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# Shaping the Responsible, Successful and Contributing Citizen of the Future: 'values' in the New Zealand Curriculum and its challenge to the development of ethical teacher professionalism<sup>[1]</sup>

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**ABSTRACT** The revised New Zealand Curriculum became mandatory for use in New Zealand schools in February 2010. The ongoing reform agenda in education in New Zealand since 1989 and elsewhere internationally has had corrosive effects on teacher professionalism. State-driven neo-liberal policy and education reforms are deeply damaging to the mental and moral conceptions teachers have of their work. This article contemplates one aspect of *The New Zealand Curriculum* – its focus on *values* – and the way it challenges the development of ethical teacher professionalism. It also considers the prospect of reclaiming some of that lost moral ground through critical implementation of the 2007 New Zealand Curriculum, a claim that rests on an argument that this policy breaks with neo-liberal reform by its identification with third way political ideology.

## Introduction

A recent significant New Zealand education policy initiative was the review and revision of the New Zealand Curriculum Framework (New Zealand Ministry of Education, 1993) from 2000-06, followed by the publication in 2006 of the draft *New Zealand Curriculum* (New Zealand Ministry of Education, 2006), and the release in late 2007 of *The New Zealand Curriculum* (New Zealand Ministry of Education, 2007). The revised New Zealand Curriculum has become mandatory for use in New Zealand schools since February 2010. It is concerning to note the corrosive effects on teacher professionalism of the ongoing reform agenda in education in New Zealand since 1989. These reforms have mirrored similar reforms elsewhere internationally. Damage to the concept of teacher professionalism by state-driven neo-liberal policy and education reform does not occur simply in the observable day-to-day business of teaching – in reality, the effects are more deeply felt, in the very mental and moral conceptions teachers have of their work. This article contemplates, however, the prospect of reclaiming some of that lost moral ground through critical implementation of the 2007 New Zealand Curriculum.

The contention which underpins this claim is that this curriculum is the product of third way policy making, representing a break in policy making from earlier neo-liberal reform of the New Right. This view therefore challenges the conventional critical view in New Zealand and international scholarship that denies the third way as an ideological framework distinct from neo-

liberalism. This article thus illustrates the New Zealand Curriculum as a third way policy that attempts to bridge the gap between aims of education that have a principles-driven and social outcomes agenda and those that stress preparation for successful participation in the economic life of the country. This enhanced understanding comes about by posing the following question: *In what ways does the New Zealand Curriculum challenge the development of ethical teacher professionalism?* This question stems from a contention that there are gaps that can be found and developed in the process of implementing the New Zealand Curriculum which will encourage the development of ethical teacher professionalism. However, certain features of this policy challenge the work of ethical teachers, thus it is important to consider what some of these features might be and their challenge to ethical teacher professionalism. In the context of this article, the spotlight will focus on the concept of 'values' in the curriculum.

The influence of globalisation, the development of a knowledge economy and new forms of personal identity are key drivers in third way rhetoric and, it will be argued, help shape the New Zealand Curriculum. These influences are presented in third way rhetoric as significant challenges to students, the citizens of tomorrow, who are conceptualised in radically different ways than in the past. This reconceptualisation is set in the framework of ownership that the third way seeks to have over knowledge discourse. This altered conceptualisation of students and the world they are entering also challenges schools and teachers. The development of a reinvigorated concept of civil society and social cohesion is critical to the future health of both democracy and effective national economy (Giddens, 2001a, p. 7). Attention has to be paid to countering the rise of individualism by encouraging social responsibility (Giddens, 1998; Driver & Martell, 2001; Latham, 2001; Merkel, 2001), and here schools have a significant role to play, making investment in education an 'imperative' for third way governments (Giddens, 1998, p. 109). The revision and overhaul of the New Zealand Curriculum is regarded by its designers and the state as a positive policy initiative that enables schools and teachers to respond to these challenges. One way it does so is by articulating 'values' that will provide students with the emotional and 'prosocial' capabilities enabling them to adapt to the challenges they will face. These values will shape the responsible, successful and contributing citizen of the future. Expressed in this way, it is possible to see that the role of schools and teachers in New Zealand has to be dramatically reshaped to assist in the education of an entirely different kind than that envisaged in the twentieth century.

### Values in the New Zealand Curriculum

Values in *The New Zealand Curriculum* are '[t]o be encouraged, modelled and explored'. These '[v]alues are deeply held beliefs about what is important or desirable' and, specifically,

Students will be encouraged to value:

*excellence*, by aiming high and persevering in the face of difficulties;  
*innovation, inquiry, and curiosity*, by thinking critically, creatively, and reflectively;  
*diversity*, as found in our different cultures, languages, and heritages;  
*equity*, through fairness and social justice;  
*community and participation* for the common good;  
*ecological sustainability*, which includes care for the environment;  
*integrity*, which involves being honest, responsible, and accountable and acting ethically;  
and to *respect* themselves, others and human rights.

(New Zealand Ministry of Education, 2007, p. 10, original emphasis)

The document suggests that the list can be expanded into categories of related attributes, such as '*community and participation for the common good* [which] is associated with values and notions such as peace, citizenship, and manaakitanga' (p. 10; original emphasis).[2] The determination of the final 'list' and how 'these values find expression in an individual school will be guided by dialogue between the school and its community' (p. 10). Further on, the document states that '[s]chools need to consider how they can make the values an integral part of their curriculum and how they will monitor the effectiveness of the approach taken' (p. 38), highlighting firstly that these values be integrated into daily operations and programmes, rather than being taught as stand-alone content, and, secondly, that an outcomes, accountability model underpins the thinking about these values.

### The Third Way

It was earlier suggested that *The New Zealand Curriculum* and the prominence it gives to values reflects third way ideological discourse. Some brief remarks will illuminate certain salient features of third way ideology. The third way is a political response to neo-liberalism that has shaped centre-left politics, particularly in the Anglo West, in the past two decades. It has modernised the left, enabling it to challenge the New Right conservative governments that entrenched neo-liberalism, especially in the USA and the United Kingdom. These developments have been echoed in New Zealand. The third way has been vigorously contested by several writers on the left, and two in particular will be referred to – namely, Alex Callinicos (2001), who offers a European perspective, and Jane Kelsey (2002), who offers a New Zealand perspective. Also referred to are Codd & Sullivan (2005). The key exponent of the third way is Anthony Giddens, who has authored *The Third Way: the renewal of social democracy* (1998) and *The Third Way and Its Critics* (2000), and edited *The Global Third Way Debate* (2001b). Giddens (1998) defines the third way as ‘an attempt to transcend both old-style social democracy and neoliberalism’ (p. 26), recognising, however, that his critics see the third way as ‘warmed-over neoliberalism’ (p. 25).

Tony Blair, who led ‘New Labour’ to victory at the polls in 1997 following 18 years of Conservative government in the United Kingdom, is most closely associated with the third way and collaborated with Giddens. Bill Clinton, who brought the ‘New Democrats’ to power in the USA in 1992, is also associated with the third way. In both cases, their parties were modernised by breaking with traditional left orthodoxy, led respectively by the US Democratic Leadership Council, established in 1985 (Giddens, 2000, p. 2), and the UK Labour Party Policy Review, established in 1987 (Giddens, 1998, p. 17). However, simply associating the third way with these two political groupings is limiting and ignores its wider currency (Giddens, 2001a). In the New Zealand context, the 1999 election victory of the New Zealand Labour Party marks the advent of the third way in New Zealand (Codd, 2005, p. 8), and Kelsey (2002, p. 60) states that ‘*New Zealand Labour fits neatly into this [third way] paradigm*’ (my emphasis). Like the US Democrats and the UK Labour Party, the New Zealand Labour Party spent its years in opposition rebranding itself, broadening its appeal across the political centre. Kelsey goes on to note an address by Robert Reich, Bill Clinton’s Secretary of Labor, to a New Zealand Labour seminar entitled, ‘Smart Government in the Global Economy’. She also refers to the development of third way ideas for the New Zealand context by Labour frontbencher Steve Maharey. She cites an address by then leader of Labour, Helen Clark, to a Wellington election rally on 21 November 1999: ‘like our friends in Western Europe and North America, we have come to talk of a third way of smart, active, intelligent government ... where investment in people is so critical’ (Kelsey, 2002, p. 67).

The socio-political and economic context for the third way includes the collapse of socialism and the attendant weakening of a bipolar world; the emergence of a global ‘knowledge economy’ and associated decline in the number of traditional blue-collar jobs; rapidly changing personal identity politics; and the dramatic rise to prominence of ecopolitics. Nation states are challenged ‘to help citizens pilot their way through the major revolutions of our time: *globalisation, transformations in personal life and our relationship to nature*’ (Giddens, 1998, p. 64; original emphasis). Giddens argues that neither the doctrinaire and orthodox ‘Old Left’ nor the neo-liberal right are able to respond to these contextual challenges. The welfarist egalitarianism of the Old Left has had ‘perverse consequences’ (Giddens, 1998, p. 16) such as social decay and drab uniformity. The integration by neo-liberals of free market economy and moral conservatism fails because of the inherent self-contradiction in that relationship (Giddens, 1998, p. 15).

The political response offered by the third way outlined in the work of Giddens (1998, 2000, 2001a) and others (Driver & Martell, 2001; Latham, 2001; Merkel, 2001) can be considered in relation to globalisation, social justice, the individual and modernising government. The third way does not regard *globalisation* to be threatening of national identity but is wary of free trade and is conscious of the need to preserve national identity and the integrity of national values. Above all, there is a realisation of the importance of nations gaining global competitive advantage for themselves and their citizens. A core value for the third way is *social justice*, secured by state promotion of egalitarianism. It recognises, however, the importance of *individual* autonomy and seeks to link this freedom to the concerns of the wider social community. Critical to third way thinking about individuals is the notion that there are ‘no rights without responsibilities’ (Giddens,

1998, p. 65), leading to a redefinition of civic responsibility. Because rights are not unconditional, third way measures seek 'welfare to work' policy options. Expanded individual obligations are not intended to persecute the poor, and policy options are thus sought to ensure that the wealthy do not opt out of society.

Third way government is *modernising government*, but it is not about more modernity (Giddens, 1998, p. 67); it is about ensuring corruption-free, 'smart' government that utilises technology in order to be more responsive to its citizens. It is government that makes substantial supply-side investments in education and encourages greater civic participation as one of the outcomes of education. Third way government seeks to regain the confidence of citizens in the democratic process and institutions from the ground up. It also seeks to sustain family life and secure the well-being of children. One way it does so is by creating a secure society through vigorous anti-crime measures. Third way government looks to technology in order to enable it to better manage environmental risk. It is essentially 'pragmatic' government that seeks to cope with a world 'beyond tradition' (Giddens, 1998, p. 68). In summary, *the dual aims of the third way are therefore that nations and their citizens achieve economic success globally and at home, and that governments develop social cohesion amongst their citizens.*

### Linking Third Way Values to the New Zealand Curriculum

The third way has appropriated a traditional, even conservative, agenda, ironically in a manner that permits toleration of the perturbations of postmodernism and associated socio-political pluralism. This point is emphasised by Latham (2001, p. 26), who speaks of the values of *interdependence, responsibility, incentives and devolution*. These pertain to closer cooperation of individuals, communities and nations; reciprocal individual responsibility for the 'rights and benefits of citizenship'; individuals striving to be well equipped to progress in a world of flux; and increasing responsibility for democracy to function away from the centre. 'These values fit the politics of our time ... In an era of permanent change, universal values are the most effective means by which politicians can unite and inspire the electorate' (Latham, 2001, p. 26). Latham reveals the third way as a cynical political and electoral device, reviled by its critics, who see it in precisely these terms, and who believe that electoral success has meant a lurch to the right from traditional left principles (Faux, 1999; Callinicos, 2001; Kelsey, 2002) or the mining of ideas that are a century old (Ryan, 1999). Less damning critiques acknowledge the third way as an ideology that has been able to appeal to an electorate grown weary of neo-liberalism (which it may be suggested is as true for New Zealand as it was for the United Kingdom), by adeptly bringing together a long-held view that individuals desire to realise their full human potential within a state context that flattens inequalities (Woods, 2002, p. 135). Nevertheless, no matter how one chooses to adjudicate upon these arguments, it is clear that there are close links between Latham's values and those projected by the New Zealand Curriculum.

The achievement of social cohesion is a priority in third way ideology because of the social and economic benefits to a country of stable families and personal relationships and safe communities (Giddens, 2000, p. 49). This prioritisation is a reaction to neo-liberal market-led policies that have eroded and threatened social cohesion (Giddens, 2000, p. 4) and old leftist politics that turned a blind eye to crime (Giddens, 2000, p. 50). This has led to claims by critics that the third way is advocating social authoritarianism (Thrupp, 2005), but its proponents argue that they have a valid concern with the decline in family life, escalating crime and the decay of community (Giddens, 2000, p. 4), which they attribute to boundless welfarism on the one hand and laissez-faire neo-liberalism on the other. This has not prevented critics from claiming that the appeal to law and order has been merely a ruse to convince the electorate to return left parties to power (Faux, 1999). Related to the commitment by third way governments to attain social cohesion has been the interest developed by third way ideologues in the renewal of democratic citizenship and the wish to deepen citizenship education. This line of thinking regards full involvement in the economic life of the country to be the responsible acceptance by individuals of their rights of citizenship. Furthermore, that involvement is regarded to aid the development of responsible citizenship (Merkel, 2001). It is thus no surprise that one of the themes of the 'Future Focus' principle in *The New Zealand Curriculum* is citizenship (New Zealand Ministry of Education, 2007, p. 9).

### Background to the Inclusion of Values in the New Zealand Curriculum

It will be helpful now to consider why 'values' have made a prominent appearance in the New Zealand Curriculum, and then to consider aspects of the debates that have informed their inclusion. *The New Zealand Curriculum* (New Zealand Ministry of Education, 2007) replaces the earlier New Zealand Curriculum Framework (New Zealand Ministry of Education, 1993). The Framework was intended to be fully implemented within four years (Fancy, 2004), but in fact took 10 years. When a revised timeline for the publication of the Framework statements was published in 1997, it was agreed that a curriculum stocktake would be initiated to reflect on a decade of reform. The New Zealand Curriculum Framework was the subject of study, in terms of its purposes, its success in delivering positive student outcomes and its appropriateness. This analysis was collected between 2000 and 2001 by collating international assessment surveys, undertaking a National School Sampling Study of 4000 teachers in 10% of schools, and commissioning a literature review and two international critiques from the National Foundation for Educational Research (NFER) in the United Kingdom and the Australian Council for Educational Research (ACER). In addition, a Curriculum Stocktake Reference Group of nominated stakeholders gathered for a number of meetings, and other stakeholders across the education sector and business community were consulted (New Zealand Ministry of Education, 2002).

The findings of the *Curriculum Stocktake Report* included a 'recognition [internationally] of the importance of balancing the social outcomes of education with a focus on academic achievement, [which had] trigger[ed] an international resurgence in citizenship and values education' (New Zealand Ministry of Education, 2002, p. 1). This statement echoes the third way dual goals of social cohesion (social outcomes) and economic success (academic achievement). The framers of this report recommended that the values listed in the 1993 Framework should be revised and 'have a more explicit role in frameworks and support materials. [However, they] should not be presented as an exclusive list' (p. 3). The writers of the report believed that values were not well understood, did not think the values listed in the Framework had kept pace with broader contextual changes, and could not provide the Minister of Education with a guarantee that the 'attitudes and values' of the predecessor New Zealand Curriculum Framework were being adequately taught – a view echoed by the Education Review Office (2001). However, the stocktake writers traced a continuous association between values and curriculum by arguing that: (1) school climate has the power to influence students; (2) school climate is a product of student and teacher values and attitudes; and (3) the curriculum, as policy, ought to be able to positively influence the school climate (New Zealand Ministry of Education, 2002, p. 21). The report notes international trends regarding values, specifically indicating, in line with third way ideology, an interest in developing 'global human responsibility' (p. 22). Although noting that whatever values were to be chosen should not be 'exclusive', the report writers did recommend that it be *obligatory* for the skills (later called *key competencies*) and the values to be reflected in teaching and learning programmes (p. 22). In its rationale to the Minister of Education for the revision of the outdated 'attitudes and values', the report clearly aligns itself to third way rhetoric by noting that:

Attitudes and values have the potential to aid the effectiveness of the curriculum by *strengthening social cohesion, developing a stronger sense of civics, citizenship and more enterprising attitudes*, and fostering a culture of innovation, respect for others and critical thinking. (New Zealand Ministry of Education, 2002, p. 23; my emphasis)

The imposition of values through the New Zealand Curriculum raises substantial questions, such as the extent to which they concern matters that are private and those that are public, and whether they should be the subject of study or, even more problematically, a device to influence the thinking of students and teachers. The existence of 'values' in a curriculum therefore begs questions over whether teachers will *teach about* values, or actually *teach values*. Perhaps prior to those questions, there must be clarification over the epistemological status of values in the curriculum and their purpose. This allows questioning over *whose* values and *which* values before considering *how* they may be 'encouraged, modelled and explored' (New Zealand Ministry of Education, 2007, p. 10).

The questions about *whose* values and *which* values are answered in part by the question, *Why values?* This latter question has already been to some extent addressed by suggesting that third way

ideology provided a context for the curriculum stocktake participants. This is an incomplete answer, however, and deeper insight is called for. Third way thinking is partly a political response to intellectual postmodernism, and partly a response to rapid technological change and globalisation. These trends highlight increasing diversity and pluralism at all levels. Individuals in a position to benefit by technology and economic globalisation are experiencing changes in personal identity, leading to heightened individualism. Taken together, and with a steady uncoupling in Western societies from traditional and religious values in the mid to late twentieth century, it is no surprise that these trends have led to 'moral panic' embedding itself in the popular mind. Snook (2000), referring presumably to the New Right and neo-liberal reformers of the late 1980s and 1990s, has suggested that the call for values comes from the very people who have helped to turn New Zealand into a materialistic, anti-altruistic, competitive and cynical society. Evidence from the writing of third way proponents has been put forward in this article to suggest that third way governments, such as the fifth New Zealand Labour-led government post-1999, were motivated to deal with precisely these negative results of neo-liberal policy making to which Snook referred. The recommendation for values inclusion in the draft *New Zealand Curriculum* (New Zealand Ministry of Education, 2006) was supported by Labour, which was tapping into and acknowledging popular concerns.

Questions may, however, be raised as to whether the goal of social cohesion can be attained by the implementation of a list of common values – a position taken by the *Curriculum Stocktake Report* (New Zealand Ministry of Education, 2002, p. 42). In particular, these questions are raised in regard to state schools, which are meant to serve the full diversity of society and avoid 'enclavism' (Hill, 2000). The 'expert' reference groups that were engaged after the stocktake to study the values issue in more detail also wrestled with this issue (New Zealand Ministry of Education, 2005), finding a solution in a concept of 'big tented values', detailed by Kenneth Strike (1999) in a paper entitled 'Can Schools Be Communities? The Tension between Shared Values and Inclusion'. There, Strike debated the inevitable, but unacceptable, conclusion that state schools could not be communities. This is so because the notion of a 'community' presupposes that it is constituted by specific values *and* accords with the principle of 'liberal inclusion'. 'Constitutive values' have the characteristics of a common, but exclusive, end or purpose and the inspiration provided by a shared project, whilst 'liberal inclusion' assumes both free association and non-discrimination. The latter principle is essential to the conception of a state school, whilst the former is essential to the conception of a community. However, as the two principles work against each other, and because Strike wants a conclusion that enables a state school to be a community, he seeks to provide reasons that will enable a state school to pass *both* tests. He believed he could find a solution to the dilemma by searching along a continuum of values for constitutive, 'big tented' values that are 'thick, but vague' enough to gather diverse points of view (Strike, 1999, p. 46).

To what extent does the New Zealand Curriculum actually achieve what Strike set out to do? He uses Catholic schools as examples, as their religious identification both unifies them as communities and makes them exclusive. They are, however, inclusive insofar as they invite like-minded people to freely associate with their values, and do not discriminate amongst those who so associate. Strike (1999, p. 57) notes that their 'humanistic neo-scholasticism' emphasises the pursuit of academic knowledge for intrinsic reasons for all students, in the belief that it contributes to the attainment of the 'good life'. Because these neo-scholastic values have a history independent of the development of Catholicism, they could be a model of 'big tented' values. Strike qualifies his position by rejecting instrumental and competitive aims as candidates for values that could motivate a community of purpose.

*The New Zealand Curriculum* fails Strike's tests on at least two counts. These are the values of 'excellence', followed by 'innovation, inquiry, and curiosity' (New Zealand Ministry of Education, 2007, p. 10). Both 'values' imply competitiveness and presuppose that differentiation will be an outcome. 'Excellence' presupposes the attainment of a standard of performance (such as top of the cohort or exceeding one's personal best) as a consequence of participation in a particular set of activities. However, 2006 figures (the most recent at the time of writing in 2010) show just over 4% of New Zealand students are daily truants, a problem especially prevalent among Maori and Pacific Island students at low-decile schools (Education Counts, 2007).[3] The truancy problem is compounded for these students by hunger and poverty-related issues, including high rates of school

transience which further impacts on school success (Child Poverty Action Group, 2003), making these values meaningless to such children.

Both values are in accord with the expressed intention of building an education system that enables students to prepare for success in a global market economy governed by notions of a knowledge economy, which privileges the privatisation of knowledge and encourages proprietary behaviour over personal individual 'knowledge capital'. Indeed, to the extent that an entire curriculum policy is significantly influenced by such extrinsic aims, it is difficult to see how any of the so-called 'values' pass Strike's twin tests of inclusiveness *and* community building.

Strike's reasoning resonates strongly with the third way, as he concludes by suggesting that the middle ground between two extremes is fruitful to explore as it allows the articulation and development of important ideas like tolerance, which can be constitutive of state schools without excluding anyone. Such mechanisms 'can create something of civil society in public space. Such institutions can be ways to have schools that are more like congregations and less like banks' (Strike, 1999, p. 69). Thus, the questions of *why*, *whose* and *which* values are answered: the motivation to develop social cohesion is strongly articulated in *The New Zealand Curriculum*; consent is manufactured by the assertion that the listed values 'enjoy widespread support [and] it is by holding these values and acting upon them that we are able to live together and thrive' (New Zealand Ministry of Education, 2007, p. 10), although some of the 'big tented' values may be doubtful starters. The Ministry of Education has designed an inspiring vision by developing values aimed at building community, but this effort is offset against the lingering aspect of an instrumentalist national vision, in which students are seen only in terms of the value they can add to the nation's economy. Nevertheless, it will later be suggested that the remaining values on the list offer more potential when read in light of the suggestion that the specifics of the 'expression [of values] in an individual school will be guided by dialogue between the school and its community' (New Zealand Ministry of Education, 2007, p. 10).

### **The Challenge of Values to the Development of Ethical Teacher Professionality**

This construct of *ethical teacher professionalism* is one that I have developed elsewhere (see Benade, 2008, 2009). It posits the teacher as always in a state of becoming, striving and reaching towards the fulfilment of a 'transcendent value' (Freidson, 2001), which is understood here as 'ethical teacher professionalism'. This concept is an ideal which challenges teachers to reconceptualise their work and provides an alternative perspective to the fatalism of deprofessionalisation and state-sponsored notions of 'effective teachers'. Ethical professionalism demands of teachers that they self-consciously make and create their identity through praxis; that they identify the higher calling of their profession in regard to each other and their students; and that they be critically aware of the broader context in which their work occurs. Teachers who strive to be ethical professionals are guided in these processes by an altruism which is underpinned by a sense of 'the other', duty and service, a belief in critical pedagogy and an obligation to being a public intellectual.

Teaching is an ethical activity firstly because it is multifaceted and people-centred. This presupposes that human motivations, desires, beliefs and goals underscore teaching, and thus all students and teachers are called on to have regard for each other. Because people are formed as socio-historical beings, they are inevitably ethical beings too; indeed, 'it is not possible to imagine the human condition disconnected from the ethical condition' (Freire, 1998, p. 39). Secondly, because teaching is a human matter, it is not a technical matter, and Freire (1998, p. 39) suggests that 'the teaching of contents cannot be separated from the moral formation of learners. To educate is essentially to form'. 'Professionalism' thus highlights the idea of a specific and unique choice to *be* a teacher, who seeks to *make a difference*, who does so because of a sense of *vocation*, and whose identity as a teacher is *shaped by active reflection on practice*. This formulation will be made more apparent in the discussion of altruism, considered here to be a necessary component of 'professionalism'.

Altruistic commitment to 'the other' means that one acts out of concern for other people rather than out of concern for one's own interests (Phelps, 2006) or, for example, those of the Ministry of Education. However, if commitment to a student's perceived interests will result in unlawful acts or in some way compromise other ethical principles held by a teacher, then those interests will

become secondary. An example is provided by Snook (2003, p. 106), who considers the right of the teacher to reveal confidences about a student if it meant that maintaining the confidence would endanger the life or safety of the student. Note also Freire's (1998, p. 22) rejection of violence, which negates the universal human ethic.

The dispositions of care and listening are essential to support an orientation to the other. Essential, too, is an attitude of humility – all of which, argues Freire (1998, p. 65), is indispensable if one is to be committed to teaching and the education process, for which the focused subject of attention is the student, who is, to the ethical teacher, 'the other'.

'Duty' can either be extrinsic in origin (such as being in class when required to by the timetable, because that is what one is paid to do) or intrinsic in origin (such as recognising the needs of a student who wants extra help to get better results and therefore making time available after school to help that student). Frankena (1973) makes the distinction between duty that has a moral sense (such as telling the truth) and obligation that has the legalistic sense suggested here. This is extended by the notion that an obligation carries the corollary of *rights*. If a teacher is obliged by contract to teach, this is because the student is entitled, by right, to be taught. The same student cannot, however, expect *as of right* that a teacher will voluntarily give up time after school to help that student. That a teacher does so is an act of altruism. This analysis suggests that altruistic acts are freely committed by ethical teachers who are personally motivated by their sense of responsibility to their students.

'Service' conveys the idea that one is working for others and in their interests, placing these above or beyond one's own. Moreover, it carries the idea that this work is carried out for reasons other than extrinsic, material ones (Freidson, 2001; Wise, 2005). Accordingly, this idea of service is sometimes conceptualised as 'social responsibility' (Brien, 1998). The idea of service suggests a selfless attitude, which is difficult to adopt in modern materialistic times. Nevertheless, it is necessary to the altruism that characterises teaching as an ethical profession that teachers are motivated by their belief in the good of people and their ability to enhance that goodness and to 'make a difference'.

Ethical teaching therefore necessarily engages teacher and student in a common enterprise that has a moral basis. In light of vexatious questions around the possibility of indoctrination, cultural imposition and grand narratives that privilege unitary perspectives which are at odds with a plural society, a prior question for a teacher striving to be an ethical professional is to ask: What beliefs can and ought all students be brought to hold that will instil specific attitudes and motivate congruent conduct? The implications for ethical teacher professionalism of the instruction to boards of trustees that they have a school curriculum which provides their students with the opportunity to 'encourage, model and explore' the values set out by the New Zealand Ministry of Education (2007, p. 44) must be considered, and with it, a meaningful response by a teacher seeking to be an ethical teacher.

The concept of 'values' is not value-free. In their literature review on values in the New Zealand Curriculum, Keown et al (2005, p. 5) accept the view that values are abstract, generalised principles by which to judge ideas, actions and events. *The New Zealand Curriculum* considers values to be 'deeply held beliefs about what is important or desirable' (New Zealand Ministry of Education, 2007, p. 10). Values in this sense are therefore an expression of preference or priority of a particular kind, and *The New Zealand Curriculum* specifically notes these to be over matters that govern socio-political and economic attitudes, relationships among people and personal dispositions. A distinction should be drawn between a representation of values as non-prescriptive or 'descriptive' (that is, statements of value positions or a way of life without judgement) and as prescriptive or 'normative' (that is, stating what ought to be a desirable position to take up or way of life).

A normative position that emphasises traditional, classical virtues is one taken up by character educators such as Galloway (2007) and Heenan (2000). Character education is defined by Stengel & Tom (2006) as the development of virtues, which they describe in turn as good habits and dispositions. Galloway (2007, p. 10) suggests that character education has long been a goal of education in New Zealand schools, dating back to at least 1877, and is based on the idea that students must know the good, desire the good and do or act accordingly. It is clear from this discussion that there is a divide between a purely cognitive, rationalist approach to ethics and

moral education that would seek only to describe value positions and one that prescribes attitudes and congruent behaviour, and requires adjudication between competing values.

*The New Zealand Curriculum* provides scant detail to illuminate the epistemological status of values, although consideration of each of the four areas following provides some indication of the content of the values:

Through their learning experiences, students will learn about:

- their own values and those of others
- different kinds of values, such as moral, social, cultural, aesthetic, and economic values
- the values on which New Zealand's cultural and institutional traditions are based
- the values of other groups and cultures. (New Zealand Ministry of Education, 2007, p. 10)

The document then goes on to suggest the outcome of learning is that students will develop their ability to

- express their own values;
- explore, with empathy, the values of others;
- critically analyse values and actions based on them;
- discuss disagreements that arise from differences in values and negotiate solutions;
- make ethical decisions and act on them. (New Zealand Ministry of Education, 2007, p. 10)

On the one hand, these statements suggest a rationalist certainty of the cognitive knowledge required to produce desirable citizens who can 'make ethical decisions and act on them'. On the other hand is a postmodernist concern to portray all positions as equally valid and important. The latter appears to support an approach akin to values clarification that focuses on how individuals come to hold certain values, rather than the content of those values. This is a position rejected by Galloway:

The 'values education' movement made popular at this time [the 1960s], with its strong opposition to instructing which values people should develop, is still evident. But teaching how to develop a set of values without any intended behavioural outcomes has been shown to be confusing for teachers and unhelpful in terms of actual student conduct. (Galloway, 2007, p. 10)

The framers of *The New Zealand Curriculum* do not provide a definitive approach to values. The *Curriculum Stocktake Report* writers hovered between adopting a clarification approach that steered clear of inculcation and an 'eclectic' approach that combined clarification with 'moral guidance'. Their advice was, however, that 'certain values need to be promoted', listing several, including those finally settled on for *The New Zealand Curriculum* (New Zealand Ministry of Education, 2002, p. 22). In a later document, curriculum writers responsible for the values area claimed to have adopted 'character/socialisation and thinking/counter-socialisation approaches to values in the curriculum' (New Zealand Ministry of Education, 2005, p. 2).

Any response to the notion of 'values' in *The New Zealand Curriculum* has to take into account the concerns raised in this article, which argues that this policy is a product of third way thinking which accepts, and seeks to respond to, globalisation and its attendant post-industrial and postmodern notions of a knowledge economy and knowledge society. Taken together, *these are the values*. Those items listed as values in *The New Zealand Curriculum* (New Zealand Ministry of Education, 2007, p. 10) represent the glue holding together the dual third way aims of economic success and social cohesion.

The possible responses of an ethical teacher to the requirement that values be evident in schools take as their starting point Freire's (1998, p. 39) comments which relate the teaching of content to student moral formation. Stengel & Tom (2006), in their book *Moral Matters*, describe five frameworks for dealing with moral education and the relation between the moral and the academic: namely, *separate, sequential, dominant, transformative* and *integrated*. Their core argument is that the moral in schooling *does* matter, and their inclination is to an integrated framework. On the face of it, this is the framework suggested by the New Zealand Curriculum. To paraphrase Stengel & Tom (2006, pp. 24-29), ethical teacher professionalism is articulated as *moral language* which concerns the search for the right relation through action (p. 25). In contrast, *The New Zealand*

*Curriculum* articulates values in the *language of morality*, a metalanguage that attempts to consider objectively what might be the right course of action in a given circumstance. Seeking the right relation through action is *praxis*, a process that allows people, who are both *in* and *with* the world and its multiple relations, to reflect on that world and to transform it by their reflective actions (Freire, 1973).

Teachers, as critical thinking public intellectuals committed to the development of an educated democratic citizenry, have to seek right relations with others. Attaining their vocation to ethical professionalism by a constant process of becoming and moving towards, and guided by an altruism that is motivated by respect for 'the other', duty and service, calls for a deep commitment to the moral. This is an arduous task, and while talk of 'values' and moral education may be articulated in and around schools, it seems that the rigorous thought or analysis required to equip teachers with the background or tools to engage in this moral discourse is absent – hence the popularity of 'quick-fix' 'ready-to-go' programmes. To further complicate matters, schools are asked to teach values (or about values) chosen because they are sufficiently 'thick, but vague' (Strike, 1999, p. 46), so as not to offend anyone. Simultaneously, some are 'motherhood' statements intended to build social cohesion, which stand in contradiction to the neo-liberal economic heritage of the third way, whilst others identify too closely with economic aims to pass Strike's (1999) tests.

### Conclusion

Because the New Zealand Curriculum is an instance of contradictory third way policy making, it opens space to integrate values content in a critical pedagogy. The statement that values 'should be evident in the school's philosophy, structures, curriculum, classrooms and relationships' (New Zealand Ministry of Education, 2007, p. 10) is a truism, yet it requires a significant coordination and development of shared beliefs, understandings and practices in a school community. The curriculum agrees that this process will be 'guided by dialogue between the school and its community' (p. 10). Values such as 'diversity, equity and respect' are the currency of a critical, democratic education, and should be diligently explored to mine their true value. In doing so, it may pay to consider the 'moral' in terms of what Stengel & Tom call the attempt to achieve 'right relations' between people: 'the moral encompasses any effort to achieve the right relation with others and the world through action, to (inter)act in ways that make sense out of self and life' (Stengel & Tom, 2006, p. 24). If education has a moral purpose, then teaching cannot be divorced from that moral purpose. For this reason, the content of moral education should not be treated as a stand-alone, or as part of what Stengel & Tom (2006) refer to as *separate, sequential* or *dominant* frameworks. Rather, the transformative nature of a critical education requires that moral content be integrated in a critical pedagogy, which approaches teaching and learning in a way that will problematise the various aspects of school life for both students and teachers. Critical pedagogy seeks to lay bare these various relations of power and privilege, of disempowerment and disadvantage, and thus develop active strategies and approaches to assist students in reaching a critical understanding of these realities and their own positions within these realities. This will be partly achieved when teachers transform the classroom environment so that its structures are democratised and student voice is given a central place and role. It is by engaging in such a pedagogy that teachers and students will become empowered individuals of conscience who will take up active lives in society in ways that will enable them to lead fulfilling, democratic lives.

### Notes

- [1] When referring generically to the curriculum, 'the New Zealand Curriculum', 'the 2007 New Zealand Curriculum', 'the revised New Zealand Curriculum' or 'the curriculum' will be used; when referring to, or citing, the published text, *The New Zealand Curriculum* will be used.
- [2] *Manaakitanga* is a Maori term suggesting a sense of community caring and guardianship.
- [3] New Zealand schools are ranked by decile (1-10) for funding purposes, where 1 serves the lowest socio-economic groups (therefore receiving the highest per capita funding) and 10 serves affluent communities (receiving the lowest per capita grants).

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