**PE Level 1 Course Outline 3**

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.

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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 |
| *Understand that sociocultural factors influence the moving body and movement contexts*  *Understand biophysical principles in movement contexts*  *Develop understanding of tikanga in movement contexts.*  *Manage self in challenging movement contexts* | ‘Challenge stereotypes, embrace difference’  **Introductory Activity**   * Diagnostic activity to gauge prior knowledge on the theme of stereotypes and diversity, including personal understanding and experiences of ākonga * Use a online form to capture this for use later in the module. (**Please note**: This is not for teachers to share with the class, this is for the teacher to grab a snapshot of prior understanding for ākonga)   **Short clip provocation**   * Use a variety of teacher selected small video clips, eg, videos highlighting stereotypes, nature vs. nurture biology clips; genetics and sport; ethnicity and sport; sociolinguistics; gender; socioeconomics; fitness component; methods of training. * After watching the clips in class, have a teacher-led discussion on stereotypes highlighted in the selected clips. * During the teacher-led discussion, have students identify inclusionary practices that can be incorporated into other class activities.   **Movement and you**   * Ākonga will take part in a variety of sporting activities over two sessions. * At the end of each session, they will complete a Y-Chart activity in groups. * Using Y-charts, get ākonga to think about how activities ‘look, feel, and sound’. * Ākonga could also share photos of Y-charts in a form of their choice and add their own reflections on these.   **Gender and movement**  Please note: Before undertaking any activities that highlight and discuss gender it is important that you do not position gender as binary, as this could be harmful to many people, possibly including ākonga, who do not identify with a binary gender identity. All people have the same rights and freedoms regardless of their sexual orientation, gender identity and expression, and sex characteristics (SOGIESC). SOGIESC is an umbrella term like Rainbow, LGBTQI+, and MVPFAFF. It includes people who are takatāpui, lesbian, gay, bisexual, queer, intersex, transgender, transsexual, whakawāhine, tangata ira tāne (Human Rights Commission[[1]](#footnote-2)).  Ākonga will:   * take part in a wide variety of physical activities over two sessions. * think about gendered expectations and assumptions, relating to these activities.   + For example, if you are participating in dance/rugby/netball do you feel pressure to perform in a certain way, or to take on a particular role, based on others’ assumptions about your gender?   + In activities, consider: who is advantaged or disadvantaged?   + How do we as a class consider inclusion for all?   + Tikanga around mana tō te tangata - which teaches our ākonga about the importance of gender equity   + If te ao Māori contexts are to be used, ensure that consultation has occurred with the local iwi or hapū within the rohe that tikanga is observed, particularly around gender roles. It is important to also be mindful of the diverse gender identities of students when preparing activities or contexts and keep in mind their wellbeing and safety. * discuss as a group, taking care to listen to others’ experiences, and not expecting people to share if they would prefer not to.   **Fitness and movement**  Ākonga:   * Will take part in some practical fitness type sessions * Will think about how fitness is defined in their peer group, family, and wider society. How do these definitions intersect with disability, gender, class, and race? * Will think about what fitness means to them. Is there a different word or concept they prefer? * Will deepen understanding of the holistic nature of hauora by applying, then comparing and contrasting, various models such as [Te Whare Tapa Whā](https://www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-whare-tapa-wha)[[2]](#footnote-3) and [Fonofale](https://d3n8a8pro7vhmx.cloudfront.net/actionpoint/pages/437/attachments/original/1534408956/Fonofalemodelexplanation.pdf?1534408956)[[3]](#footnote-4) * May choose to take part in a variety of skill and health related fitness tests. However, they should not feel pressure to share their results with others. * Will devise their own models of wellbeing based on their increased understanding of hauora and use this to evaluate their wellbeing, with performance indicators.   **Equity and movement**  **'That’s not fair’ session**   * In this session, it is important that ākonga rotate groups and move through different experiences of inequity. Start the session with small clips for provocation: children playing around the world, making fun and joy out of minimal resources. Have a conversation around the joy of movement and what you saw in those clips and what meaning you make from it. Set up the teaching space with three different activities. Give the following equipment to each group, eg, Group 1: Hacky sack Group 2: Ball, 8 cones. Group 3: Free reign over the gear shed-free to get any equipment they want including fat mats etc. Ākonga then make up their own games with just the equipment they have been given. * Set up more unjust, unfair situations, ensuring ākonga are involved in the full spectrum of experiences of inequity throughout the activity. For example, create target games and have some ākonga further away, some have been provided less equipment, fewer turns, etc. Take photos during the 'that’s not fair’ session, then go through a similar debrief as above to get ākonga reflections and thoughts on fairness.   Prompts for students may include asking them to consider:   * what are their ideas about this activity? * who and what has influenced their ideas about this? * who and what has influenced others’ different ideas about this? * whose and what are the different points of view about this? * who has the most and least influence in this situation? * who gets to make decisions? * who is advantaged and disadvantaged by the relationships seen in this activity? * who has a personal stake in maintaining the status quo, and why?   **Age and movement**   * In groups, get ākonga to create a timeline of the diverse types of physical activity that people take part in across their lives. * Allocate groups of ākonga to different age groups. Age-groups could include preschool, primary school, or high school; parents, or grandparents; or simply numerical ages (2-5, 10-16 etc). Get each group to design physical activities from the timeline for the class. * It could involve going to local playgrounds, primary school playground games etc. This could lead into later years of the timeline to physical activities such as Pilates, Yoga etc. * Each group leads a session linked to a stage of the timeline. This may be pre-primary school physical activity, school yard games, or post-retirement physical activity. * Provide examples of people ‘breaking the mould’ and challenging assumptions about physical activity at different life stages. Possible provocation showing clips of elderly skateboarders, surfers, or hip-hop dancers, as well as young children doing yoga or tai-chi for toddlers etc. * How might you challenge these assumptions about age and physical activity in society? Ākonga could give their own opinion on age and physical activity or ask another person for their opinion and write about it.   **Biophysical factors and movement**   * Explore biophysical aspects such as anatomy, exercise physiology, principles of training (POTs), and methods of training (MOTs). * Try to make this as practical as possible, this can be done through movement by setting up diverse types of activities and stations. * Get ākonga to collate activities and what they learnt, in a form of their choice. If they wish, they may attach photos of themselves working through each activity. Or, they could include examples and definitions.   **Media portrayals of movement**   * Direct ākonga to the sports section of a regional or national news outlet (digital or print). * Ask them to summarise what they see in the photos in a form of their choice. Prompts include:   + What were their first impressions of the articles?   + Who was mentioned?   + What groups of people are represented in the articles? What do you recognise about the trends of people included?   + Who is not represented in the articles?   + What messages did the articles send?   + What is the intention or aim of the sports section?   + Who is the sports’ sections intended audience? * Encourage ākonga to explore another source of sports journalism such as Newsroom’s ‘[Stories from the Locker Room](https://www.newshub.co.nz/home/podcasts/stories-from-the-locker-room.html)[[4]](#footnote-5)’. * Then, look again at the questions above. * Use both sources to compare how the media portray different gender and non-gender identities, ethnicity, age, or ability in sport. * The final session could include:   + looking at a variety of television advertisements that involve people and movement culture   + inviting people to speak to the class who work in sport and fitness, and who are challenging the status quo. For example, female boxers or skateboarders, elderly CrossFit instructors, male netballers, Para-athletes. Debrief and ask questions at the end of the session. Respond to these, and how the guest(s) have challenged the status quo. Aim to include photos of all activities.   **Culture and movement**   * Take part in two sessions of Mau Rākau to learn basic positions, stances, and calls.   + Focus on tikanga within this context. * Take part in two Kī-o-rahi sessions.   + Explore rules of Kī-o-rahi.   + [Rangatahi Tū Rangatira](https://www.r2r.org.nz/)[[5]](#footnote-6) has some valuable resources. * Also encourage ākonga to explore resources such as [Toi Tangata](https://toitangata.co.nz/)[[6]](#footnote-7), [Māori Movement](http://www.maorimovement.co.nz/)[[7]](#footnote-8), and Harko Brown’s resources[[8]](#footnote-9) for traditional games. * As a class, co-construct activities. * Get ākonga into groups to learn games and then lead others in the class, allowing for Ako and tikanga to be explored within a variety of contexts.   **Final reflection**  Ask your students to complete a final reflection in a form of their choice that shows the shifts in their learning. Consider their own beliefs about stereotypes and diversity' in movement contexts. Consider gender, age, ethnicity. Focus on Māori movement, media portrayals, POTs, MOTs, fitness components, and socioeconomics in their reflection. Consider their own barriers and enablers to physical activity and those for others. In their conclusion, write about ways you might want to take action to challenge the status quo in society around movement and assumptions made about movement.  **Suggested Assessment Opportunities**  This learning allows ākonga to collect evidence for the following standards:  AS 1.1 *Demonstrate movements in contexts* (Internal, 5 credits)  AS 1.4 *Demonstrate understanding of influences on movement in Aotearoa New Zealand* (External, 5 credits)  The module will take place over a period of time and will involve theoretical and practical aspects being integrated over time. The teaching and learning activities will be collated by ākonga in a form of their choice. This evidence may support the assessments for the standards above. With the students’ permission, teachers may take photos of activities. Ākonga may be able to use these images in their responses to influences on movement, and will also allow ākonga to consider how movement enriches our lives. This may be used for additional standards such as AS 1.3 *Demonstrate understanding of the relationship between movement and hauora* (External, 5 credits) | 10 weeks |
| *Make meaning from how movement influences hauora.*  *Manage self in challenging movement contexts.*  *Develop understanding of tikanga in movement contexts.*  *Recognise that the body as a whole is made up of parts which hold unique significance and tapu, and must be protected and nurtured through movement*  *Reflect on experiences of how places and spaces influence movement* | Nohopuku - Sitting with our emotions  This module integrates theory and practice, so that ākonga are participating in and reflecting on movement in a continuous way.  **Activities**  Ākonga will participate in activities in a variety of contexts across this module. These activities are intended to help ākonga reflect on their experience and its impact on hauora.  This reflective process can be performed with a variety of cultural models of wellbeing, such as, Te Whare Tapa Whā, [Fonofale](https://d3n8a8pro7vhmx.cloudfront.net/actionpoint/pages/437/attachments/original/1534408956/Fonofalemodelexplanation.pdf?1534408956)[[9]](#footnote-10), [Te Wheke](https://www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-wheke)[[10]](#footnote-11), or iwi based models. If using the Te Whare Tapa Whā model, ākonga will consider each of the dimensions separately before, during, and after the activities:  Taha hinengaro  Thoughts and feelings. This is often represented in te ao Māori through ngākau and whakaaro.   * Taha hinengaro often comes through in the way ākonga express their thoughts, feelings, and emotions. This can then be reflected through actions which are influencing other dimensions but are first felt within taha hinengaro. It is also about listening to and understanding the cues and signs their body is sending them throughout the learning process. This could look like posing questions over whether they felt included or lonely, if they carried mamae, or if they felt awhi. It could be questions provoking thoughts of whether they think they’re valued or important. For example, if a student was picked last in organising teams, how did that make them feel? What thoughts or feelings arose from that experience? Did those feelings change throughout the activity, or were they reinforced in other experiences? * Consider taha hinengaro before, during, and after the activity. Have ākonga reflect on their thoughts and feelings from the activity and any changes or developments that impacted taha hinengaro.   Taha whānau  Whanaungatanga and social interactions. This could be with classmates, friends, whānau, or a wider community.   * Taha whānau could look like being mindful of how you were communicated to and how you communicated with others, the way in which you acted with teammates and the way in which teammates acted towards you. Other relationships to consider are those of the facilitator, the referee, and the other team. Further considerations can centre on ideas of inclusion, support, or protection. These interactions are what form the relationships in the movement context. * Consider taha whānau before, during, and after the activity. Have ākonga reflect on the social interactions and relationships from the activity and any changes or developments that impacted taha whānau.   Taha wairua  Mana and whakapapa. This is about the sense of self-worth and identity of ākonga. Everyone is born with mana. They are born worthy and have their tūpuna with them.   * Did you feel a connection to rangatira, tōhunga, kaumātua, or leaders who had paved a pathway before you? How was your identity challenged or reinforced in the activity that you did? For example, a student might have exercised an opportunity to lead. For ākonga Māori, this opportunity to lead can serve as a reminder of their tūpuna or atua. For some it can be remembering that they come from Rangiātea and all the rangatira that made that journey. This affirms their identity that like those rangatira, they too are also born to be leaders and chiefs. For LGBTQIA+ ākonga, the concept of leadership can relate to historic LGBTQIA+ leaders and activists who fought for their rights. They can be reminded that like them, they too have the potential within them to be great and are reminded of that through the activity. Reminder that taha wairua is not the concept of leadership, but rather the relationship that is strengthened by ākonga connecting to their tūpuna or history and the mana that they have, which can be realised through leadership (or any other concept). * Consider taha wairua before, during, and after the activity. Have ākonga reflect on their mana and whakapapa from the activity and any changes or developments that impacted taha wairua.   Taha tinana  Biophysical and Physiological. This is about being aware of your body and understanding your body’s messages.   * How did you perform in the activity? Physically, was your body challenged? Could you have put in more effort, or have you over-worked your body, and how can you tell? What are the limitations of your physical activity? What messages is the body telling you — are you feeling pumped, full of endorphins, sore, sick etc? What are the possibilities that can be achieved through continuous physical activity? Did you use a range of movement skills and strategies? * Consider taha tinana before, during, and after the activity. Have ākonga reflect on the physical responses and any changes or developments that impacted taha tinana.   Please note: This activity can have ākonga reflecting on how the activity positively impacted hauora. For some ākonga, it may have a negative impact. When going through this activity, be mindful of these ākonga whose experiences may not have been positive or uplifting and may need extra support and guidance. This activity could be confronting and uncomfortable, and the wellbeing of ākonga should be more important than the activity.  Other perspectives  In considering these aspects of their participation, ākonga will construct their own personal interpretation of movement.  Co-construct with ākonga what they are going to consider in their on-going reflections, and what they value and why. Use this to inform assessment of movement in a variety of contexts. The focus is not only on performance, but also participation, challenge, choice, enjoyment, influence on hauora, and the importance of space and place. Encourage the use of Ako and Tuākana-Tēina modelling.  **Movement contexts could include:**   * [adventure-based learning activities](https://www.supportadventure.co.nz/assets/GPGs/GPG-Adventure-Based-Learning-Activities-Version-2-2021-v2.pdf)[[11]](#footnote-12) * outdoor education activities, such as rock climbing, waka ama, tramping, mountain biking, kayaking, or adventure racing * activities that link to significant sites for mana whenua, whenua-based projects, or localised spaces and places * challenge-based activities, such as low ropes, high ropes, orienteering, or tree adventures * te ao kori activities, such as: Manu Wāhine, Kuku Momo, Pātiki, Honga, Tama Taiki, Tauronarona, Kī-o-rahi, Mau Rākau, Kapa Haka, or Waka Ama * teaching games for understanding (TGfU), such as invasion games, or target games * gym and fitness activities, such as circuit training, or bootcamps * aquatic activities, such as swimming, water polo, canoe polo, or diving * dance.   **Other debrief questions could include:**   * Did you enjoy the activity? * Do you think others enjoyed the activity? Positives? Negatives? * What would you change if you did the activity again? * How challenging was it for you? * How engaged were you? Others? * What meaning did you derive from this activity?   During this block of learning, ākonga will collate evidence of their learning journey through one of the following media:   * scrapbooking * blogging * vlogging * journaling.   **Suggested Assessment Opportunities**  This learning allows ākonga to collect evidence towards:  AS 1.1 *Demonstrate movements in contexts* (Internal, 5 credits)  AS 1.3 *Demonstrate understanding of the relationship between movement and hauora* (External, 5 credits)  The record kept by ākonga of their learning journey throughout this module should include reflections, debriefs, photos, and videos. It can be used as evidence that will support several assessments. In addition, there will be peer and teacher assessment of learning as well. Teachers will also be gathering evidence of performance to support assessment against AS 1.1 *Demonstrate movements in contexts* (Internal, 5 credits) at the end of the module. Teachers can support ākonga by suggesting a focus for debriefs and reflections and ensuring these are completed continuously. |  |
| *Develop capabilities and explore strategies to enhance kotahitanga in movement contexts*  *Manage self in challenging movement contexts*  *Make meaning from how movement influences hauora* | Kotahitanga  This module fosters kotahitanga within the classroom and beyond with the aim of making a positive impact on self, others, and society. In the second half of the module, the focus will be on ākonga leadership, using aspects of kotahitanga to encourage and enhance the participation of their peers and classmates.  **Activities**  Begin by unpacking 'kotahitanga’. Then, with ākonga input, co-construct a spectrum of applications of strategies to enhance kotahitanga, from effective through to ineffective.  Get ākonga to come up with criteria that will be used to assess whether the use of strategies to enhance kotahitanga has been effective. These criteria can be used in ongoing reflections over the module, including for self and peer assessment. This tool could take the form of a continuum, a ‘looks like, feels like, sounds like’ Y-chart or a brainstorm. In addition, ākonga will again gather a portfolio of evidence that can be used towards assessment.  Throughout this module, ākonga will consider aspects that enhance kotahitanga and unity, such as:   * effective listening * whanaungatanga * assertiveness * manaakitanga * showing empathy * negotiation * compromise * mediation * giving and receiving feedback.   They will experience, and then reflect on, the ways in which they relate to others. This will help ākonga to understand the implications of these interactions and enable them to participate more effectively in movement contexts, offering them opportunities to explore distinct roles within a group, to collaborate towards achieving shared goals, and to manage challenging situations. The medium of assessment for AS 1.2 *Demonstrate understanding of strategies that promote kotahitanga in movement* (Internal, 5 credits) is open, so long as it allows ākonga to use, describe, reflect on, and provide evidence of kotahitanga in action. Ākonga should include examples, photos, or videos to substantiate their knowledge and practice of kotahitanga.  Activities for this module need to involve group or team situations, as these are where kotahitanga will most enhance performance, collaboration, and positive group outcomes. The entire module is an integration of theory and practice, where ākonga are participating and reflecting in an ongoing way. To start with, the class need to experience some of these activities themselves.  Then, ākonga could be encouraged to lead, using aspects of kotahitanga to encourage and uplift others. Activities for sessions could involve Ako and Tuākana-Tēina models, and there should be space in all sessions for all ākonga to have an opportunity to lead. Ideas of groups to lead and take action with could include supported-learning units in a Kura, local kaumātua, primary school students, etc.  (Note: Taking action is not a part of the standard, it is however, a part of a rich and meaningful teaching and learning programme in line with the NZC).  Suggested activities for these sessions are:   * ABL activities (Adventure Based Learning) * Te Ao Kori activities such as Ki-o-rahi, Mau Rākau, Kapa Haka, Waka Ama, Ti Rākau, Ngā Mahi Poi, Ngā Mahi o te Rēhia, and Whai * Use of traditional Māori equipment such as, Honga, Tama Taiki, Manu Wāhine, Kuku Momo, Pātiki, Tauronarona * Connecting with whenua, through mana whenua, and localising the curriculum (hikoi in groups, with respect for the tikanga of the significant sites for mana whenua) * TGfU, eg, Invasion games, target games, net/wall, striking/fielding * Aquatic activities - Waterpolo, Canoe Polo * Playgrounds and parks, childhood games, skateboarding, innovative games (created by ākonga), multisport * Dance, eg, breakdance, hip hop, freestyle, modern, interpretive, or group choreography * ABL activities (Adventure based learning) * Team based games * Outdoor Education contexts where groups are involved (waka ama, rafting, ABL activities, team adventure races) * Challenge based activities, eg, low ropes, high ropes, orienteering, tree adventures.   In preparation for sessions, ākonga may choose to focus on:   * exploring their needs and strategies for working with others * exploring passions and interests of ākonga * exploring inclusion as an issue in society * exploring ‘modification for success’ for ākonga with diverse learning needs.   **Suggested Assessment Opportunities**  This learning allows ākonga to collect evidence for the following standards:  AS 1.1 *Demonstrate movements in contexts* (Internal, 5 credits)  AS 1.2 *Demonstrate understanding of strategies that promote kotahitanga in movement* (Internal, 5 credits)  Ongoing reflection and evidence gathering - throughout the above learning activities, ākonga should be encouraged to reflect on and gather evidence of the capabilities they have developed, and the impact that these have had on their practice of kotahitanga. It is useful for teachers to scaffold these sessions, debriefs and reflections. This could be done through cause and effect diagrams, compare and contrast diagrams, hexagonal thinking tools to look for interrelationships, or decision-making charts.  Teacher observations - capture evidence of ākonga showing kotahitanga throughout the learning sequence. Use a tracking spreadsheet. | 9 Weeks |
| *Develop movement skills*  *Make meaning from how movement influences hauora*  *Reflect on how places and spaces influence movement with reference to whenua* | Hauora for life  **Activities**   * For the last few weeks of the year, ākonga will look across their learning portfolios, which they have gathered throughout the previous terms.   + It is expected that they will have large range of experiences to draw from by this time and should refine these down to only the most significant examples. * Based on the content of these portfolios, ākonga will synthesise their own personal interpretation of the impact(s) of movement on wellbeing. It is important that their final outcome portfolio considers 'learning in, through, and about movement'. Ākonga evidence should show an integration of theory and practice and could include consideration of the Big Ideas of Physical Education, which are found in the Learning Matrix.   **Suggested Assessment Opportunities**  This learning allows students to collect evidence for the following standards:  AS 1.3 *Demonstrate understanding of the relationship between movement and hauora* (External, 5 credits) | 4 weeks |

1. [https://www.hrc.co.nz/our-work/sogiesc/](https://www.hrc.co.nz/our-work/sogiesc/%20%20%20)  [↑](#footnote-ref-2)
2. <https://www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-whare-tapa-wha> [↑](#footnote-ref-3)
3. <https://d3n8a8pro7vhmx.cloudfront.net/actionpoint/pages/437/attachments/original/1534408956/Fonofalemodelexplanation.pdf?1534408956> [↑](#footnote-ref-4)
4. <https://www.newshub.co.nz/home/podcasts/stories-from-the-locker-room.html> [↑](#footnote-ref-5)
5. <https://www.r2r.org.nz/> [↑](#footnote-ref-6)
6. <https://toitangata.co.nz/> [↑](#footnote-ref-7)
7. <http://www.maorimovement.co.nz/> [↑](#footnote-ref-8)
8. Brown, H. (2008). *Nga Taonga Takaro: Maori sports & games*. Raupo. [↑](#footnote-ref-9)
9. <https://d3n8a8pro7vhmx.cloudfront.net/actionpoint/pages/437/attachments/original/1534408956/Fonofalemodelexplanation.pdf?1534408956> [↑](#footnote-ref-10)
10. <https://www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-wheke> [↑](#footnote-ref-11)
11. <https://www.supportadventure.co.nz/assets/GPGs/GPG-Adventure-Based-Learning-Activities-Version-2-2021-v2.pdf> [↑](#footnote-ref-12)