# **Health Education (with Home Economics) Level 1 Course Outline 2: Hauora and wellbeing for rangatahi (teenagers)**

# Guide to aid teacher planning only - designed to be printed or viewed in A3, Landscape.

## Purpose

This example Course Outline has been produced to help teachers and schools understand the new NCEA Learning and Assessment matrices, and could be used to create a year-long programme of learning. It will give teachers ideas of how the new standards might work to assess the curriculum at a particular level.

## Context

This teaching and learning programme is based around local, culturally relevant identified wellbeing issues. This enables teachers and ākonga to co-design a programme of learning that connects to the realities of their lives and of those around them. This will enable teachers to build understanding of the HPE underlying concepts and subject knowledge using real world application in everyday settings. **“Wellbeing” situations can connect to the key areas of learning *food and nutrition, mental health* and/or *sexuality education*.** Diverse identities, cultures, languages, aspirations, pathways and local contexts are foregrounded in this teaching and learning programme outline. It is anticipated that learners’ ways of being in the world are harnessed to shape teaching, learning and assessment. This means that a wide range of cultural knowledges will be drawn upon, including te ao Māori and Pacific. In turn, the learning programme is more likely to be accessible to diverse learners, and connect to the range of knowledge, skills, and competencies for a wide range of possible pathways.

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| **Significant Learning** | **Learning activities and assessment opportunities**Throughout the year assessment for learning happens often. Evidence may also be collected for summative assessment. | **Duration** Total of 32 weeks |
|  | **Course introduction** * This is me, this is how I’m connected – various activities (e.g. Name games, visual representations of what akōnga value, my mihi, pepeha – as appropriate, etc)
* Negotiating and establishing class safety guidelines.
* A range of interactive activities to develop systems, processes and capacities for working together and fostering whakawhanaungatanga and manaakitanga (e.g doughnut activities to share holiday experiences or what’s on top, getting to know you ‘games’, think, pair share about topical stories, values continuums about what wellbeing issues are important at the moment, etc).
* Recap and reflection on year 9&10 learning (collection of student voice to identify what has been learned, and how ākonga like to learn, to help shape the content and details of subsequent lessons and units).
* Overall shape of the year, assessment scheduling and planning – organising a learning and assessment diary.
* Setting up a learning portfolio/journal on the school’s digital platform for Health Education (with Home Economics) learning.
* Identifying and bookmarking essential sites for the course (teacher directed) plus information and support sites students find useful (to add to this over time).
* Start a class Health Education (with Home Economics) glossary – either digital on the class learning platform and/or as a changing wall display. Can include subject-specific language and with te reo Māori translations and, where possible, home languages of students in the class.
 | 2 weeks  |
| Explore hauora through Te Whare Tapa Whā and other holistic models of health and wellbeing, such as FonofaleExplore Māori and Pacific knowledge bases, values and practices related to hauora and wellbeingLearn about a selection of food and nutrition, relationships and sexuality, and mental health contexts Learn about how kaitiakitanga, manaakitanga and whanaungatanga contribute to the hauora of individuals, whānau and communities  | **Changes, changes, changes – Teenage Wellbeing** [This unit is intended to draw on contexts from across RSE, MH and F&N and set the foundations of the whole year long course. * Ākonga revisit prior learning about Te Whare Tapa Whā through a series of activities that recall the dimensions and what aspects of wellbeing these refer to, and the need for balance (e.*g. whare tapa whā chairs, whare tapa whā knowledge race/card game, building a whare from basic materials that stands up and supports itself e.g. using only newspaper, keeping a ball balanced on a blanket while walking around the school – reflecting on what the point is about the need for dimensions of hauora being in balance*).
* Ākonga explore a range of other health and wellbeing models, such as other Māori models like Te Wheke, a range of Pacific models such as Fonofale, Fonua, Tivaevae, Te Vaka Atafaga, and other models from a range of cultures in Aotearoa. Draw attention to the visual symbolism and the similarities and differences between the dimensions of these models.
* Ākonga develop their own model of wellbeing using imagery and ideas about wellbeing that are meaningful for them. These are shared with class and whānau. Reflection on these models identifies similarities and differences between what ākonga deem important for their wellbeing.
* Ākonga consider the place of identity (or rather, identities) as a feature of wellbeing.
* Ākonga explore the concept of mana as a way to think about aspects of their wellbeing (*see for example Mental Health Education and Hauora (2018) Fitzpatrick et al, NZCER activity #32* [*https://healtheducation.org.nz/resources/mental-health-education/*](https://healtheducation.org.nz/resources/mental-health-education/) *, and the Mental Health Education Guide, MoE, 2021 – in press*).
* Across a series of activities and using critical thinking approaches (e.g through mini-investigations, analysis of news items, surveys, presentations, video, Q&A with guest speakers - as applicable) ākonga explore how all dimensions of hauora – as framed by Te Whare Tapa Whā, feature in any health and wellbeing situation related to being a teenager. *Select the focus for these activities in anticipation of future learning and what is topical for ākonga school, local community, and nationally (and perhaps internationally). Keep most focus on wellbeing situations that have direct relevance for ākonga – as teenagers. Consider examples from wellbeing situations linked with mental health, relationships and sexuality, and food and nutrition.*
* Ākonga consider how wellbeing changes in relation to a selection of these contexts e.g. when one dimensions is affected or impacted by an event or situation and wellbeing gets ‘out of balance’ in response to this - and then the effect of this on ‘overall wellbeing’, and make some initial observations about the reasons for this and what causes changes to wellbeing (signaling also the units to follow).
* Using a selection of these contexts, develop ākonga ideas about the way the dimensions are inter-related and therefore why Te Whare Tapa Whā is considered to be a ‘holistic’ model of health and wellbeing. Re-emphasise the need for balance and collect initial ideas about what helps or hinders this balance between the dimensions (signaling also that this as the next steps for learning).
* [Revise with final development of the wording of this Ach Std] Explain the requirements of the assessment task. Ākonga are supported to develop a learning artefact that demonstrates understanding of wellbeing in a context of their choosing. Artefacts with a visual aspect to them are encouraged – video, posters, models, mixed media, etc. The artefact will need to show understanding of Te Whare Tapa Whā as a model of hauora (ie of health and wellbeing), how the dimensions of hauora relate to a selected context, how the dimensions are inter-related, what happens when something changes (e.g. when one dimension is impacted in some way) and the need for balance between the dimensions. Other (non-assessable) material maybe provided eg ākonga reflection on why they selected this context, what the learned from it, what they learned from discussing their artefacts with each other, what they learned from whānau when it was shared with them (see below) etc.
* Once developed, ākonga share their learning artefacts with peers and whānau (e.g. at student-parent-teacher/ākonga-whānau-kaiako 3-way conferencing events or other form of whanau engagement at school).

**Work completed in this unit will contribute formative and summative assessment for AS 1.1: Demonstrate understanding of Te Whare Tapa Whā in context.**  | 8 weeks  |
| Learn about a selection of **food and nutrition**, relationships and sexuality, and mental health contextsUnderstand that hauora and wellbeing is more than a matter of personal choice and individual responsibilityExplore Māori and Pacific knowledge bases, values and practices related to hauora and wellbeing | **My Kai, Your Kai – Same, But Different*** Co-construct a series of questions under the title ‘Who do you think you are?’, which students can use to delve into their cultural origins and find out how these influence their current eating patterns, food practices and wellbeing.
* My life in 10 foods. Select 10 dishes or recipes that are of personal significance and link to underlying personal attitudes, value, beliefs, and practices that impact on wellbeing. Explore how recipes/dishes have evolved or been lost over time.
* Explore how food can be used as an expression of manaakitanga, whanaungatanga, and tikanga to enhance mana and personal wellbeing.
* Explore an aspect of food culture in Aotearoa that has significant cultural meaning, and show understanding of its impacts on personal and family wellbeing.
* Research the origins of a cultural celebration, such as Matariki, Diwali, or Chinese New Year, and how it is celebrated today. Apply a wellbeing model to explore how celebrations enhance relationships and wellbeing.
* Reflect on these activities to consider how healthy (and perhaps less healthy) food choices are influenced by culture and other related factors.

**Your Food Landscape*** Ākonga survey and analyse class attitudes, values, beliefs, and practices related to healthy eating. For example, do people in the class follow the eating and activity guidelines recommended for young people their age? Why or why not? What helps or hinders this? And, therefore what influences whether or not young people meet the recommended nutritional guidelines?
* Ākonga explore the following statement: Is the recommended healthy eating pattern achievable for all families? Why or why not? What helps or hinders this? And, therefore what influences family eating patterns?
* We all need much the same nutrients for physical health wellbeing but why is the food we eat different? Why is it some people’s nutrient intake meets requirements for health, while for others it does not?
* Using scenarios, health data or newspaper articles, apply models of health and wellbeing. Compare different eating patterns considering food choice, food quantity, social setting, timing, and frequency. Explore factors contributing to these differences.
* Present ākonga with a series of statements describing different attitudes, values, beliefs food practices and other factors related to the question, ‘Why is healthy eating so hard for some people?’ Ākonga place these on a continuum (strongly agree, agree, disagree, strongly disagree) justifying their stance with reference to the influencing factor.
* Influences and influencers. Explore the question ‘Whose nutritional advice can you trust? Have Ākonga arrange photos of different influencers on a continuum of trust and discuss the motivations and intentions of each in terms of the impact on ākonga wellbeing.

With support, ākonga summarise all of the learning from the unit to a graphic organiser or visual planner (such as a mind map. They identify all the factors that influence food choices and eating patterns for adolescents and families (or other groups if included in the learning), such as:* ‘personal’ influences which are typically factors that operate at an individual level (e.g people’s tastes, their food preferences, any health conditions that require consideration of dietary choices, their values and beliefs etc)
* ‘interpersonal’ influences typically include those factors that operate through interactions with other people (e.g. friends, family, peers).
* ‘community’ influences typically include factors that operate at local level and through the actions of people in their school or local community, or other setting like their marae, whereas ‘societal’ influences typically extend beyond the local community to a national (or international) focus and include factors like laws and policies, media, economic environment, culture (in the broadest sense) or social norms.

**Work completed in this unit will contribute formative and summative assessment for AS 1.3: Demonstrate understanding of factors that influence hauora. This is to be assessed as a common assessment activity.**  | 8 weeks  |
| Learn about a selection of food and nutrition, relationships and sexuality, and **mental health** contexts Understand that a variety of health-promotion actions are needed at personal, interpersonal, and societal levels to enhance hauoraUnderstand that hauora and wellbeing is more than a matter of personal choice and individual responsibilityUnderstand personal and interpersonal skills that can enhance hauoraLearn about how kaitiakitanga, manaakitanga and whanaungatanga contribute to the hauora of individuals, whānau and communities  | **Promoting Mental Health and Wellbeing** * Ākonga explore the many ways their school supports students’ mental health and wellbeing – for individuals and groups – to produce a wall map of these support systems, processes, policies, events, etc. The wall map can include important information about how to access support or essential information students need about some wellbeing situations. Signal that learning in this unit will focus more on personal and interpersonal actions, but when everyone takes personal and collective responsibility for wellbeing, then in combination all of these actions can contribute to the promotion of ākonga wellbeing at school.
* The principles of goal setting and action planning are revisited to check on prior learning and an overview of the assessment is provided. The learning portfolio for the assessment is set up in preparation for the term.
* The basic principles of action planning and goal setting are learned through a series of scenarios and examples, as are the basics of the ACLP – Action Competency Learning Process <https://health.tki.org.nz/Key-collections/Curriculum-in-action/Making-Meaning/Teaching-and-learning-approaches/Action-competence-learning-process> and goal-setting frameworks, such as SMART goals.
* The scope of ‘wellbeing’ goals is explored by revisiting Term 1 learning around hauora and Te Whare Tapa Whā. Even though the focus is on planning an action to promote/enhance mental health and wellbeing, think also about the way some physical wellbeing considerations contribute to mental health and wellbeing, such as enjoyable movement/exercise, healthy eating, stress management and learning to communicate effectively/be assertive. Ākonga can also think about making/strengthening connections and as sense of belonging as a result of some mental health- and wellbeing-focused actions.
* Explore opportunities for thinking about and framing the goal selection in relation to ideas linked with the concepts of kaitiakitanga, manaakitanga and whanaungatanga – where applicable.
* The scope of what is possible (and safe and ethical) for this assessment is explored e.g. a goal to support self (own wellbeing), or a goal to support another person’s wellbeing, with the suggestion that enhancing wellbeing at individual or interpersonal level can be a contribution to supporting overall wellbeing at school (referring back to the school map of wellbeing).
* *NB. Teachers working with ākonga may decide to focus on wellbeing goals related to a whole school approach to the promotion of wellbeing e.g. in response to cybersafety or safe school initiatives, or supporting diverse identities (sexuality, gender, ethnic/cultural etc), building resilience, and so on.*
* Support ākonga to consider the context in which this goal will be implemented e.g. at school, at home, in a community context.
* Ākonga develop a form of needs assessment – a mini survey, self-reflection or similar, to collect a simple data set that can be used to identify their wellbeing need from which a goal can be developed. Once analysed and an initial goal is decided, ākonga test out their ideas with peers.
* Ākonga decide their goal and develop a plan for action through a supported succession of activities, which include peer and teacher feedback.
* Ākonga have in-class and out of school time for implementing their plan (as applicable) and/or keeping a log of their implementation over at least three weeks.

Concurrent with the implementation phase of the action plan is the teaching of a range of personal (self-management) and interpersonal (communication and support) skills, which may for some ākonga be an integral part of their action plan (e.g. learning assertiveness skills, or making better decisions about xxx). Select these skills in response to ākonga goals and in anticipation of the unit leading to assessment with 1.4 *Demonstrate understanding of strategies that enhance hauora*. * Across a range of mental health and wellbeing contexts (such a managing change, alcohol or other drugs, friendships and challenges to friendships, cybersafety and so on) students develop knowledge of the skill and how to apply it e*.g. Use of a decision making process; Use of a range of stress management techniques; Use of self-affirmation strategies; Demonstration of effective communication skills to show empathy and provide support; Demonstration of effective communication skills to show assertiveness; Demonstration of aspects of tikanga or kawa that contribute to wellbeing; Completion of a joint problem solving process, involving negotiation and compromise; Writing a letter to a key stakeholder advocating for change e.g. the school Board of Trustees; Showing how to use the complaints process for a breach of the advertising standards, or writing to the Human Rights commission or other agency; Designing a code of conduct or set of safety guidelines (and much more besides).*
* Ongoing monitoring for plan implementation is provided. Ākonga learn the basics of action plan evaluation and once their plan has been implemented, use evaluation questions to evaluate their implementation process, whether their goal was achieved, the impact of their goal on their wellbeing, and next steps.
* Ākonga are supported to compile all of the requirements for the assessment into a portfolio and submit their evidence for assessment.

**Work completed in this unit will contribute formative and summative assessment for AS 1.2: Demonstrate understanding of an action to enhance hauora. Note that the SMART goal and plan should be reviewed prior to the action taking place. The progress log will be completed as action takes place, and the reflection will be assessed after the action has taken place.**  | Spread over 8 weeks (with other learning for the following unit and assessment interspersed while the plan is being implemented)  |
| Learn about a selection of food and nutrition, **relationships and sexuality**, and mental health contextsUnderstand that a variety of health-promotion actions are needed at personal, interpersonal, and societal levels to enhance hauoraUnderstand diverse ways to manage change situations that impact hauora and wellbeingUnderstand that hauora and wellbeing is more than a matter of personal choice and individual responsibilityLearn about how principles of fairness and inclusiveness can be applied to hauora and wellbeing approaches Explore how mana and identity are connected with a sense of self-worthUnderstand personal and interpersonal skills that can enhance hauoraLearn about how kaitiakitanga, manaakitanga and whanaungatanga contribute to the hauora of individuals, whānau and communities Explore Māori and Pacific knowledge bases, values and practices related to hauora and wellbeing | **Positive Sexual Identity and Healthy Relationships** * Ākonga engage in some brief activities to recall prior learning about relationships and sexuality education from intermediate school and years 9&10 – what are their lasting memories, what was useful to learn, what wasn’t, what got left out, what would they like to learn now?
* Explain the assessment report for Achievement Standard 1.4 and set up a section of the learning portfolio for the development of the report, and how their progress toward report completion will be monitored – with timeframes and checkpoints for this.
* Pose the scenario that, as a class, they have been selected to prepare support materials for a new website that contains a wide range of strategies that help young people to develop a positive sexual identity and have healthy relationships. Be clear that individual ākonga reports will be a summary of some of these ideas.
* Ākonga engage in a selection of activities – some as a whole class and some as ‘specialist groups’ (the results of which are shared with peers), and using a wide range of resources to develop understanding of strategies that can address health and wellbeing issues, such as:
* *effective communication and listening in relationships*
* *being assertive to manage pressure situations, or exercising rights, showing responsibility*
* *negotiating and using safer sex practices*
* *cybersafety protocols*
* *preventing unplanned pregnancy and STI transmission*
* *showing empathy, being fair and inclusive of a diversity of other people (in relation to sex, sexuality and/or gender diversity)*
* *learning knowledge of cultural perspectives, such as Māori and Pacific, on sexuality and/or relationships*
* *making decisions about health*
* *problem solving to manage conflict in relationships*
* *thinking critically about unhelpful media messages or cultural norms*
* *advocating for changes to policy or practice*
* *making a complaint when rights have been breached*
* *how to act collectively to promote inclusiveness of diversity at school*
* *how to take action against bullying and/or discrimination.*
* As ākonga debrief after learning about the various strategies and their application, discussion includes consideration of why these strategies need to be used. The focus is especially on what values are being shown when these strategies are used (e.g. showing respect, showing care and concern, being fair and inclusive etc and why this is important for promoting wellbeing in relationship and sexuality situations).
* Also, as ākonga debrief after learning about the various strategies and their application, discussion includes consideration of how some of these ideas may relate to whanaungatanga, manaakitanga and kaitiakitanga (or similar Pacific values and practices) and feature among these strategies. They may also identify other approaches (tikanga and protocols) that may be needed to promote a positive sexual identity and healthy relationships in cultural contexts.
* Provide opportunity for ākonga to make connections with prior learning about the influences on wellbeing and how the use of these strategies in turn become an influence of/in themselves.
* Ākonga are supported to identify whether the strategies they have learnt about are:
* ‘Personal’ strategies, which typically include skills or actions used by an individual to benefit their own wellbeing
* ‘Interpersonal’ strategies, which typically include skills or actions used by people to benefit their relationships with other people (e.g. friends, family, intimate partners)
* ‘Community’ strategies, which typically include skills or actions used by people to benefit a range of people in their school or local community, or other setting such as their marae
* ‘Societal’ strategies, which typically extend beyond the local community to a national (or international) focus and include skills or actions used by people to contribute to a greater social good, or advocate for change at policy level, for example.
* Akōnga select a focus for their report from within the broad framing for this unit, and also select one strategy to illustrate for their report related to this focus.
* Using prior skill learning (as above), and new skill learning if required, ākonga produce an artefact showing how this strategy is use in context.
* Ākonga compile a curated selection of material about strategies into their report in preparation for submission.
* [Extra] As opportunity allows, have ākonga design a class website for their peers containing examples of some of these strategies. Share the link among their peers at school. Kaiako will need to monitor this for suitability and check with leadership for any ethical issues.
* **Work completed in this unit will contribute formative and summative assessment for AS 1.4: Demonstrate understanding of strategies that enhance hauora. This is assessed as a structured report.**
 | 6 weeks (drawing also on skills learned previously)  |

Significant learning list for reference

* Explore hauora through Te Whare Tapa Whā and other holistic models of health and wellbeing, such as Fonofale
* Explore how mana and identity are connected with a sense of self-worth
* Explore Māori and Pacific knowledge bases, values and practices related to hauora and wellbeing
* Learn about how principles of fairness and inclusiveness can be applied to hauora and wellbeing approaches
* Learn about how kaitiakitanga, manaakitanga and whanaungatanga contribute to the hauora of individuals, whānau and communities
* Learn about a selection of food and nutrition, relationships and sexuality, and mental health contexts
* Understand personal and interpersonal skills that can enhance hauora
* Understand that hauora is more than a matter of personal choice and individual responsibility
* Understand that a variety of health-promotion actions are needed at personal, interpersonal, and societal levels to enhance hauora
* Understand diverse ways to manage change situations that impact hauora and wellbeing