflect the nature of the Church, in responding to the call to have life to the full. For the

Catholic school, then: “its task is fundamentally a synthesis of culture and faith, and a synthesis of faith and life” (*The Catholic School*, 37).

The MoE guidelines, *Relationships and Sexuality Education: A guide for teachers, leaders, and boards of trustees* (2020) state that the schools sexuality curriculum is one that “supports a holistic approach to sexuality education as defined by the hauora model, which includes physical, social, mental, emotional, and spiritual aspects. This is much broader than sex education, which relates only to the physical aspects of sexual and reproductive knowledge” (p.12 Years 1–8 / p.10 Years 9–13).

The MoE guidelines go on to explain the link between sexuality and the Māori concept of hauora as described by the Mason Durie (1994) Te Whare Tapa Whā concept of hauora diagram:

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[healthtiki.org.nz/
Teaching-in-HPE/Health-
and-PE-in-the-NZC/
Health-and-PE-in-the-
NZC-1999/Underlying-
concepts/W...](http://healthtiki.org.nz/Teaching-in-HPE/Health-and-PE-in-the-NZC/Health-and-PE-in-the-NZC-1999/Underlying-concepts/W...)



“Hauora means ‘the breath (or the essence) which sustains life’” (Moorefield, 2003–2014)

- Achieving hauora, or the good life, requires a careful balancing of the physical, spiritual, emotional, social, environmental, and relational elements that determine the wellbeing of individuals and collective’s Relational means how the elements of hauora are interrelated and how hauora is always interwoven within and across contexts
- Sexuality is an element of hauora. Students who are supported regarding their sexuality are more likely to have better overall health, which in turn supports their success at school and strengthens relationships with whānau and friends.
- Māori understandings of health and wellbeing are often described as holistic because they go beyond the health of the physical body to include spiritual, emotional, social, environmental, and relational elements and draw upon notions of collective wellbeing.

The MoE (2020) guidelines states: “its overall aim is to enable these schools (in Aotearoa New Zealand) to deliver effective, quality programmes covering relationship and sexuality education (RSE) to their ākonga (p.7). This will ensure; “good quality sexuality education that:

- promotes students’ overall wellbeing.
- increases students’ ability to make good decisions about their health.
- helps students’ think critically and act fairly towards others.
- helps students thrive and become confident and actively involved life-long learners.

Boards of Trustees are required to ensure quality outcomes for all students through sexuality education (p.12 *Years 1–8* / p.10 *Years 9–13*).

The New Zealand Catholic Bishops wish children and young people to have a rich and authentic understanding of human sexuality. They support the programme “*Having Life to the Full*” so that educators may have appropriate knowledge and understanding for this important work. Quality education in this vital area will enable children and young people to deeply understand what it is to be a human being in the world, from a Catholic perspective. In this context they become better equipped to challenge some of society’s negative pressures regarding sexual behaviour and to embrace what it means to have life to the full – grounded in the understanding that the fullness of life is relational with God, self, others and creation.

Both the MoE and the New Zealand Catholic Bishops encourage “planned professional learning opportunities for teachers, strong policies, and environments (MoE, 2020, p. 7) that will enable our children and young people to feel safe, loved and develop a sense of self and respect for others.



Photo: NCRS – used with permission

Ngā hōtaka whakaako hōkakatanga i roto i ngā kura Katorika

Human sexuality programmes in Catholic schools



There are several factors which need to be considered when developing and introducing a human sexuality programme in a Catholic school or other educational setting:

- **Title:**
What is the name of the programme for your school?
- **Who is leading the programme?**
The DRS or principal must take responsibility for the overall content and delivery of the material and will be the 'go-to' person(s) for guidance and advice, particularly if complex situations or questions arise.
- **Who will teach?**
Teachers need to have the appropriate skills, Catholic knowledge, and understandings to teach in this area. The *NZCEO Board of Trustees Handbook* also requires that "Kaiako involved in teaching the Human Sexuality and Personal Development components of the Health curriculum have participated in professional learning and development approved by the Proprietor/Bishop" (NZCEO, p.12). The NCRS approved programme is currently 'Having Life to the Full' (grounded in John 10:10).
- **Pedagogy:**
The method and style of teaching will need to be determined by those who are going to present the material to the children and young people. The pedagogy should be that identified in the *Religious Education Bridging Document* (2018) and the *Secondary Religious Education Bridging Document* (2018). Any method or style should be inclusive, engaging, and effective; teaching and learning experiences should be both teacher-directed and reflect some student agency.
 - **Integration across curriculum?**
This is the ideal. If the teaching on human sexuality is presented across learning areas, it will be viewed as holistic and not the sole domain of the RE and/or Health and PE learning areas. See Appendix C for possible options of how key themes in human sexuality may be taught across learning areas. However, care needs to be

taken to ensure teachers can authentically convey Catholic understandings in this area.

- **Within Religious Education or Health and PE?**
This is generally the most common option, especially in secondary schools.
- **Whichever is chosen:** A close relationship should be developed between the leaders of these learning areas to ensure a shared knowledge and understanding of the programme content. Ideally, leaders will consult and plan together to meet MoE and Catholic Character expectations in support of our children and young people.
- **In a Catholic School** every student from Years 1-13 needs access to sexuality education at an appropriate level and context
- **Theological focus:**
This will be based around the information in the earlier part of this document. All programmes should begin from the premise that 'we are all made in the image and likeness of God' and are called to 'have life to the full.'
- **Structure:**
The planning of learning experiences for students requires Achievement Objectives, Learning Outcomes, assessment, and evaluation in alignment with best practice.
- **Cultural awareness**
 - **Bicultural:** As Catholics living in Aotearoa New Zealand, we should acknowledge the NZCBC's commitment to the bicultural nature of the Church across all aspects of teaching including in human sexuality.
 - **Multicultural:** The cultural makeup of classes and local communities also needs to be acknowledged and appropriately incorporated into programmes.
- **Prayer:**
Carefully choose elements of prayer. Be conscious of encountering Christ who was both fully divine (God) and fully human.
- **Appropriate resources:**
Any resources used must acknowledge and uphold the sacred dignity, mana and tapu of everyone, reflecting an appropriate understanding of human sexuality and be aligned with the teaching of the Catholic Church. NCRS, on behalf of the NZCBC, will provide a range of approved resources for use in Catholic education. These resources will be located on the Faith Central and Faith Alive websites (see Reference List).

**Me whakaako i te aha ki ngā
tamariki me ngā rangatahi e pā
ana ki te mātauranga
hōkakatanga?
Mō āhea hoki te wā tika?
What and when do we teach
children and young people
about human sexuality?**

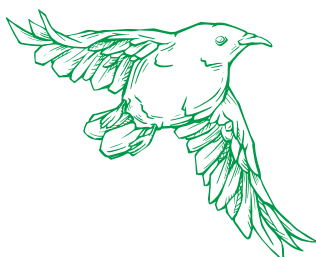
Discernment is necessary when deciding which concepts in human sexuality are introduced to ensure children and young people are formed within a safe and caring environment, while acknowledging they are at different ages and stages of personal development. This can be a complex task, especially in a classroom setting.

The following guidelines have been distilled from a range of Catholic documents that suggest the ages of 7, 11, 14 and 16 as appropriate markers for programme content and consider the Catholic Church's teaching on anthropology.

It is important to remember that children will not all be at the same level of understanding of these concepts at the ages stated below.

These Catholic documents are acknowledged in the Reference List on page 22.

The Sexuality Resource Grid Package (NCRS 2020) found at <https://tinyurl.com/NCRS-SRP> can help with aligning the requirements listed here with the MoE (2020) Relationships and Sexuality Education Documents for New Zealand schools.





Children are able to:

- understand the importance of knowing how to value themselves and others as made in the image and likeness of God; and to realise how they belong in whānau;
- understand they are part of the family of God and their own family and they are aware of roles individuals have within the family;
- know that life is precious, and their body is a gift from God;
- begin to have a respect for the character and giftedness of their bodies and to have this respect for the bodies of others;
- begin to appreciate that each person has a purpose in the world;
- begin to appreciate the value of life in all its forms;
- correctly name the main external parts of both male and female bodies;
- recognise that a baby has particular needs as a growing human being;
- begin to appreciate their relationships with friends and family and how they work, share, and play together;
- begin to know about rituals that mark notable events in people's lives like birth, marriage and death;
- have an awareness of and be able to begin to recognise that we all have a wide range of emotions and that we learn to live and deal with them over time;
- know about how to be safe about their bodies and the bodies of others; with respect to things like unfairness, teasing, bullying good and bad touching;
- begin to appreciate a respect for the freedom of human persons as God does and to have a growing understanding of what it means to give and receive free consent, or to withhold consent, to any action;
- have an awareness of personal health, safety, and hygiene.
- have an awareness that life-giving relationships help us to become "fully human" as God intended.



Children will understand the above and be able to:

- appreciate that all life is a sacred gift from God and is precious in God's eyes;
- understand that they grow and change throughout life;
- develop an appreciation of what is involved in being responsible parents;
- have a positive self-image supported and encouraged by whānau and their school community;
- appreciate relationships with friends, family, those who work, share, and play together;
- be aware that friends are not all the same;
- appreciate that we all have a desire and need for enduring relationships;
- grow in their understanding and acceptance of emotions in themselves and others;
- be self-disciplined and able to delay or forgo gratification for the sake of greater good;
- respectfully identify other people's personal space and respect the ways in which they are different, including their emerging sexual identity and accept this in themselves and others;
- know the basics of biological reproduction in creation, especially in humans; including the changes at puberty in both males and females;
- are able to identify gender stereotypes, understand the difference between gender and sex, and now that there are diverse gender and sexual identities in society;
- grow in their formation of conscience and know that there are good and bad choices;
- have a growing appreciation of the respect for the freedom of human persons as God does and to have a growing understanding of what it means to give and receive free consent, or to withhold consent, to any action;
- be honest, committed to living truthfully and with integrity;
- recognise the importance of reconciliation within a relationship as both a giver and receiver of forgiveness;
- have a growing awareness of the influence of social media on attitudes to self-images and stereotyping and the effect this may have upon wellbeing.



Young people will understand the above and be able to:

- recognise and understand that human sexuality is a gift from God and that sexual intercourse is the most intimate expression of human love and should be delayed until the enduring, loving commitment to each other has been made within the sacrament of Marriage;
- understand what changes have taken place and will continue to take place in their own bodies;
- have a developing respect for their own bodies, character, and giftedness, including their emerging sexual identity and have this respect for others;
- be more aware of their emotions, how they affect others and how they respond to the emotions of others;
- have a growing awareness that strong feelings and emotions (including sexual attraction) may happen in relationships and that they need to be acknowledged and understood;
- understand many factors involved in family life, including aspects of bringing up children;
- appreciate the value of relationships, how they change over time and within circumstances and to recognise when others are using manipulation, persuasion, or coercion and how to respond to keep themselves and others safe;
- have a growing understanding of biological reproduction in creation, especially in humans; including the changes at puberty and the responsibility this brings within relationships;
- have a growing awareness of human fertility – the constant fertility of the male, the female fertility cycle and how these affect feelings and emotions;
- have an awareness of the variety of attitudes towards sexuality and to be able to begin to make informed decisions about the values they encounter in society;
- know how to behave in a responsible manner regarding their own and others' sexual identity;
- have courage in the face of new situations and in facing their fears, including the courage to be true to themselves as made in God's image and likeness and be confident in asserting this;
- understand the significance of commitment and fidelity within the sacrament of

Marriage as taught by the Catholic Church; including a growing understanding of the difference between annulment and divorce;

- be aware of and have the ability to analyse the influence of social media on attitudes to human sexuality, self-image and stereotyping and the impact they can have on their own wellbeing and that of others;
- be aware of the influence of social media upon relationships including those online and how they see themselves and others;
- know that some people choose to remain single and celibate for a variety of reasons;
- appreciate that certain behaviours and ways of living can damage personal health, both physical and mental;
- appreciate that the use of alcohol can harm the body they have been gifted by God;
- appreciate that the use of drugs is both illegal and can cause great harm to the gift of life they have received;
- realise that they have autonomy and the right to protect their body from inappropriate and unwanted contact and be confident in asserting this;
- have a growing respect for the freedom of human persons as God does and to have a growing understanding of what it means to give and receive free consent, or to withhold consent, to any action;
- be aware that cultures and or groups have different understandings of moral behaviour;
- understand what a sexually transmitted infection is, and the issues associated with them;
- begin to have an awareness of discussions about sensitive issues such as contraception, abortion, sexually transmitted infections (STIs), same-sex couples, single parents and developments within Catholic Church teaching and society on these issues and matters associated with them;
- have a growing awareness of the effects of pornography and the online 'digital footprint' on the individual, their family and friends;
- understand the need for maintaining a wide group of friends that can lead to fulfilment in relationships, rather than seeking particular friendships, and to be aware that friendships may sometimes be painful;
- know how to access help for themselves and others, know a range of strategies and resources that support health and wellbeing as people made in God's image and likeness;
- understand the need for reflection to facilitate personal growth and the role prayer can play in this.



Young people will understand the above and be able to:

- begin to develop an understanding that we are co-creators with God. It is through God's loving creative action that we may have the ability to have children;
- have a growing positive attitude towards their own sexuality and the sexuality of others as it may change across the lifespan;
- continue to develop responsible attitudes towards all aspects of human sexuality;
- begin to fully appreciate the value of life in all its forms;
- have a growing understanding of the implications of Catholic Church teaching on issues associated with the beginning and end of life;
- be growing in confidence in expressing their feelings and become aware of how changes in relationships affect themselves and others;
- develop a deeper and current understanding of Catholic Church teaching and the values of society around some sensitive issues such as contraception, abortion, STIs, same-sex couples, single parents, and changes around fertility;
- be growing in responsibility for their actions and to be able to justify personal choices and decisions;
- have a developing awareness of and have the ability to analyse the influence of social media on attitudes to human sexuality, self-image and stereotyping and the impact they can have on their own wellbeing and that of others;
- have a developing awareness of the influence of social media upon relationships including those online and how they see themselves and others;
- have a deepening appreciation that certain behaviours and ways of living can damage personal physical and mental wellbeing;
- have a deepening appreciation that the use of alcohol can harm the body they have been gifted by God;
- have a deepening appreciation that the use of drugs is both illegal and can cause great harm to the gift of life they have received;
- have a growing awareness that cultures and or groups have different understandings of moral behaviour and ethical standpoints (eg, by considering cultural, religious,

family, and societal values);

- have a deepening understanding of the effects of pornography on the individual, their family and friends;
- have a growing appreciation of the importance of the concept of responsible parenthood, including how to space and limit pregnancy in line with the Catholic Church's teaching;
- have a growing understanding of the Catholic Church's teaching on issues relating to the "LGBTQIA+ communities";
- respect the freedom of human persons as God does and to have a deepening understanding of what it means to give and receive free consent, or to withhold consent, to any action and be confident in asserting this;
- understand the damaging influence of gender double standards and victim-blaming, and related practices in schools or society, and recommend actions including principles of social justice to address these;
- have a growing understanding about the impact of domestic and relationship violence (including sources of help and support) and how people are challenged and supported by the Church's teaching on committed and enduring relationships;
- continue to develop their knowledge of how to access help for themselves and others, and know a range of strategies and resources that support health and wellbeing as people made in the image and likeness of God;
- recognise that giving time to prayer and reflection is a way of growing in understanding of themselves, their own character and sexuality, as well as deepening their relationship with God.



Photo: NCRS – used with permission

Me pēhea te whakatakoto i tētahi Tauāki Hōkakatanga mā ngā kura Katorika? How can we develop a Human Sexuality Statement for Catholic schools?

The MoE two documents *Relationships and Sexuality Education: A guide for teachers, leaders, and boards of trustees Year 1–8 and Years 9–13* (2020) (found at: <https://health.tki.org.nz/Teaching-in-HPE/Policy-Guidelines/Relationships-and-Sexuality-Education>) provide clear guidelines for when and how Boards of Trustees (BoTs) and schools are to consult with their communities around the teaching of human sexuality.

It should be noted that not all communities will be comfortable in discussing matters relating to human sexuality and a sensitive and culturally responsive approach will be needed during consultation that respects the dignity of all concerned as made in the image and likeness of God. These guidelines can be found on pages 40–47 of the Years 1–8 and pages 46–53 of the Years 9–13 documents. The guidelines include:

- The roles of BoTs, principals, proprietors of state-integrated schools, parents/caregivers and whānau, the middle leader or teacher in charge of health education (pp. 40–43, Years 1–8 / pp. 46–53, Years 9–13);
- Information regarding the right of parents to withdraw their children from sexuality education (p. 43, Years 1–8 / p. 49, Years 9–13);
- How and when teachers should answer standard questions regarding sexuality education (p. 43, Years 1–8 / p. 49, Years 9–13);
- Use of wider community agencies (p. 43, Years 1–8 / p. 49, Years 9–13);
- Need for effective teachers to deliver the sexuality education (p. 43, Years 1–8 / p. 49, Years 9–13);
- What consultation the Education and Training Act (2020) requires BoTs and schools to undertake (pp. 44–47 of the Years 1–8 and pages 50 – 53 of the Years 9–13);
- How consultation might occur; including the various methods that could be used (pp.

44 – 47 of the Years 1–8 and pages 50–53 of the Years 9-13);

- How to consult with whānau, Māori and Māori communities, including developing a strong relationship with Māori before consultation begins and considering the venue to be used (p. 46 of the Years 1–8 and page 52 of the Years 9-13);
- How to consult with Pasifika communities; including acknowledging the different Pacific communities and that solutions need to be driven by the communities themselves (pp. 46 – 47 of the Years 1–8 and page 53 of the Years 9-13);
- What kind of discussions to have with parents, caregivers and whānau; including understanding that the community may have diverse views on the matter of sexuality education and having open and honest conversations with them to allay any misinformation about the programme (pp. 44 - 47 of the Years 1–8 and pages 50 - 53 of the Years 9-13);
- How to engage parents and caregivers, and whānau in the consultation that includes some possible strategies to help with this consultation process (pp. 44 - 47 of the Years 1–8 and pages 50 - 53 of the Years 9-13);
- The MoE document also states that the BoTs should ensure that school communities are consulted, which, “in the case of a state-integrated school, [includes] the school’s proprietors” (p. 44 of Years 1–8 and p.50 of Years 9-13). Consultation gives all concerned the opportunity to know the theological and philosophical framework that underpins the sexuality education programme; how it will be delivered and who is teaching it. There is also a need to consult students at some point during the process.

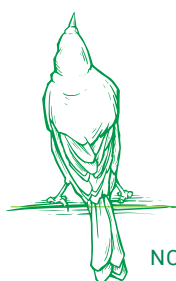
The BoT is also responsible for the adoption of “a statement on the delivery of health education after the process of consultation” (2015, p. 32) has taken place.

The Handbook for Boards of Trustees of New Zealand Catholic Integrated Schools (2020) states that while in most (state) schools sexuality education is covered in the Health and Physical Education programme, within a Catholic school it normally happens within the RE programme or a combination of both. This sees the need for collaboration of both learning areas to ensure that what is taught in sexuality education is done so from a Catholic moral perspective

<https://www.nzceo.org.nz/resource-items/board-of-trustees-handbook/> (p.21).

Some examples of human sexuality policies and statements can be found in the Reference List.

An example of a draft statement for the delivery of Health Education within a Catholic School can be found in Appendix B and some further examples of human sexuality policies and statements can be found in the bibliography and further reading section.



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N.B. All hyperlinks were active at time of publishing but may change over time.

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Humanae Vitae (1968) | Paul VI. http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae.html

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Ngā Rauemi - Resources



**What and when do we teach children and young people about human sexuality?
And integrating sexuality across the curriculum:**

The Sexuality Grid Resource Package from NCRS December 2020: The url link where the Sexuality Resource Grid package can be accessed is: <https://tinyurl.com/NCRS-SRP>

TKI: Relationships and Sexuality Education Guidelines from the Ministry of Education September 2020. <https://health.tki.org.nz/Teaching-in-HPE/Policy-Guidelines/Relationships-and-Sexuality-Education>

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<http://tewhariki.org.nz/assets/literature-review-pacific-sexual-health-final-612kb.pdf>

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Ētahi rauemi āwhina mā ngā mātua - Useful resources for parents:

Ministry of Education website regarding Sexuality Education in New Zealand schools:

<https://parents.education.govt.nz/primary-school/learning-at-school/sexuality-education/>

United States Conference of Catholic Bishops discuss love and sexuality:

<http://www.usccb.org/beliefs-and-teachings/what-we-believe/love-and-sexuality/index.cfm>

Catechism of the Catholic Church on vocation and marriage:

<https://www.usccb.org/sites/default/files/flipbooks/catechism/402/>

Bishop Robert Barron discusses sexuality, sacrifice and love: <https://youtu.be/iOK0q4XX1YM>

Bishop Robert Barron discusses sex, love, and God: <https://youtu.be/sy-9nugHRAI>

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Āpitihanga A: Kei hea ngā Uara a te Karaipiture? Appendix A: Where can I find Gospel Values?



In his 2005 document, 'Christ at the Centre', Reverend Marcus Stock – then Director of Schools in the Archdioceses of Birmingham UK and since 2014 Bishop of Leeds – explains why the Catholic Church provides schools. Each section of the document begins with a question and is followed by answers. In Section 5 the question is: What are 'Gospel Values'?

Bishop Stock suggests that the values found throughout the Bible, such as those within the Beatitudes (Mt 5:1-12 / Lk 6:20-26), "depict the countenance of Jesus Christ and portray his charity. They express the vocation of the faithful associated with the glory of his Passion and Resurrection; they shed light on the actions and attitudes characteristic of the Christian life..." (CCC, #1717). We are called by God, who "calls us to his own beatitude. This vocation is addressed to each individual personally, but also to the Church as a whole, the new people made up of those who have accepted the promise and live from it in faith" (CCC, #1719).

Within Catholic communities it is important that our children and young people learn the source of their values and how those values are expressed in our world. Groome (1996) acknowledges that Catholic anthropology begins with the concept understood by Genesis 1:27, that we are made in the image and likeness of God, and then considers how this is underpinned in all the covenants found in Sacred Scripture.

This image and likeness of God gives us "inalienable human rights" (p.110), that St Pope John XXIII described as a manner of life worthy of living, "to respect as persons without discrimination on any basis; to pursue and express truth ... to contribute to the common good" (p.110). For Bishop Stock, the Beatitudes also "reveal the goal of human existence, the ultimate end of human acts" and as such are the objective 'values' given by Christ himself (p.8).

This teaching is also found in *Gaudete et exsultate*, Pope Francis (2018, 65 – 94).



According to Bishop Stock, the core values found in the Beatitudes may be summarised as:

"Blessed are the poor in spirit, for theirs is the Kingdom of heaven"

Values: **Faithfulness and Integrity**

"Blessed are those who mourn, for they shall be comforted"

Values: **Dignity and Compassion**

"Blessed are the meek, for they shall inherit the earth"

Values: **Humility and Gentleness**

*"Blessed are those who hunger and thirst for righteousness,
for they shall be satisfied"*

Values: **Truth and Justice**

"Blessed are the merciful, for they shall obtain mercy"

Values: **Forgiveness and Mercy**

"Blessed are the pure in heart, for they will see God"

Values: **Purity and Holiness**

"Blessed are the peacemakers, for they shall be called children of God"

Values: **Tolerance and Peace**

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of slander against you because of me. Be glad and rejoice for your reward is great in heaven; they persecuted the prophets before you in the same way"

Values: **Service and Sacrifice**





We need to ensure that our children and young people have a growing understanding of and can see the relationship between Gospel Values and the development of self



Āpitianga B: Te whakawhanake i tētahi tauākī mō ngā ara whakarato o te Mātauranga Hauora i ngā Kura Katorika.

Appendix B: Developing a draft statement for the delivery of Health Education within a Catholic School

Foundational principles:

- We are made in the image and likeness of God and we are good - I hangia tātou kia ōrite to tātou āhua ki to te Atua, ā, he pai tātou.
- Human dignity - Mana Tangata.
- All life is sacred - He tapu ngā mea ora katoa.
- Life is a gift from God - He tākoha te ora nā te Atua.
- Our baptismal call is to love and be in relationship with God, self, others, and creation - Ko te karanga iriiringa he karanga kia aroha atu, ki ā koe, ki tētehi atu, ā, ki te tūhono atu ki te Atua hoki.
- Live life to the full - Kia ora, kia nui tonu rā.



Purpose:

In response to needs identified by teachers from primary and secondary Catholic schools and colleges, this resource provides guidance on what a draft statement for the delivery of Health Education should include. This is not a template and schools and colleges are expected to personalise their statement to reflect their school community and Catholic Character.

This resource contains:

A. The audience for the Health Education Delivery statement.

B. The five key elements that must be included:

- Reference to the teaching of the Catholic Church on human sexuality;
- Reference to the MoE *Relationships and Sexuality Education* documents for Years 1-8 and or Years 9-13;
- Reference to the school's charter and curriculum.
- What will be taught; and
- How it will be taught.

C. Useful resources to support implementation.



A. The audience for the Health Education Delivery statement:

The delivery statement is for the proprietor, Board of Trustees and follows consultation with whānau / parents. It is not intended to be a cumbersome document, so avoid using teacher and educational jargon.

Whānau/parents will be consulted every two years on the whole Health and Physical Education programme and advised before *Keeping Ourselves Safe* is taught.

Consider the first language of whānau /parents in the community. Where language barriers are known to exist, consider providing materials available in different languages if credible translators are available, or use existing Catholic community groups to disseminate the statement and conduct meetings to discuss it. Catholic community groups may need training to do this.

B. The five key elements that must be included:

- Reference to the teaching of the Catholic Church on human sexuality.
- Reference to the MoE *Relationships and Sexuality Education* documents for Years 1-8 and or Years 9-13.
- Reference to the school's charter and curriculum.
- What will be taught; and
- How it will be taught.

The following must be in your Health Statement:

A Health Education specific statement that reflects the Catholic school's vision and goals, as set out annually in the Catholic school's charter.



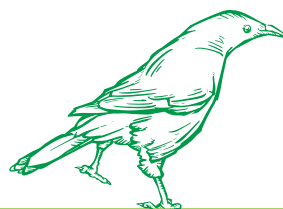
For Example:

As educators, we should foster a community of support with whānau and the Catholic Church for children and young people to grow and develop socially, morally, spiritually, emotionally, physically, intellectually and in human sexuality from a Catholic perspective.

At School/ College, our Health Education programme aligns with our School/College vision statement: (e.g., "Confident, connected, Catholic life-long learners") and the New Zealand curriculum. Through participating in the Health Education programme students will be given the tools and knowledge to enhance their own wellbeing within a Catholic setting.

The Health and PE programme must be underpinned by the teachings of the Catholic Church, so that akonga will understand:

- that they are made in the image and likeness of God and so are very good (Gen 1:31)
- the purpose of God's gift of life
- the tapu and dignity of people
- that people are unique and gifted
- that people desire to be in enduring, committed relationship, giving and receiving
- that life is a journey, Te Wa, in which people are challenged to grow to be their best selves and become more Christ-like
- that Catholic teachings will assist them to respect the freedom of human persons as God does and to have a deepening understanding of what it means to give and receive free consent, or to withhold consent, to any action.



What will be taught:

An overview of the Health Education teaching and learning programme including education in human sexuality for each year level; the topics / units / themes as applicable to the conventions established for the design of the school's curriculum.

An example for a primary school could be:



Strands

These four concepts support the framework for learning in the Health Curriculum:

Strand A: Personal Health and Physical Development

Students develop the knowledge, understandings, skills, and attitudes that they need to maintain and enhance their personal wellbeing and physical development.

Strand B: Movement Concepts and Motor Skills

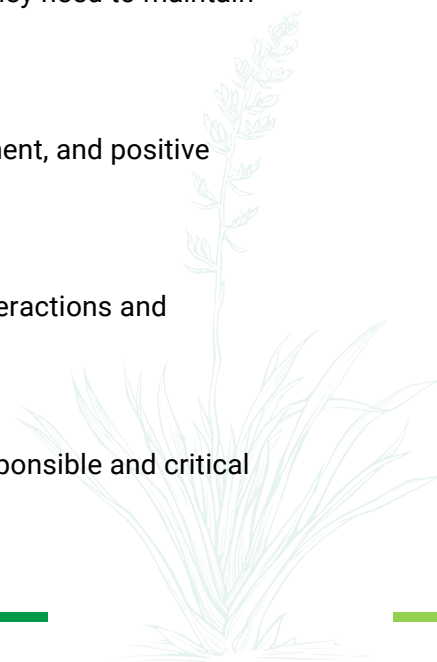
Students develop motor skills, knowledge and understandings about movement, and positive attitudes towards physical activity.

Strand C: Relationships with Other People

Students develop understandings, skills, and attitudes that enhance their interactions and relationships with others.

Strand D: Healthy Communities and Environments

Students contribute to healthy communities and environments by taking responsible and critical action.



Seven key learning areas are taught within two main programmes:

HEALTH EDUCATION:	PHYSICAL EDUCATION:
Mental health	Physical activity / Sports studies
Relationships and sexuality education	Outdoor education
Food and nutrition	
Body care / Physical safety	

OUTDOOR EDUCATION	EDUCATION IN RELATIONSHIPS AND HUMAN SEXUALITY	FOOD AND NUTRITION
School camps	<i>Keeping Ourselves Safe</i>	Healthy eating
School day trips	Pubertal health (Year 6)	<i>Life Education</i>
	Positive body image	
BODY CARE	PHYSICAL SAFETY	MENTAL HEALTH
<i>Life Education</i>	Fire safety	<i>Life Education</i>
Sun sense	Safe cycling (Senior)	Self esteem
Dental care	Water safety	Relating to others
Personal hygiene	Earthquake safety	Setting goals
Caring for the body	Safe walking	Anti-bullying
		Coping With grief
		<i>Myself and Others (RE)</i>
		Friendship programme (Seniors)
		Cyber Safety



Education in Human Sexuality content at different levels of the curriculum

Discernment is necessary when deciding which concepts in human sexuality are introduced to ensure children and young people are formed within a safe and caring environment, while acknowledging they are at different ages and stages of personal development. This can be a complex task, especially in a classroom setting.

Framing Document Human Sexuality Education: A guide for Catholic communities in Aotearoa New Zealand (NCRS 2021)

Education in Human Sexuality content: Relationships and Sexuality Education: A guide for teachers, leaders, and Boards of trustees – (MoE 2020)

E 7 NGĀ TAU – BY AGE 7: CHILDREN ARE ABLE TO:

- understand the importance of knowing how to value themselves and others as made in the image and likeness of God; and to realise how they belong in whānau;
- understand they are part of the family of God and their own family and they are aware of roles individuals have within the family;
- know that life is precious, and their body is a gift from God;
- begin to have a respect for the character and giftedness of their bodies and to have this respect for the bodies of others;
- begin to appreciate that each person has a purpose in the world;
- begin to appreciate the value of life in all its forms;

JUNIOR PRIMARY (YEARS 1–3)

During these years, education in human sexuality will fall under the Relationships and Sexuality Education sphere Years 1–8 documents from MoE (2020). Students will learn in the areas: **KO AU** – All about me, **KO AKU HOA** – Friendships and relationships with others and **KO TOKU AO** - Me and the world. They may or will learn about:

At levels 1 and 2, education in human sexuality will focus on learning about growth, development, the human body, friendships, and family relationships.

At Level 1 Students will

- Recognise body parts, including genitals, can name them (in te reo Māori and in English), and understand basic concepts about reproduction.
- Know about body safety, including hygiene and appropriate touching, know how to show respect for themselves and others, and can use strategies to keep

- correctly name the main external parts of both male and female bodies;
- recognise that a baby has particular needs as a growing human being;
- begin to appreciate their relationships with friends and family and how they work, share, and play together;
- begin to know about rituals that mark notable events in people's lives like birth, marriage and death;
- have an awareness of and be able to begin to recognise that we all have a wide range of emotions and that we learn to live and deal with them over time;
- know about how to be safe about their bodies and others bodies; with respect to things like unfairness, teasing, bullying, good and bad touching;
- begin to appreciate a respect for the freedom of human persons as God does and to have a growing understanding of what it means to give and receive free consent, or to withhold consent, to any action;
- have an awareness of personal health, safety, and hygiene
- appreciate that we all have a desire for enduring relationships;

themselves safe (including basic safety strategies online and on devices)

- Are able to make friends, be a good friend, be inclusive, and accept and celebrate difference in a range of contexts (including in games, play, classroom activities, and at home).
- Are able to express their own feelings and needs and can listen and be sensitive to others by showing aroha, care, respect, and manaakitanga in a range of contexts.
- Know about belonging and about roles and responsibilities at school and within the whānau and wider community.
- Know who to trust and how to ask for help.
- Understand the relationship between gender, identity, and wellbeing.
- Are able to stand up for themselves and others (e.g., if there is unfairness, teasing, bullying, or inappropriate touch).

At Level 2 Students will:

- Know about human anatomy, about how bodies are diverse and how they change over time, and about human reproductive processes.
- Understand what consent means in a range of contexts, including online contexts.
- Are able to give and receive consent (e.g., at the doctor, in the playground, or



online).

- Are able to name and express a wide range of feelings and use skills to manage their feelings.
- Engage positively with peers and others during play, games, classroom activities, and online (by listening, affirming others, waiting, taking turns, recognising others' feelings and respecting them, and showing manaakitanga, aroha, and responsibility).
- Understand that personal identities differ (e.g., in terms of gender, ethnicity, language, religion, and whakapapa).
- Are able to identify gender stereotypes, understand the difference between gender and sex, and know that there are diverse gender and sexual identities in society.
- Are able to contribute to and follow guidelines that support inclusive environments in the classroom and school.



**Framing Document Human
Sexuality Education: A guide for
Catholic communities in Aotearoa
New Zealand (NCRS 2021)**

**Education in Human Sexuality
content: Relationships and
Sexuality Education: A guide for
teachers, leaders, and Boards of
trustees – (MoE 2020)**

**11 NGĀ TAU - BY AGE 11:
CHILDREN WILL UNDERSTAND
THE ABOVE AND BE ABLE TO:**

- appreciate that all life is a sacred gift from God and is precious in God's eyes;
- understand that they grow and change throughout life;
- develop an appreciation of what is involved in being responsible parents;
- have a positive self-image supported and encouraged by whānau and their school community;
- appreciate relationships with friends, family, those who work, share, and play together;
- be aware that friends are not all the same;
- appreciate that we all have a desire for enduring, committed relationship;
- grow in their understanding and acceptance of emotions in themselves and others;
- be self-disciplined and able to delay or forgo gratification for the sake of greater goods;

**MIDDLE AND UPPER PRIMARY
(YEARS 4–6)**

During these years, education in human sexuality will fall under the Relationships and Sexuality Education sphere Years 1–8 document from MoE (2020). Students will learn in the areas **KO AU** – All about me, **KO AKU HOA** – Friendships and relationships with others and **KO TOKU AO** - Me and the world. They may or will learn about:

At Level 3 students will:

- Know about pubertal change and how it is different for different people, and understand associated needs that relate to people's social, emotional, and physical wellbeing.
- Are able to take part in collective action to implement school and community policies that support young people during pubertal change.
- Understand different types of relationships (eg, friendships, romantic relationships, relationships between whānau, team, and church members, and online relationships) and understand how relationships influence their own wellbeing and that of others.
- Understand consent, pressure, coercion, and rights, and have skills for giving or

- respectfully identify other people's personal space and respect the ways in which they are different, including their emerging sexual identity and accept this in themselves and others;
- know the basics of biological reproduction in creation, especially in humans; including the changes at puberty in both males and females;
- are able to identify gender stereotypes, understand the difference between gender and sex, and know that there are diverse gender and sexual identities in society;
- grow in their formation of conscience and know that there are good and bad choices;
- have a growing appreciation of the respect for the freedom of human persons as God does and to have
- a growing understanding of what it means to give and receive free consent, or to withhold consent, to any action;
- be honest, committed to living truthfully and with integrity;
- recognise the importance of reconciliation within a relationship as both a giver and receiver of forgiveness;
- have a growing awareness of the influence of social media on attitudes to self-image and stereotyping and the effects this may have upon wellbeing.

withholding consent and for staying safe and engaging respectfully in a range of contexts, including online contexts.

- Are able to use strategies to address relationship challenges (in friendships, groups, and teams, with whānau, and online).
- Know about a range of health and community services and have strategies for seeking help (for themselves and others), including at school and within their whānau.
- Understand how communities develop and use inclusive policies and practices to support gender and sexual diversity (e.g., at public events, during physical activity and sports, within whānau, in community organisations, and online).
- Are able to critique the ways in which social media and other media represent bodies and appearance, relationships, and gender, and can identify a range of ways in which these affect wellbeing.

At Level 4 students will:

- Know about pubertal change (including hormonal changes, menstruation, body development, and the development of gender identities), and about how pubertal change relates to social norms around gender and sexuality; and can make plans to support their own wellbeing and that of others.
- Understand various differing approaches to conception and contraception and how these relate to



social norms, choice, consent, and wellbeing.

- Are able to manage intimate relationships (involving attraction, love, and desire) and relationship changes (including changes to relationships online and using social media), through: knowledge of rights and responsibilities; knowledge of the need to give and receive consent and to make informed choices and assertive communication.
- Understand how school and community contexts (e.g., school procedures and rules, sports and physical activities, and community facilities and environments) link with people's gender and sexual identities; and can take action for inclusion.
- Know how to access help for themselves and others, know about a range of strategies and resources that support health and wellbeing, and understand how these can enhance wellbeing, mitigate risk, and support gender and sexual identity.
- Are able to identify connections between people's wellbeing and media representations of relationships, gender, and bodies (including representations in social media, in films, and on television).

How it will be taught:

Statements that outline:

- **Teaching expertise:** Our Health Education is planned and taught by teachers who... *you could mention the PLD or qualifications teachers must equip them for teaching Health Education (including education in human sexuality) from a Catholic perspective. The only training programme authorised by the New Zealand Catholic Bishops Conference is 'Having Life to the Full – grounded in John 10:10'.*
- *“‘Expert’ groups or individuals need to understand, and be supportive of, the Catholic context of our schools. Otherwise, they can bring a sense of dualism between Church teaching and a perceived secular ‘reality’. The rich Catholic understanding of human wholeness, of each person being made in the image of God, far from being at odds with support of diversity and difference, explains it and offers a way forward in Christian friendship” (NCRS, Gender Complexity in Schools, 2018, p. 5).*
- How Health Education learning will be assessed and what will be reported to parents.
- Key resources you will use for the delivery of the Health Education programme.
- The New Zealand National Office for Professional Standards' *National Safeguarding Guidelines for the prevention of and response to sexual abuse in the Catholic Church* (2017) are always to be followed.

For Example:

- Throughout our teaching of Health and PE Catholic teachings and Gospel values will be foundational. Teachers will attend the NZCBC recommended Catholic professional development course, 'Having Life to the Full – grounded in John 10:10' to enable them to best support their programmes from a Catholic perspective.
- The Years 1- 8 (Levels 1- 4) 'Myself and Others' NCRS Learning Module will be the major focus of any programme. This resource is written for and directed towards all the levels and is a health and PE resource based on Catholic teachings. It is part of our Primary RE programme.
- Parents will be advised on programme content before 'Keeping Ourselves Safe' (From the NZ Police) is taught in the school and consulted every two years on the content of the whole Health and PE programme.

- Health Education is integrated into our RE programme through the teaching of Gospel values, respect and caring for others, mental health, and wellbeing.
- It is integrated into our Inquiry programme under our umbrella concepts of wellbeing, communication, excellence, cultural diversity, and community.
- We incorporate health and safety studies through outside agencies into our biannual programme.

C. Useful Resources to Support Implementation:

The Sexuality Grid Resource Package from NCRS December 2020: The url link where the Sexuality Resource Grid package can be accessed is: <https://tinyurl.com/NCRS-SRP>

TKI: Relationships and Sexuality Education Guidelines from the Ministry of Education September 2020. <https://health.tki.org.nz/Teaching-in-HPE/Policy-Guidelines/Relationships-and-Sexuality-Education>



Āpitianga C: Te tūhonohono i te mātauranga hōkakatanga

Appendix C: Integrating Human Sexuality Education

Below is an example of integrating teaching about Human Sexuality across three curriculum areas in a Catholic school setting. We should remember when constructing a cross-curricular approach for human sexuality that it needs to be at the appropriate level for the age group being taught.

This example is for Year 9, Curriculum Levels 4-5. It is taken for granted that the key teachings are part of the Religious Education curriculum. There are a few suggestions in blue to align Catholic Church teaching with material covered in some of the curriculum areas. See also *The Sexuality Grid Resource Package* from NCRS December 2020 for a more detailed approach across more curriculum areas. The url link where the Sexuality Resource Grid package can be accessed is: <https://tinyurl.com/NCRS-SRP>


If there is an overlap between the teaching of the Catholic Church and the curriculum area subject matter, links should be made for the student by the teacher. This would require that all educators know and understand the Catholic Church's teaching around human sexuality and not just those who are explicitly involved in the teaching of it.



**Our understanding of the human person, including their sexuality,
is a fundamental part of what every educator in a
Catholic school should know.**

Example of Year 9, Curriculum Levels 4-5:

He Pāhekotanga Mātauranga Hōkakatanga Ira Tangata - Human Sexuality Integration across three curricular areas


Examples of Key Teaching	Science	Social Studies	Health and Physical Education
<p>We are all made in the image and likeness of God</p> 		<p>Level 5 Understands how:</p> <p>People define and seek human rights.</p> <p>E.g.: When the issue of human rights is discussed in class it would be appropriate for the teaching that we emphasise the principle of human dignity.</p> <p>We are all made in the image of God; all human persons are sacred; all possess the inalienable dignity regardless of gender, race, class, or other human categorisations.</p> <p>Human dignity can be recognised and protected only in community with others.</p> <p>One of the most fundamental questions to ask about social development is: What is happening to people?</p>	<p>Level 4 Personal health and physical development:</p> <p>Personal growth and development: Describe the characteristics of pubertal change and discuss positive adjustment strategies.</p> <p>Personal identity:</p> <p>Describe how social messages and stereotypes, including those in the media, can affect feelings of self-worth.</p> <p>Level 5 Personal health and physical:</p> <p>Personal growth and development: Describe physical, social, emotional, and intellectual processes of growth and relate these to features of adolescent development and effective self-management strategies.</p> <p>Personal identity:</p> <p>Investigate and describe the ways in which individuals define their own identity and sense of self-worth and how this influences the ways in which they describe other people.</p>

Examples of Key Teaching	Science	Social Studies	Health and Physical Education
<p>God has given each of us gifts and talents</p>	<p>Level 5 Ecology</p> <p>Investigate the interdependence of living things (including humans) in an ecosystem.</p> <p>E.g.: When teaching about the interdependence of living things, Pope Francis' encyclical <i>Laudato Si'</i> (2015) is cited.</p>		<p>Level 4 Personal health and physical:</p> <p>Regular physical activity: Demonstrate an increasing sense of responsibility for incorporating regular and enjoyable physical activity into their personal lifestyle to enhance wellbeing.</p> <p>Safety management:</p> <p>Access and use information to make and action safe choices in a range of contexts.</p> <p>E.g.: When working with students on how to make 'safe choices', if the choice is a moral one relating to human sexuality, then they should be taught responsible decision making from a Catholic perspective. The moral decision-making template found in Year 11 of the 'Understanding Faith' programme should be used.</p> <p>The steps are:</p> <ol style="list-style-type: none"> 1. Define the issue 2. Consult / seek advice 3. Study the possible consequences 4. Pray to God for advice & 5. Decide and act with confidence. <p>Level 5 Personal health and physical: Regular physical activity: Experience a range of personally enjoyable physical activities and describe how varying levels of involvement affect wellbeing and lifestyle balance.</p> <p>Safety management:</p> <p>Investigate and practice safety procedures and strategies to manage risk situations.</p>




Examples of Key Teaching	Science	Social Studies	Health and Physical Education
God acts in human history	Level 4 Planet Earth and beyond Earth systems Appreciate that water, air, rocks and soil, and life forms make up our planet and recognise that these are also Earth's resources, and they exist as Interacting systems.	Level 5 Understands how: The ideas and actions of people in the past have had a significant impact on people's lives.	Level 5 Personal health and physical: Personal growth and development: Describe physical, social, emotional, and intellectual processes of growth and relate these to features of adolescent development and effective self-management strategies.




Examples of Key Teaching	Science	Social Studies	Health and Physical Education
<p>God has given each of us gifts and talents</p>	<p>Level 5 Ecology</p> <p>Investigate the interdependence of living things (including humans) in an ecosystem.</p> <p>E.g.: When teaching about the interdependence of living things, Pope Francis' encyclical <i>Laudato Si'</i> (2015) is cited.</p> 		<p>Level 4 Personal health and physical: Regular physical activity:</p> <p>Demonstrate an increasing sense of responsibility for incorporating regular and enjoyable physical activity into their personal lifestyle to enhance well-being.</p> <p>Safety management: Access and use information to make and action safe choices in a range of contexts.</p> <p>E.g.: When working with students on how to make 'safe choices', if the choice is a moral one relating to human sexuality, then they should be taught responsible decision making from a Catholic perspective. The moral decision-making template found in Year 11 of the 'Understanding Faith' programme should be used.</p> <p>The steps are:</p> <ol style="list-style-type: none"> 1. Define the issue 2. Consult / seek advice 3. Study the possible consequences 4. Pray to God for advice & 5. Decide and act with confidence. <p>Level 5 Personal health and physical: Regular physical activity:</p> <p>Experience a range of personally enjoyable physical activities and describe how varying levels of involvement affect wellbeing and lifestyle balance.</p> <p>Safety management: Investigate and practice safety procedures and strategies to manage risk situations.</p>

Examples of Key Teaching	Science	Social Studies	Health and Physical Education
All life is a gift from God	<p>Level 4 Living World: Life processes</p> <p>Recognise that there are life processes common to all living things and that these occur in different ways.</p>		<p>Level 4 Personal health and physical: Personal identity: Describe how social messages and stereotypes, including those in the media, can affect feelings of self-worth.</p> <p>Level 5 Personal health and physical: Personal identity: Investigate and describe the ways in which individuals define their own identity and sense of self-worth and how this influences the ways in which they describe other people.</p> <p>Level 4 Relationship with other people: Identity, sensitivity, and respect: Recognise instances of discrimination and act responsibly to support their own rights and feelings and those of other people.</p> <p>Level 5: Relationship with other people: Identity, sensitivity, and respect: Demonstrate an understanding of how attitudes and values relating to difference influence their own safety and that of other people.</p>



Examples of Key Teaching	Science	Social Studies	Health and Physical Education
<p>We are co-creators with God</p>	<p>Level 4 Ecology</p> <p>Explain how living things are suited to their particular habitat and how they respond to environmental changes, both natural and human induced. Consider evolution: Begin to group plants, animals, and other living things into science-based classifications.</p> <p>Explore how the groups of living things we have in the world have changed over long periods of time and appreciate that some living things in New Zealand are quite different from living things in other areas of the world.</p> <p>E.g.: When evolution is discussed the Church's teaching regarding this is explained. Or how as human beings we are co-creators in regard to the procreation of new life, within the sanctity of marriage.</p>		<p>Level 4 Personal health and physical: Personal growth and development:</p> <p>Describe the characteristics of pubertal change and discuss positive adjustment strategies.</p> <p>E.g.: We teach about the gift of life from God, which is sacred and holy. We should have respect for ourselves and others and not use our sexuality in such a way as to denigrate ourselves or others.</p> 



Examples of Key Teaching	Science	Social Studies	Health and Physical Education
<p>God's grace awakened enables us to reach our full potential.</p> 	<p>Level 4 Nature of Science Understanding about science</p> <p>Appreciate that science is a way of explaining the world and that science knowledge changes over time.</p> <p>Identify ways in which scientists work together and provide evidence to support their ideas.</p> <p>Level 5 Nature of science Understanding about science.</p> <p>Understand that scientists' investigations are informed by current scientific theories and aim to collect evidence that will be interpreted through processes of logical argument.</p>	<p>Level 4 Understand how:</p> <p>The ways in which leadership of groups is acquired and exercised have consequences for communities and societies.</p> <p>People pass on and sustain culture and heritage for different reasons and that this has consequences for people, e.g.: As a Church, we have certain traditions and expectations about issues like: Marriage; Same-sex attraction; Technology related to sexual health.</p> <p>These have a basis in the rich heritage of the teaching authority of the Church, the Magisterium.</p> <p>Formal and informal groups make decisions that impact on communities; people participate individually and collectively in response to community challenges.</p> <p>Level 5 Understand how:</p> <p>Cultural interaction impacts on cultures and societies.</p>	<p>Level 4 Personal health and physical: Safety management: Access and use information to make and action safe choices in a range of contexts.</p> <p>Personal identity: Describe how social messages and stereotypes, including those in the media, can affect feelings of self-worth.</p> <p>Level 5 Personal health and physical: Personal growth and development: Describe physical, social, emotional and intellectual processes of growth and relate these to features of adolescent development and effective self-management strategies.</p> <p>Safety management:</p> <p>Investigate and practise safety procedures and strategies to manage risk situations.</p> <p>Personal identity:</p> <p>Investigate and describe the ways in which individuals define their own identity and sense of self-worth and how this influences the ways in which they describe other people.</p> <p>E.g.: The Church recognises the self-worth of each person as a gift from God.</p>

Examples of Key Teaching	Science	Social Studies	Health and Physical Education
<p>God calls people to different roles within the community</p>			<p>Level 4 Relationships with other people: Relations: Identify the effects of changing situations, roles, and responsibilities on relationships and describe appropriate responses.</p> <p>Interpersonal skills: Describe and demonstrate a range of assertive communication skills and processes that enable them to interact appropriately with other people.</p> <p>Level 4 Healthy communities and environments: Societal attitudes and values: Investigate and describe lifestyle factors and media influences that contribute to the wellbeing of people in New Zealand.</p> <p>Eg: Lifestyles of people that might be discussed would need to be done in the light of the Catholic Church's understanding of the discernment required as we seek out our call to vocation and having life that is fulfilling our God-given gifts and potential.</p> <p>Community resources: Investigate and/or access a range of community resources that support wellbeing and evaluate the contribution made by each to the wellbeing of community members.</p> <p>Rights, responsibilities, and laws; People and the environment: Specify individual responsibilities and take collective action for the care and safety of other people in their school and in the wider community.</p> <p>Level 5 Healthy communities and environments: Societal attitudes and values: Investigate societal influences on the wellbeing of student communities.</p> <p>E.g.: This would need to consider the Catholic Church's teaching regarding how we see and understand the human person in society, as relational / communal.</p> <p>Community resources: Investigate community services that support and promote people's wellbeing and take action to promote personal and group involvement.</p> <p>Rights, responsibilities, and laws; People and the environment: Investigate and evaluate aspects of the school environment that affect people's wellbeing and take action to enhance these aspects.</p>



He Whakamihi Acknowledgements

National Centre for Religious Studies

Lyn Smith (NCRS - Resource Developer)

Colin MacLeod (NCRS - Director)

Jane Maisey *rsj* (NCRS - Design / Illustration)

Theological Consultant

Rev Dr Merv Duffy (SM)

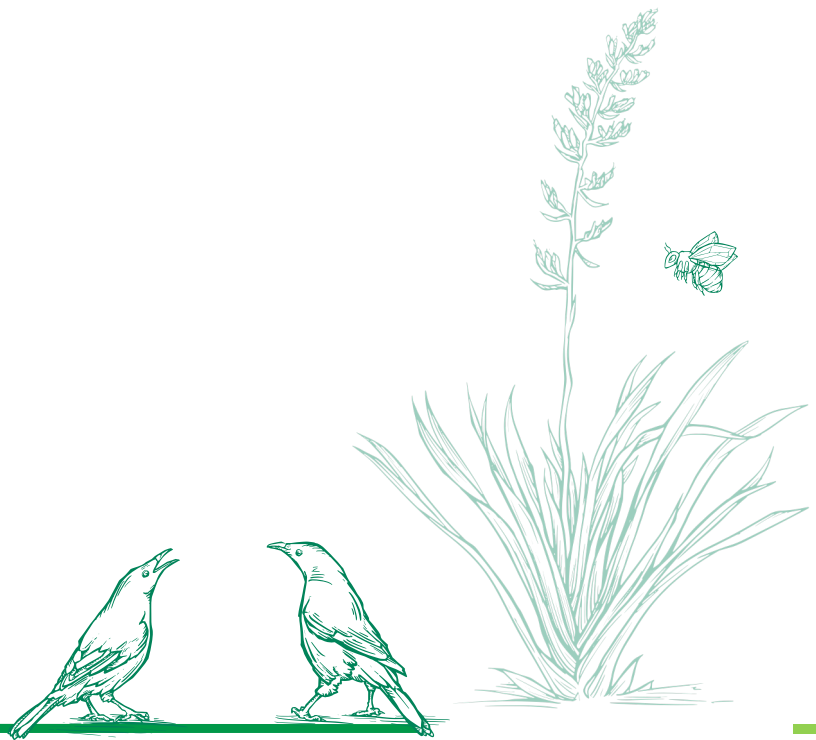
Te Reo Translation

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Thanks to those diocesan representatives, and other individuals, who formally took part in the consultation process throughout Aotearoa NZ. Thanks also to children and staff for the photos.

Nihil Obstat: Rev Dr Merv Duffy SM

Imprimatur: + John A Cardinal Dew, Archbishop of Wellington, President of the NZCBC

Approved by the New Zealand Catholic Bishops Conference, September 2021

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