

Framing Document

**Human Sexuality Education:
A guide for Catholic communities
in Aotearoa New Zealand**

He Anga Whakamārama

**Te Mātauranga Hōkakatanga:
He puka ārahi mā ngā hapori
Katorika o Aotearoa**

Kupu Whakamānawa – Foreword

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

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 Anga Whakamārama, Te Mātauranga Hōkakatanga: He puka ārahi mā ngā hapori Katorika o Aotearoa 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 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

+ Patrick Dunn

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Te Huinga o ngā PThopa Katorika o Aotearoa

Whakatauki



*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!*

(Picture retrieved 26/06/17 from https://en.wikipedia.org/wiki/New_Zealand_bellbird)

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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:

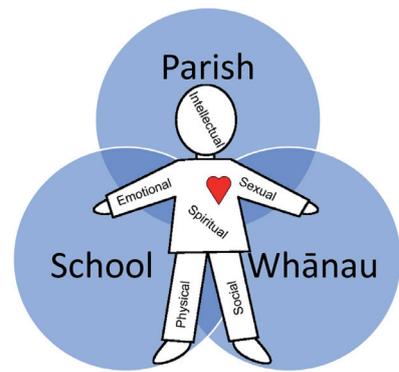
“Moral formation should always take place with active methods and a dialogue that teaches through sensitivity and by using language that children can understand. It should also take place inductively, so that children can learn for themselves the importance of certain values, principles and norms, rather 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. 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’s in a name?

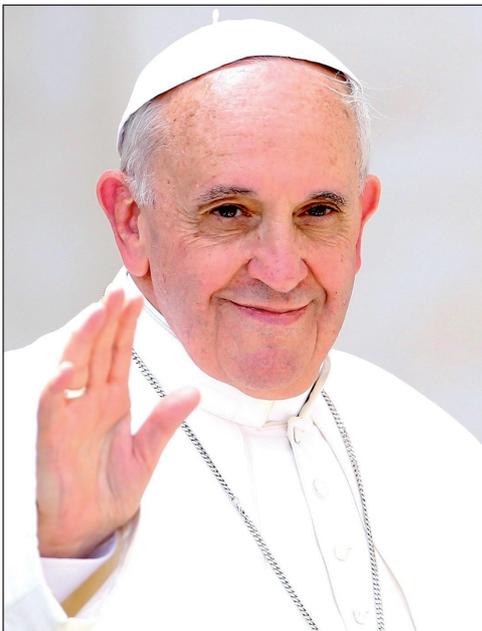
Jesus speaks the words, “I have come so that they may have life and have it to the full”, immediately after the Parable of the Good Shepherd (John 10:1-9 NJB). This forms part of the instruction describing his ministry. The parable itself reveals how Jesus is in relationship with us, how he wants for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

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.

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)
- **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)
- **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)
- **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)
- **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)
- **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)

These themes are also found throughout Pope Francis' *Amoris Laetitia* (19 March 2016).

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

Guiding principles for Catholic education in human sexuality

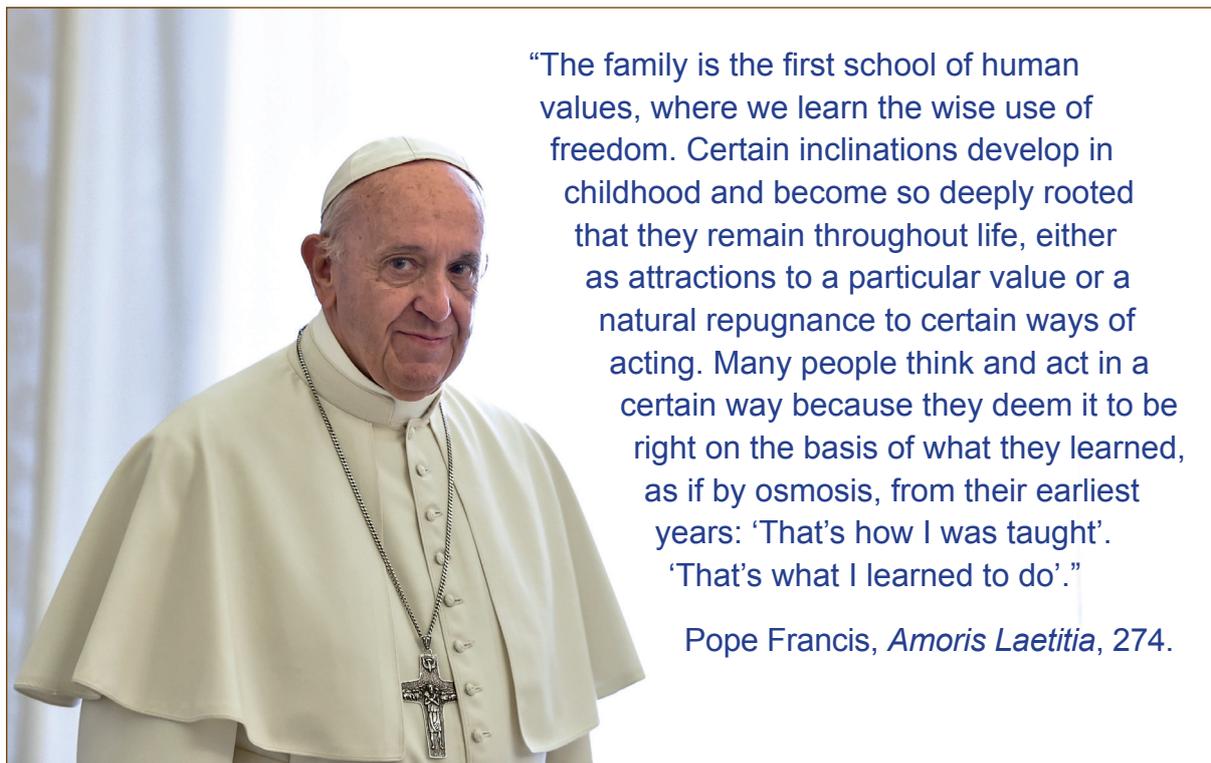
It is Christianity's affirmation of and belief in the fundamental goodness and holiness of our bodies that must guide our conversations about sex and sexuality and our deliberations about human sexuality education.

(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 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* (260) 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”.

- 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.)
- 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.



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.

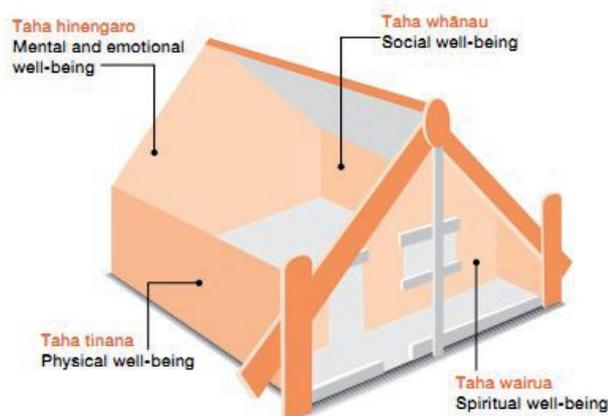
In 2015, the Ministry of Education (MoE) produced a resource to guide principals, Boards of Trustees and teachers in developing and implementing school sexuality programmes for students. This resource is not incongruous with Church Teaching, when considered within a Catholic Character context, and educators are encouraged to use it when formulating their own programmes.

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).

These guidelines can be found at: <http://health.tki.org.nz/Teaching-in-HPE/Policy-guidelines/Sexuality-education-a-guide-for-principals-boards-of-trustees-and-teachers>

The New Zealand Curriculum covers sexuality education within the health and physical education learning area and across the wider school (MoE, 2015, p. 8). 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, ‘Sexuality Education’ (2015), state that school sexuality education programmes “need to link explicitly with the vision, values, principles, and key competencies of *The New Zealand Curriculum* (2007)” (p. 8). 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:



Retrieved from: <http://health.tki.org.nz/Teaching-in-HPE/Health-and-PE-in-the-NZC/Health-and-PE-in-the-NZC-1999/Underlying-concepts/Well-being-hauora> 13/03/2017

“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 well-being of individuals and collectives. 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 well-being 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 well-being.

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, and be 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.



Photo: NCRS – used with permission

Ngā hōtaka whakaako hōkakatanga i roto i ngā kura Katorika

Human sexuality programmes in Catholic schools:

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

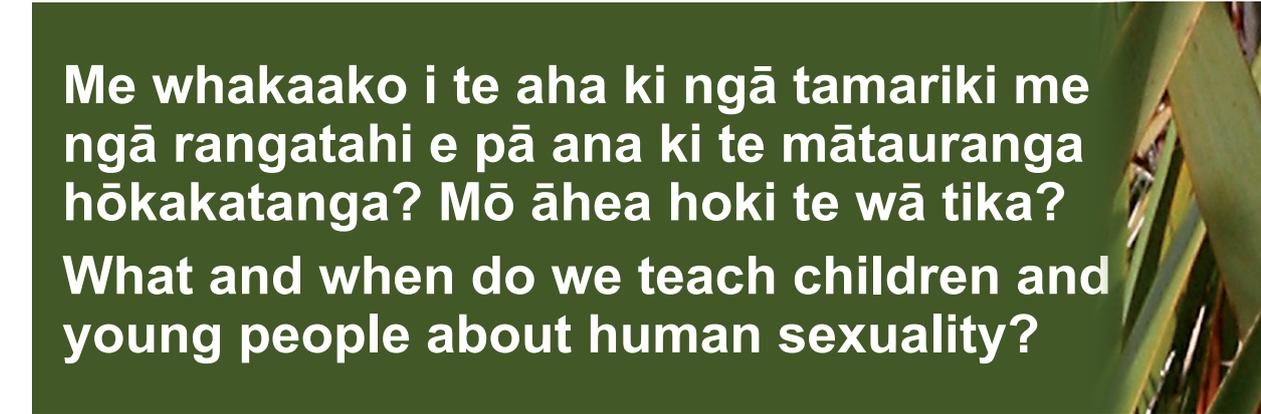
- **Title:** What is the name of the programme for your school?
- **Who is leading the programme?** The DRS or Principal must take responsibility for the overall content and delivery of the material and will be the 'go-to' person(s) for guidance and advice, particularly if complex situations or questions 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 are able to 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 which will be located on the Faith Central and Faith Alive websites (see Reference list).



Photo: NCRS – used with permission



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 20.

By the age of 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;
- 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; with respect to things like good and bad touching;
- have an awareness of personal health, safety and hygiene.

By the age of 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;
- 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;
- know the basics of biological reproduction in creation, especially in humans; including the changes at puberty in both males and females;
- grow in their formation of conscience and know that there are good and bad choices;
- 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 media on attitudes to self-images and stereotyping.

By the age of 14:

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 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;

- 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;
- understand the significance of the sacrament of Marriage as taught by the Catholic Church; including a growing understanding of the difference between annulment and divorce;
- be aware of the influence of the media on attitudes to human sexuality, self-image and stereotyping;
- be aware of the influence of social media upon relationships 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 behaviour 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;
- 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 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 and controversial issues such as contraception, abortion, sexually transmitted infections (STIs) 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;
- understand the need for reflection to facilitate personal growth and the role prayer can play in this.

By the age of 16:

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 and the sexuality of others;
- 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 and controversial issues such as contraception, abortion and STIs;
- be growing in responsibility for their actions and to be able to justify personal choices and decisions;
- have a developing awareness of the influence of the media on attitudes to human sexuality, self-image and stereotyping;
- have a developing awareness of the influence of social media upon relationships and how they see themselves and others;
- have a deepening appreciation that certain behaviour and ways of living can damage personal health both physical and mental;
- 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;
- 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 the issues relating to the LGBTQI+ 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 to any action;
- understand the damaging influence of gender double standards and victim-blaming;
- have a growing understanding about the impact of domestic and relationship violence (including sources of help and support);
- recognise that giving time to prayer and reflection is a way of growing in understanding of themselves and their own character, as well as deepening their relationship with God.



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 document *Sexuality Education: A Guide for Principals, Boards of Trustees and Teachers* (2015) provides 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 32-38 of the document. 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;
- Information regarding the right of parents to withdraw their children from sexuality education;
- How and when teachers should answer standard questions regarding sexuality education;
- Use of wider community agencies;
- Need for effective teachers to deliver the sexuality education (pp. 32-33);
- What consultation the Education Act (1989 etc amended in 2001; section 60B) requires BoTs and schools to undertake (p. 34);
- How consultation might occur; including the various methods that could be used (p. 35);
- 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. 36);
- How to consult with Pasifika communities; including acknowledging the different Pacific communities and that the solutions need to be driven by the communities themselves (p. 36);
- 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 (p. 37);
- How to engage parents and caregivers, and whānau in the consultation that includes some possible strategies to help with this consultation process (p. 38)

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. 32). 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 according to the MoE (p. 34).

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

The Handbook for Boards of Trustees of New Zealand Catholic Integrated Schools (2016; amended 2017) 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 (p.17).

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.

Ngā tohutoro

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

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The Ministry of Education guidelines also discuss the differing Pasifika concepts of sexuality through the work of Veukiso-Ulugia (2013), which can be found at:

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Examples of Human Sexuality Policies:

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<https://www.dioceseofleeds.org.uk/education/re-catholic-life/relationships-sex-education/>

Cardinal Newman Society. *Human Sexuality Policies for Catholic Schools - Cardinal Newman Society*.

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St-marys-selby.n-yorks.sch.uk.

<http://st-marys-selby.n-yorks.sch.uk/data/documents/policy-sex-and-relationships.pdf>



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:
http://www.vatican.va/archive/ccc_css/archive/catechism/p3s2c2a6.htm

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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Āpitianga 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).



Photo: creative commons Google

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 & Integrity**

“Blessed are those who mourn, for they shall be comforted”

Values: **Dignity & Compassion**

“Blessed are the meek, for they shall inherit the earth”

Values: **Humility & Gentleness**

“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied”

Values: **Truth & Justice**

“Blessed are the merciful, for they shall obtain mercy”

Values: **Forgiveness & Mercy**

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

Values: **Purity & Holiness**

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

Values: **Tolerance & 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 & Sacrifice**

We need to ensure that our children and young people have a growing understanding of and are able to 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 four key elements that must be included.
 - Reference to the teaching of the Catholic Church on human sexuality;
 - 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 in order to do this.

B. The four key elements that must be included:

- Reference to the teaching of the Catholic Church on human sexuality;
- Reference to the school's curriculum and school charter;
- 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 well-being 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 need to be in 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 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 well-being 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:

Mental health

Sexuality education

Food and nutrition

Body care/ Physical safety

Physical Education:

Physical activity/ Sports studies

Outdoor education

Outdoor Education	Education in Human Sexuality	Food and Nutrition
School camps School day trips	Keeping Ourselves Safe Pubertal health (Year 6) Positive body image	Healthy eating Life Education
Body Care	Physical Safety	Mental Health
Life Education Sun sense Dental care Personal hygiene Caring for the body	Fire safety Safe cycling (Senior) Water safety Earthquake safety Safe walking	Life Education Self esteem Relating to others Setting goals Anti-bullying Coping With grief Myself and Others (RE) Friendship programme (Seniors) Cyber Safety



Photo:NCRS – used with permission

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.

<p><u>Framing Document Human Sexuality Education: A guide for Catholic communities in Aotearoa New Zealand (NCRS 2019)</u></p>	<p><u>Education in Human Sexuality content: Sexuality Education: A guide for principals, boards of trustees, and teachers – (MoE 2015)</u></p>
<p><i>E 7 ngā tau - By age 7: Children are able to:</i></p> <ul style="list-style-type: none"> • 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; with respect to things like good and bad touching; • have an awareness of personal health, safety and hygiene. 	<p><i>Junior primary (years 1–3)</i></p> <p>At these levels, education in human sexuality will focus on learning about growth, development, the human body, friendships, and family relationships.</p> <p>Students will</p> <ul style="list-style-type: none"> • describe changes in growth and identify body parts and developmental needs • discuss family relationships and affirm and show respect for diverse family structures. Gender stereotypes and norms will be questioned and discussed • act to support the well-being of others and learn friendship skills • learn about basic human rights in relation to relationships and identity • learn to express feelings and how they contribute to positive and inclusive environments <p>It is recommended that discussions about identity, personal health, body parts, and families are woven into learning throughout the year and that appropriate and diverse resources are used to engage students in discussions.</p>

<p>11 ngā tau - By age 11: Children will understand the above and be able to:</p> <ul style="list-style-type: none"> • 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; • 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; • respectfully identify other people’s personal space and respect the ways in which they are different; • know the basics of biological reproduction in creation, especially in humans; including the changes at puberty in both male and females; • grow in their formation of conscience and know that there are good and bad choices; • 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 media on attitudes to selfimages and stereotyping. 	<p>Middle and Upper Primary (years 4–6)</p> <p>At these levels, students will learn about pubertal change and body growth and development. They may or will learn about:</p> <ul style="list-style-type: none"> • human reproduction • how to support themselves and others during change and develop a positive body image • describing how social messages and stereotypes about relationships, sexuality, and gender affect well-being • how to actively affirm the rights of themselves and others • how to reflect on friendships and plan strategies for positive and supportive relationships • how to identify risks and issues in online and social media environments and question messages related to gender, sexuality, and diversity • how to identify how to access health care. It is recommended that specific time is dedicated to learning about sexuality.
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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 have to 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 have an understanding of, 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” (NZCBC, 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 the 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 well-being.

It is integrated into our Inquiry programme under our umbrella concepts of well-being, 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:

Sexuality Education – A Guide for Principals, Boards of Trustees and Teachers (2015)

<http://health.tki.org.nz/Teaching-in-HPE/Policy-guidelines/Sexuality-education-a-guide-forprincipals-boards-of-trustees-and-teachers>

Āpitihianga C: Te tūhonohono i te mātauranga hōkakatanga

Appendix C: Integrating Human Sexuality Education



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.

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: Human Sexuality Integration across three curricular areas			
Examples of Key Teaching	Science	Social Studies	Health and Physical Education
We are all made in the image and likeness of God		<p>Level 5 Understands how: People define & seek human rights.</p> <p><i>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. 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. Human dignity can be recognised & protected only in community with others. One of the most fundamental questions to ask about social development is: What is happening to people?</i></p>	<p>Level 4 Personal health & physical development: Personal growth & development Describe the characteristics of pubertal change & discuss positive adjustment strategies.</p> <p>Personal identity: Describe how social messages & stereotypes, including those in the media, can affect feelings of self-worth.</p> <p>Level 5 Personal health & physical: Personal growth & development: Describe physical, social, emotional, & intellectual processes of growth & relate these to features of adolescent development & effective self-management strategies.</p> <p>Personal identity: Investigate & describe the ways in which individuals define their own identity & sense of self-worth & 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 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 & physical: Regular physical activity: Demonstrate an increasing sense of responsibility for incorporating regular & enjoyable physical activity into their personal lifestyle to enhance well-being.</p> <p>Safety management: Access & use information to make & 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 & act with confidence. <p>Level 5 Personal health & physical: Regular physical activity: Experience a range of personally enjoyable physical activities & describe how varying levels of involvement affect well-being & lifestyle balance.</p> <p>Safety management: Investigate & practise safety procedures & strategies to manage risk situations.</p>
<p>God acts in human history</p>	<p>Level 4 Planet Earth & beyond Earth systems</p> <p>Appreciate that water, air, rocks and soil, and life forms make up our planet and recognise that these are also Earth's resources. Interacting systems.</p>	<p>Level 5 Understands how: The ideas & actions of people in the past have had a significant impact on people's lives.</p>	<p>Level 5 Personal health & physical: Personal growth & development: Describe physical, social, emotional, & intellectual processes of growth & relate these to features of adolescent development & effective self-management strategies.</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 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 & physical: Regular physical activity: Demonstrate an increasing sense of responsibility for incorporating regular & enjoyable physical activity into their personal lifestyle to enhance well-being.</p> <p>Safety management: Access & use information to make & 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 & act with confidence. <p>Level 5 Personal health & physical: Regular physical activity: Experience a range of personally enjoyable physical activities & describe how varying levels of involvement affect well-being & lifestyle balance.</p> <p>Safety management: Investigate & practise safety procedures & strategies to manage risk situations.</p>

Examples of Key Teaching	Science	Social Studies	Health and Physical Education
<p>All life is a gift from God</p>	<p>Level 4 Living World: Life processes Recognise that there are life processes common to all living things and that these occur in different ways.</p>		<p>Level 4 Personal health & physical: Personal identity: Describe how social messages & stereotypes, including those in the media, can affect feelings of self-worth.</p> <p>Level 5 Personal health & physical: Personal identity: Investigate & describe the ways in which individuals define their own identity & sense of self-worth & 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>
<p>We are co-creators with God</p>	<p>Level 4 Ecology Explain how living things are suited to their particular habitat and how they respond to environmental changes, both natural and human-induced. 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><i>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.</i></p>		<p>Level 4 Personal health & physical: Personal growth & development Describe the characteristics of pubertal change & discuss positive adjustment strategies.</p> <p><i>E.g.: We teach about the gift of life from God, which is sacred & holy. We should have respect for ourselves & others & not use our sexuality in such a way as to denigrate ourselves or others.</i></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 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 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: The ways in which leadership of groups is acquired & exercised have consequences for communities & societies;</p> <p>People pass on & sustain culture & heritage for different reasons & that this has consequences for people;</p> <p><i>E.g.: As a Church, we have certain traditions & expectations about issues like:</i></p> <ul style="list-style-type: none"> • Marriage; • Same-sex attraction • Technology related to sexual health. <p><i>These have a basis in the rich heritage of the teaching authority of the Church, the Magisterium.</i></p> <p>Formal & informal groups make decisions that impact on communities; people participate individually & collectively in response to community challenges.</p> <p>Level 5 Understand how: Cultural interaction impacts on cultures & societies.</p>	<p>Level 4 Personal health & physical: Safety management: Access & use information to make & action safe choices in a range of contexts.</p> <p>Personal identity: Describe how social messages & stereotypes, including those in the media, can affect feelings of self-worth.</p> <p>Level 5 Personal health & physical: Personal growth & development: Describe physical, social, emotional & intellectual processes of growth & relate these to features of adolescent development & effective self-management strategies.</p> <p>Safety management: Investigate & practise safety procedures & strategies to manage risk situations.</p> <p>Personal identity: Investigate & describe the ways in which individuals define their own identity & sense of self-worth & how this influences the ways in which they describe other people.</p> <p><i>E.g.: The Church recognises the self-worth of each person as a gift from God.</i></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 & environments: Societal attitudes & values: Investigate and describe lifestyle factors and media influences that contribute to the well-being of people in New Zealand.</p> <p><i>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 & having life that is fulfilling our God given gifts & potential.</i></p> <p>Community resources: Investigate and/or access a range of community resources that support well-being and evaluate the contribution made by each to the well-being of community members.</p> <p>Rights, responsibilities, and laws; People & 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 & environments: Societal attitudes & values: Investigate societal influences on the well-being of student communities.</p> <p><i>E.g.: This would need to consider the Catholic Church’s teaching regarding how we see & understand the human person in society, as relational / communal.</i></p> <p>Community resources: Investigate community services that support and promote people’s well-being and take action to promote personal and group involvement.</p> <p>Rights, responsibilities, and laws; People & the environment: Investigate and evaluate aspects of the school environment that affect people’s well-being and take action to enhance these aspects.</p>

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