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DEALING

WITH

VALUES

AS SPECIFIED

IN THE 2007 N.Z. CURRICULUM

Also

Relating to the "key competencies"

For state, integrated and independent schools

By Gwen Francis

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DEALING WITH VALUES

AS SPECIFIED

IN THE 2007 CURRICULUM

**How schools and their communities can achieve the outcomes required
by the values statement in the 2007 New Zealand Curriculum
and adding
an ethical component to the "key competencies."**

For state, integrated and independent schools

This resource has been written to answer the needs of "making ethical decisions" in a newly multi-cultural society

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ABOUT THE AUTHOR

**The author has had twenty years of experience teaching in this field.
Add to this many years of experience in business, farming, coaching juniors in sport,
and active involvement in local body and environmental affairs.**

**Academic qualifications
Homecraft Teacher's Certificate
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Post Graduate Diploma in Education, 2005. – papers taken -
Current issues in the teaching of Social Studies, Ethics in education, Curriculum design,
Environmental education**

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INTRODUCTION

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In a multi-cultural society there will be many different traditional values, and many different versions of "doing right." Some may conflict with others.

Teachers will be faced with dealing with these different versions of "doing right," and will have to *make ethical decisions and act on them.* They need to have confidence and consistency in their judgements when faced with problems that arise, especially at the intersection of cultures. This is where ethical relativism fails. The relativist can only take sides or say that each side has a right to its own opinion.[1] Schools cannot always do that. Where the values of one culture or ethnic group clash with those of another, schools have to deal with real issues and make decisions.

Parents also need to understand and accept the basis on which such decisions will be made. There needs to be a simple system, using simple words that can be easily understood, and simple ethical principles that apply to every ethnic group or culture. From year 1 right through to year 13, and beyond to parents and community, the ethical principles that will be given here do not change, but discussion can broaden as knowledge and the ability to reason increase.

Most teachers have had little academic training in values education but everyone has opinions. Many are satisfied to stick with the old saying, "Values are caught not taught," and rely on modelling values in school activities and classroom.
This may have been enough in the past before the days of TV, videos, pop music, dysfunctional families and a multi-cultural society. Now values modelled in schools may be seen as no more than school rules – to be left behind at the school gates.
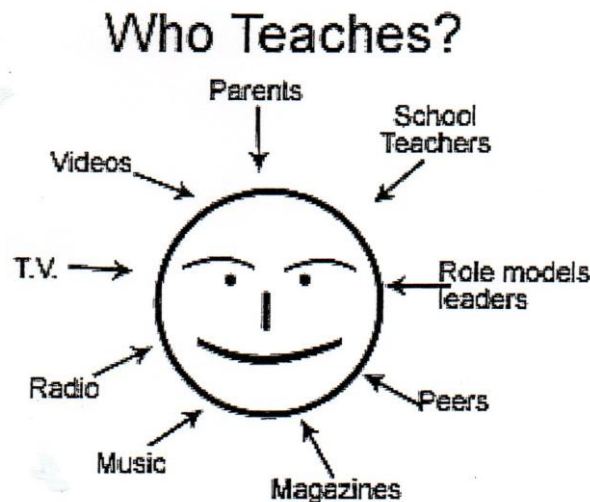
Fifty years ago most children in westernised society grew up in communities where the values of the majority of the population were based on what was called the "Christian ethic."
Most integrated and independent schools still maintain that background, and many parents choose to send their children to such schools because of this. There has been considerable emphasis recently on our state schools being secular, and avoiding any reliance on religion as a basis for values. After teaching in this field for twenty years, the aim of my research and study over the last twelve years has been to develop a system for ethical reasoning that is not reliant on any particular religion, is suitable for a multi-cultural society, and will be acceptable to most reasonable people who don't have a barrow of their own to push.

[1] Windschuttle,K. (1996). *The killing of history: how literary critics and social theorists are murdering our past.* San Francisco: Encounter Books.

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From the time in 2005 when it was stated by the Ministry of Education that values would be a compulsory part of the curriculum, it was also generally understood that there would be no specific teaching of values, but they were to be evident in the school's philosophy, structures, curriculum, classrooms and relationships. The Education Review Office would monitor schools to ensure they were doing this.[2]

The wording in the final 2007 curriculum however does not exclude the possibility of state schools having actual teaching of values. "The specific ways in which these values find expression in an individual school will be guided by dialogue between the school and the community." (p10) If a school and its community decided that they wanted lessons on values and ethical reasoning for their years 7 and 8 and above, they could choose to do so. From year 1, students can learn to be fair, honest and kind, but they are not usually able to reason in the abstract much before puberty.

No extra subject needed

There would be no need for an extra subject in the curriculum, because though values permeate the whole curriculum and especially the "key competencies," their natural home is social studies. Time in school is valuable and there could be more educational value obtained from a half hour a week spent in discussion of a relevant topic, and ethical reasoning as to the best course of action, than there might be in other uses of that time. This would give practice in making ethical decisions and motivation to act on them as required in the curriculum.

What is values "education"?

Acknowledged authorities on values education have made these statements –

D.Wringe in *Philosophy and the Teacher*[3] – A teacher's idea of moral education is very sketchy if he/she relies on teaching by example rather than by discussion of what ethical decisions are, and by what important ethical principles we are guided when we make them.

Ivan Snook in *Moral Values and the New Zealand school*[4] - Moral education is not just a matter of handing on the existing values of society. --- Students would not just be told that a certain action was right or wrong, but would learn the criteria by which ethical decisions would be made. "The tools for making enlightened decisions," he wrote, " are moral principles, logical thought, empirical evidence, and a readiness to do a lot of hard thinking in place of emotional outbursts and slogans."

- **Not all values are ethical values but all values have an ethical content as soon as they affect other people or the environment.**

Even Hitler had values, but concentration camps are kept as memorials and reminders of what can happen when a definite ethical content is left out of reasoning. The students of today will be our future lawyers, doctors, teachers, sportspeople, business people and politicians. In 2005, research at the Christchurch College of Education School of Business found that 80% of students admitted cheating in exams or falsifying research. In 2007 up to thirty Auckland University School of Medicine students were being investigated for allegedly cheating – thereby endangering their careers. "White collar crime is booming," claims a newspaper article in 2008, "but will there be anyone left to fight it."[5]

- **The curriculum recognises the need for an ethical content to values.**

The final outcome required from the students' learning experiences with values (p10 curriculum) is that they will develop their ability to make ethical judgements and act on them. The broad abstract values specified in the curriculum are already generally accepted, but merely modelling values in

[2] N.Z.Herald *Values to be taught in new plan for schools,* 19.8.'05 A 5
[3] Wringe,D., Chapter 1, The teacher's task, in D.Lloyd (Ed.) *Philosophy and the teacher.* London: Routledge. P17
[4] Snook,I, *Moral values and the N.Z. school.* Education No 6. Dept of Education: Wellington. pp11-14.
[5] Gibson,A., *Serious trouble.* N.Z.Herald. C1. 1.3.'08

school classrooms, philosophy and structures will not be enough to enable students to make consistent ethical decisions in a multi-cultural society.

It is not enough for students to base their ethical reasoning on "Everyone else is doing it," or "It's O.K. as long as you can get away with it." The aim of values "education" is to raise the level of ethical reasoning to the point where it becomes habit to ask oneself, "What will be the long-term consequences if I take that action? How will my choice of action affect other people and the environment? What would happen if everyone acted like that? How would I feel if I were the other person?

- **Consistent ethical principles are needed if students are to "critically analyse values and actions based on them, or "make ethical decisions and act on them."(Curriculum p10)**

Sometimes there will be no perfect answer, but life is like that. Sometimes there will have to be compromise. We can compromise on some things but not on the principles.

Who could take these lessons?

Any senior teacher with common sense, a reasonable general knowledge, and given simple ethical principles on which to base discussion, should enjoy taking such lessons. They have probably already had experience in chairing discussions with their own children. There is no need for extra time, space or funding, little preparation required and no assessment required.

- **Teachers cannot teach a subject well unless they first understand it themselves.**

To understand any concept properly it must first be reduced to its simplest terms. Reducing values to their simplest terms of ethical principles, makes it easy for students and teachers to understand. For example a modern ethicist has stated "Trust is the glue that holds society together."[6] But when we ask, "What makes us trust another person?" we find that it is because that person has never lied to us or deceived us, has always been fair to us, has not used us for their own ends, has always respected us, and so it is actually the ethical principles of *justice, truth* and *love* that are the glue that holds society together. The four principles of *wisdom, justice, truth and love* can be found behind all the broad values in the curriculum that have an ethical content, but as final checks on our reasoning we can ask the questions, "How do you think you would feel if you were the one affected by this decision?" and "Will this make the world a better place – at home, school, community, workplace or the environment?

- **The environment should always be considered in any ethical reasoning today**

The value of *"ecological sustainability"* will then be brought into every discussion. Teach students these simple ethical principles and they will have a solid base for ethical reasoning for the rest of their lives.

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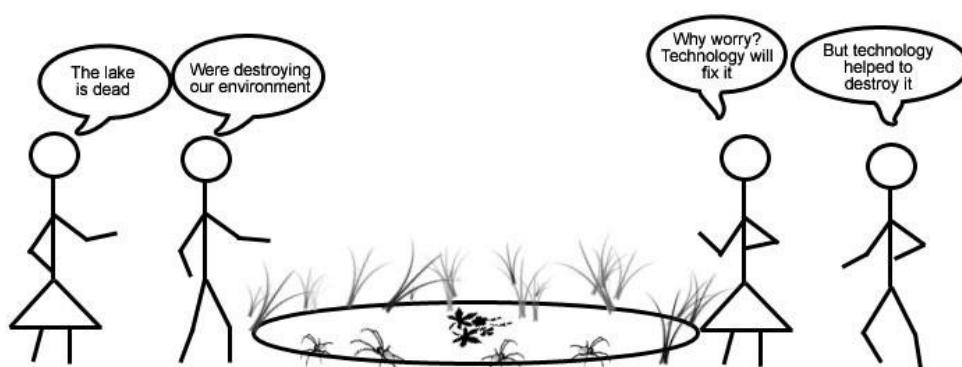
[6] Annette Baier, cited in L.Hinman *Ethics: A pluralistic approach to moral theory,* p 368

1.   FORMULA FOR ETHICAL REASONING

The formula that is given here for making ethical decisions, is based on reason, not on specific religious teachings, philosophies or ethical theories, though there is reference to some at times.

Simple principles are used. Reasoning based on these principles can expand as the child's (or adult's) knowledge and ability to reason expands.

From year 1
Wisdom – We should be sensible
Justice – We should be fair
Truth – We should be honest
Love – We should be kind.

Being sensible involves considering the probable consequences of our actions. We aim to maximise the good and minimise the harm.
At this level we also ask the question based on the Golden Rule – How would you feel if someone did that to you?

At higher levels the ethical reasoning is expanded.
Wisdom – Is this reasonable? Will it work? What are the long-term consequences likely to be – on yourself? – your family? – your school? – your community? – The environment? – the nation? – globally?
Justice – Is any person or group being treated any better or worse than any other? Yourself? Your family? Your ethnic group? Globally?
Truth - Do we have all the evidence? Is it based on fact? Who has supplied the evidence? What are their motives? Can we rely on them to tell the truth? What is their past record? Is anyone using power for their own ends? Is anyone pushing a particular barrow at the expense of the truth? Have you examined your own actions?
Love - Is every person being treated with respect? Is any person or group *using* any other person or group for their own ends? Does any person or group need special treatment? Should an exception be made for them?

When we have come to a decision as to the best course to follow we check our reasoning by asking two questions – the first based on the Golden Rule which is common to most religions and philosophies and introduces the concept of *caring*.
The Golden rule - How would you feel if you were the one affected by this decision? How do you think other people are feeling?
Then the final check that brings *environmental sustainability* into every equation –
The Goal – A better world. - Is this decision going to make a better and happier world? At home? At school? In the community? The nation? The environment? Globally?

This one ethical formula applies to every individual or group, regardless of ethnic group, sex, age or religion and in any place where ethical decisions have to be made. Each principle reaches out from the individual to the global scene. If we are serious about the value of *equity,* students should learn that in this country all citizens should have equal rights and equal responsibilities.

It is not claimed that this formula is perfect, but as the ethicist Beauchamp states, "A theory is pragmatically justified if it gets you there more often than not. --- the justification rests on its suitability for fulfilling the objectives it is intended to serve."[7] This system has already been shown to be useful and acceptable in the classes where it was used for many years.

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[7] Beauchamp,T. (1991). *Philosophical Ethics: An introduction to moral philosophy.* USA: McGraw-Hill Inc. pp89-90

2.   BACKGROUND TO "VALUES" IN THE 2007 CURRICULUM

When the issue of "values in the new curriculum" was first publicised in 2005, the Ministry of Education Curriculum Manager stated, "We are not proposing that teachers do more. We're proposing that they do things differently." She suggested as an example that a maths teacher might encourage students to ask more questions, thus promoting the value of inquiry.[8]

A senior teacher, when asked what values resources she considered teachers would require, stated that any resource would have to be practical rather than theoretical, able to be instantly applied in the class-room and showing how to incorporate values in the curriculum. This booklet aims to fulfil that need, but because most teachers have had little training in values education, some theory is required, as well as a little of the background to the values specified in the curriculum statement.

Origin of the specified values

Following concern that teachers were confused about the place of values in the previous curriculum, a report was commissioned by the Ministry of Education, and from November 2004 to April 2005 there were regional and national meetings and consultation. There was also an extensive literature review of key trends on the way in which values are addressed in recent international curricula. Also key issues in addressing Maori, Pacifika and Asian issues.
The report was published in July 2005. It identified the eight broad abstract overarching values that appear in the curriculum, identified notions associated with each value in order to clarify their meaning, and also added the recommendation that there should be strong resource and professional development support for schools and teachers. It was stated that the role of values in the curriculum would then be much clearer and more explicit.

Several references were made in the report about support material, for instance "when used in conjunction with the suggested support material will provide greater guidance and direction to schools about values in the curriculum and their relationship to important educational, social and community values."

This booklet is being offered as support material, with the aim of giving schools and teachers more confidence in the ethical decisions they are going to have to make .

About the author
In his book on curriculum design, Murray Print states that those who develop a programme should have their own backgrounds examined. It should be known what forces have shaped their thinking and what specific directions they have in mind for a programme.
I grew up in a solo parent family and my own family is now multi-cultural. My work developed out of the needs of the children I taught for twenty years. I realised that if we were going to live peacefully together as we became a multi-cultural country, we were going to need common generally accepted ethical standards. I went back to the academic world in 1995 to obtain a B.A. majoring in world religions with philosophy and ethics. There was no specific course for values education, so I then did a Post Grad. Dip. Ed.,(2005), concentrating on subjects with a high values content, "Current issues in the teaching of Social Studies," "Ethics in Education," "Environmental Education" and "Curriculum Design." I also obtained a Graduate Diploma In Subject Studies for Teachers (Christian Education.") I have had many years of practical experience in business, farming, local and national politics, youth work and coaching sport. I have a N.Z. umpire's qualification in table-tennis. We have two wetland conservation blocks on our farm and I have had articles relating to values, published in the *N.Z. Journal of Social Studies* and the *N.Z. Principal.*

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[8] N.Z.Herald 19.8.'05. A 5

3.   DEALING WITH VALUES AS IN THE CURRICULUM

-To be encouraged, modelled and explored

The curriculum statement on values will now be examined, along with the broad values specified there, showing how they can be "made evident in the school's philosophy, structures, curriculum, classrooms and relationships. This would not appear to be too difficult considering that these values are nothing new and most schools already attempt to do this.

"Students will learn about the different kinds of values" – moral, social, cultural, aesthetic and economic.
Social, cultural, aesthetic and economic values have a moral or ethical content as soon as they affect other people or our environment. Learning *about* these values would normally take place in relevant subjects, e.g. in English, social sciences, health, arts and economics.

The outcome specified in the curriculum however, is that students will develop their ability to "critically analyse values" and to "make ethical decisions and act on them."
This means more than just modelling values or learning *about* values. In a multi-cultural society, one ethnic group or culture may be the dominant one and therefore the values of the dominant group could be seen as the norm. The values of the majority however may not be better or more ethical than the values of other cultures, therefore in order to comply with the values of *equity* and *diversity* in the curriculum, the same consistent principles and standards need to be used to *critically analyse* all values.

- **Without a moral vocabulary, no form of moral education can even begin."[9]**
  Meanings of words need to be clarified so there is no confusion for those to whom English is a second language.

There is a difference in meaning in the English language today, between the words "moral" and "ethical."
The word "moral" has become narrowed in meaning to the point where even in the curriculum, students are not required to learn to make "moral" decisions. They will make "ethical" decisions. In the seventies of last century, there was a major move to introduce "moral education" into our schools. "Values education" is now the preferred term, but some quotations here from earlier writings may use the words "moral education."

"Moral" has connotations of being connected with religion, and with beliefs as to what is "good" that are set by religions.
"Ethics" as a subject is "the conscious reflection on our moral beliefs with the aim of improving, extending or refining them in some way." [10]
The word "ethical" is removed from religious connections, but it still has the connotation of requiring "good" to come from an action.
If there is to be discussion on values in schools, teachers must be able to use words that students and parents will understand.

"Good" and "**right"** here can be used to describe, "That which helps people and the environment."
"Bad" and "**wrong**," can be used to describe, "That which harms people or the environment."
"Truth" will mean, "That which can be shown to be factual to any reasonable person who does not have a particular theory of his/her own to guard." It is the opposite of "deception," any form of which is designed to make people believe something that is not true.

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[9] Snook,I, (1973) *Moral education.* P63
[10] Hinman,L.(1998). *Ethics: a pluralistic approach to moral theory.* p5

The basis of moral values –

This is now a multi-cultural country and a study of the values of other groups and cultures is a requirement in the values statement of the curriculum. In the past moral values were mainly established by religions and the rules that were set in the sacred writings and teachings of those religions. For instance Judaism, Christianity and Islam have moral values originally based on the Ten Commandments, which the Bible states, were given first to the Israelites as they were escaping from Egypt.[11] These were the standard for ethical behaviour in most of the western world before the middle of the 20th century.

 "An eye for an eye and a tooth for a tooth" was a common early standard of justice. Christianity added the new commandment given by Jesus to love your neighbour as yourself, i.e. The Golden Rule. The message of this adage, i.e. "Treat other people as you would like them to treat you," is however, not exclusive to Christianity. It has its equivalent in all the major religions and many philosophies. Islam added the messages of Mohammed. Buddhism has values very similar to Christianity, and Hinduism has sacred books whose characters are role models for good living. Chinese before Communism had the sayings of Confucius. More primitive religions or cultures had no written code, and many of their "moral" values are customs that originated for good reason at a previous time in their history.

Though New Zealand is now a multi-cultural society, we all lead mainly westernised lives and live under the same government and the same laws. We all face much the same problems that come with family and work-place, but now we have immigrants from countries where democracy is unknown and bribery is an accepted way of life. Some come from countries where major social upheavals over several generations have destroyed ancient standards of ethical reasoning, or where religion is inseparable from the legal system.

All over Europe countries are trying to find the best solution to the same problems of integrating different ethnic groups into a majority culture and it is recognised that schools have a major part to play in establishing tolerance and understanding.

The required outcome for values in the curriculum is that students will develop their ability to make ethical decisions. This means that their decision- making ability should be improved, extended or refined, so that the decisions they make will have good effects and not bad ones.

Ethical Reasoning

I'll help you up

Consistent ethical principles
What effect will this have on others?
What is everyone else doing?
Whats in it for me?
Will I suffer?

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[11] Book of Exodus Chapter 20

4.   THE REQUIRED OUTCOME –

- **Students will develop their ability to make ethical decisions and act on them.**

This means that over the course of their school years students should be helped to raise their level of ethical reasoning from, "What's in it for me?" to "How are my actions going to affect other people and work for the common good?" Some adults of course will still reason at the lowest level.

Kohlberg's theory of ethical reasoning.
It will be helpful to all teachers to be familiar with Kohlberg's "theory of moral reasoning."[12] Kohlberg began his research into moral reasoning after World War 2, when he wondered why some people would endanger themselves in order to help others. He was a Professor at Harvard and was researching and writing during the 1960s and 70s. Later, there was criticism of his work by feminists on the grounds that his research was done with boys and men only, and by activists because he concentrated on justice rather than activism. Since then however there has been no real success in producing anything better, and we are still waiting for the perfect theory. There was other criticism that his aim was not really moral education, but to make good citizens of the United States. Few people would complain if the result of values "education" was to make good citizens of this country.
Kohlberg identified his approach to moral reasoning as Cognitive- developmental.
Cognitive – because it recognises that moral education, like intellectual education, has its basis in stimulating the active thinking of the child. (*inquiry and curiosity – thinking critically, creatively and reflectively*)
Developmental - because it sees the aims of moral education as movement through moral stages, and with the assistance of someone reasoning at a higher level. (*excellence and integrity.*)

Stage 1 –   The child understands punishment. That which brings pain or personal discomfort is to be avoided. "Will I suffer in any way?" is the measure.
Stage 2 –   The child is oriented towards seeking his own pleasure. That which will produce pleasure and personal rewards is good. "What's in it for me?"
Stage 3 –   The child desires approval. "Good boy" and "Good girl" works, even though the child does not see any personal advantage e.g. in sharing with others.
Stage 4 –   Conventional morality. Before the 1970s, Kohlberg saw that conventional rules of law and order were important to most citizens. Today, conventional morality is more a case of doing what one's own group sees as right. "What everybody else is doing," is often the measure of what is acceptable behaviour.
Stage 5 –   The beginning of personal morality (*integrity*). It is recognised that rules and laws flow from justice, from a social contract which is designed to protect the equal rights of all.
Stage 6 –   The person acts from personally accepted ethical principles, by personal choice and for his/her own self-respect.

Kohlberg accepted that many adults did not advance beyond stages 3 and 4, though today perhaps Stage I, "Will I suffer in any way?" And Stage 2, "What's in it for me?" could be quite common standards. Kohlberg believed that the stages were the same in any culture. He also found that maturity of ethical judgement was not highly correlated with I. Q. or verbal intelligence. White-collar criminals often have high I.Qs. In spite of past criticism, recent research has found that there is still a good deal of truth in Kohlberg's theory.

- **As students learn to make ethical decisions and act on them, the role of the school is to try to raise their level of ethical reasoning from, "What's in it for me?" to "how is this action going to affect other people and the environment?"**

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[12] Kohlberg,L. (1976). Moral Education, in D Purpel and K. Ryan (eds), *Moral education: It comes with the territory.* USA: McCutchan. P183

5.	**VALUES IN SUBJECT AREAS**

Social Sciences-
If a school decides to do more than model values, then this is the natural home for values "education."
Most of the key competencies come under this umbrella. "Managing self," "Participating and contributing," and especially "relating to others," involve the effects of our actions on others and have an ethical content. Ethical principles can be used to "*critically analyse*" situations and "*make ethical decisions.*"
"Relating to others," includes the ability to recognise different points of view. To understand some cultures and even their legal systems, it is necessary to know why some things are so important to them. "No-one can understand mankind without understanding the faiths of humanity,"[13] Students are to learn about the values of other groups and cultures, and so-

To fulfil the requirements of the curriculum, knowledge *about* the religions of other cultures would need to be included in the social sciences.[14]

Economics –
- **A study of economics would not be complete without an ethical component.**

Though Adam Smith saw social benefit and economic order resulting from the self-interested actions of individuals, he also saw his theories operating in a moral society and by men of principle. He was professor of philosophy at the University of Glasgow, and taught the elements of economics against a background of philosophy and ethics. He recognised the need for principles and conscience, for general rules of morality and standards by which actions could be judged. The need for ethical principles as standards in the economic world is just as relevant today.

- **Environmental sustainability has a place in economics**.
Sustainable economics requires a different way to think about economics. It means that we should not use up our natural resources faster than they can renew themselves, or faster than we can recycle, reuse or develop alternatives. We should not allocate resources to meet the demand of the market place, but we should regulate the speed at which resources flow through the economy. The "optimal level" of wastes and pollution would be determined not by willingness to pay, but by the earth's capacity to assimilate them.[15] The question, "Can we afford to do this?" would not only apply to money, but also to the environment.

History -
- **The study of history would involve the value of "integrity."**

The value of "integrity" is defined in the curriculum as being honest, responsible and acting ethically. The curriculum states that -
"**Students are to learn about the values on which New Zealand's cultural and institutional traditions are based.**" All students should have a knowledge of the history of this country and the source of our political, legal and educational systems. The principle of *wisdom* would require that students examine the possible long-term consequences of going down a variety of paths into the future. The aim is to maximise the good and minimise the harm to future generations. It is important for the future of this country that different groups of people do not learn different versions of our history**.**

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[13] Smart, N. (1973). *The religious experience of Mankind.* (3rd ed.) U.K.: Collins
[14] Donovan, P. (Ed). (1996). *Religions of New Zealanders* . Palmerston north: Dunmore Press is a good resource.
[15] Des Jardins, J. (1997). *Environmental Ethics: an introduction to environmental philosophy,* USA: Wadsworth. P 59

- **The principles of truth and justice would require that when teaching history, opinion should be identified as opinion. Factual evidence should be able to be verified. Myth should be identified as myth, and tradition identified as tradition**.

This is not to say that myth and tradition are not based on fact, but very often they can be somewhat changed or enlarged over the years. Some languages had a limited vocabulary and much that has been handed down by word of mouth depended on gesture, facial expression and body language for precise meaning. Evidence that was written down at the time should be more reliable. Different writers will have seen different events from their own point of view and will present different *opinions*, **but the factual evidence of what happened on a certain day at a certain time should be retained for future generations to form their own opinions.**

Science and Technology

The learning areas of science and technology would need to include a study of ethics and making ethical decisions

Not only should the values of *innovation, inquiry and curiosity* apply to science, but also *ecological sustainability* and *integrity.*
It is not enough now to ask, "Can we do this?" but students should also be taught to ask, "Should we do this?"
The value of *integrity* as stated in the curriculum, involves "being honest, responsible and accountable and acting ethically.
Ethical principles can be used for consistent ethical reasoning in the field of science.
Wisdom - to consider the possible long-term consequences of actions.
Justice – to see that no person or group is being treated unfairly.
Truth – to see that evidence is factual, not merely prejudice, and not meant to deceive people.
Love – to respect and consider the well-being of people and their environment, now and in the future
The value of *ecological sustainability* can be brought into many discussions. Students today are the young people who will be living in a world where pollution will be increasing and natural resources will be dwindling. Environmental education lessons as well as science lessons need to make students aware of the ethical aspect of their decisions and their responsibility to future generations.

Health and physical education

These **involve making ethical decisions**
Excellence is an obvious value in this learning area, as students are taught to value healthy living and healthy thinking. A "sound mind in a sound body," has been a value promoted by many philosophers and religions since ancient times, when Juvenal wrote, *"Mens sana in corpore sano." Innovation, inquiry and curiosity* would be involved in discussion on what is required for us to have sound minds in sound bodies.
The most important of the values that apply in this area must surely be *integrity* which involves being honest, responsible, accountable and acting ethically.

Sport plays a big part in physical education.
 If "values" are considered to be deeply held beliefs about what is important or desirable,[16] then New Zealanders of all races have always valued sport, and in sport we can include dancing, rhythm and music, all recreational and often competitive activities that provide the human body with exercise. Research has recently shown that people who have been active in some form of sport throughout their lives, are generally healthier and live longer. Participating in sport and belonging to

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[16] Values. N.Z. Curriculum. 2007. P10

sports clubs is a part of *community and participation for the common good*. Recent research has shown that communities where there are large numbers of group activities are usually healthier and have less crime.

Cultural diversity is seen now in the popular sports and activities of different ethnic groups. Maori had their own games and rhythmic activities, but took to most European team games immediately. Indian immigrants have been more closely connected with cricket and hockey. Chinese have had a traditional association with table-tennis. Pacific Islanders, like Maori, excel at rugby and also have their own form of cricket. As the population and technology increase, sport for adults now becomes more of a professional activity, and often, the social side becomes more sedentary as people gather to watch rather than play. Sport is still important to most New Zealanders and *excellence* in sport is applauded, but it may be necessary now to remind newer generations that **ethical principles once played a major part in sport.**

"He or she is a good sport," did not mean that the person was exceptionally good at a particular game. It meant that the person could be relied on to play fairly, and win or lose graciously.
- **"If you win, don't skite. If you lose, don't moan. Always play fair."**
This was the traditional teaching given to young players. Competitive games usually began with the referee saying, "And may the best team win." If a player knew that he/she had fairly lost a point, even if the umpire or referee had been unsighted, *honesty* and *acting ethically* would require that the player would be expected to signal the loss. A person of integrity would not accept a point he/she knew to have been unfairly won. A "gentleman" cricketer would "walk" if he knew himself to be fairly out

Discussion here could surround the question -
- **"When games have rules, is a win by cheating really a win, or is it stealing?"**

One argument will be, "It is up to the ref. Anything's O.K. if the ref doesn't see." Of course there will always be occasions when points are questionable and it is necessary for referees to make decisions, but a person of ethical principles will not deliberately take an unfair advantage of another. It is not a case of "Nobody will know," but a case of the value of *self-respect*, "But I would know."

Personal growth and relationships.

The value of *respect for themselves and others* enters into every aspect of school life. As soon as an action affects other people it has an ethical content, and can be examined or critically analysed by ethical principles. As students learn about their own values and those of others, they may see that in some cases, actions that are accepted as the norm, "Well, everybody does it," may not be ethical. For example, it can be a common practice for employees to do personal photocopying on the firm's photocopier, but is it ethical? What could make it ethical?

Sex and sexuality education is an area where the values of *integrity* and *respect* should always have a prominent place. "How will this action affect other people? What are the long-term consequences likely to be? Is anyone *using* another person for his/her own ends. Is anyone deliberately deceiving another person? Values like *integrity, fairness* and *respect* can be seen most clearly when they are applied to real situations. Take the example of cheating on another person with whom one has a stable relationship, either within or without marriage.

Wisdom – What are the long-term consequences likely to be?
Justice – Is anyone being treated unfairly?
Truth – Is anyone being deceived? Is the information correct?
Love – Is anyone not being treated with respect? Is anyone being *used* by anyone else?
The Golden Rule – How would you feel if someone did that to you?

A better world - Is this going to make a better or happier world – for those immediately involved, for any children involved - for society in general?

- **Most discussions of issues involving sex and sexuality education should involve critical thinking using ethical principles as a basis for Socratic questioning.**

It is claimed that the brains of young people are not geared to consider consequences, but this could be because they have not had much practice in considering consequences. Regular discussions of situations that are relevant to each particular age-group can give what is required in developing any skill – **Practice, Practice Practice.**

6.   EFFECTIVE PEDAGOGY-

- **To raise their level of ethical reasoning children (and adults) need regular interaction with people who reason at a higher level.**

Many parents work long hours and time is just not available for the family discussions that took place around meal tables before the days of T.V.s and computer games.
Regular class discussions of situations that are relevant to the age group can provide practice in dealing with relationships. Half an hour a week of social studies time could provide a regular slot that would be enjoyed by pupils and teacher alike. This is interactive teaching.

- **Interactive teaching incorporates effective and efficient use of resources, provision of immediate feedback, more active learner participation and more opportunities for remedial and extension work.[17]**

There should not be discussion of personal situations. News items, TV shows, popular music and books can provide relevant issues. Specially written plays involving situations with a family and their neighbours were very popular with this author's classes. Many students will privately identify with such situations and find the reasoning helpful. Students should not be required to line up in order of their opinions on a matter. As well as wasting valuable educational time, this can result in students going along with the opinion of a popular person, or being afraid to go against the opinion of another. When asking a year 9 student recently, whether he had made many friends at his new school, his reply was, "No, but I havn't made any enemies." That seemed more important to him.

- **This is not the place for open-ended discussion**.

Critical analysis of actions or situations should always include questions about the possible consequences of different courses of actions, and consideration of the best course of action to be followed. Values clarification became a popular method of dealing with values because of its lack of any judgemental element, but it has also been criticised as "inadequate, ineffective and possibly even dangerous because of its basic moral relativism."[18] Anne Colby, compared it with Kohlberg's work, and claimed that advocates of values clarification did not want to ask children, "Why?" questions because it would be detrimental to their self esteem if their assertions were questioned. Clarification asks, "What *would* you do?" Kohlberg however, wanting to raise the level of ethical reasoning asks, "What *should* you do."[19]
In real-life, decisions on relationships have to be made. Sometimes compromises have to be made. A person who is never prepared to compromise has little hope of living happily with others. If reasoning has been based on ethical principles, and decisions made with reference to the best information available, a fair solution to most problems should be possible.
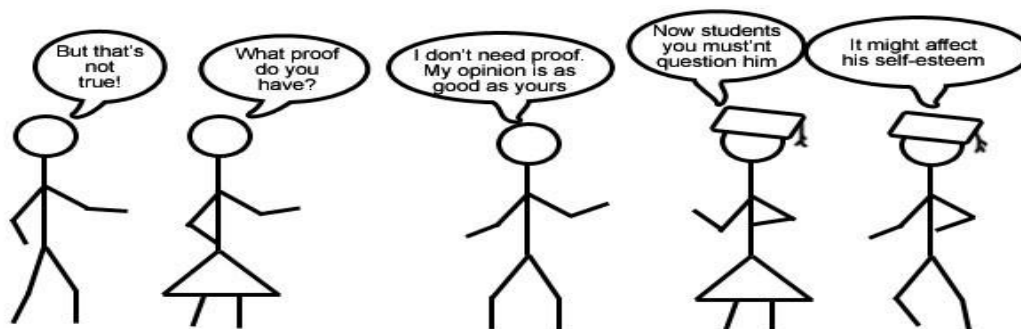
[17] Print, M. *Curriculum development and design.* (2nd ed.) 1993. p169
[18] Stewart, J. (1976). Chapter 10 in *Moral education, it comes with the territory.* Pp 136-151.
[19] Colby,A., (1976) Chapter 17 in *Moral education: it comes with the territory.* Pp 284-286

Socratic questioning

This is not questioning just for the sake of questioning. It is questioning that leads a student along a logical path to a point where he/she grasps a concept clearly and is able to say, "Oh, I see!" A non-systematic approach is confusing to students. It can be irritating and influence the student to give up. Murray Print states there is a very real danger of "pooled ignorance," unless there is a system to the questioning. [20]

An ERO Report on social studies (2001) stated –
> It is rare for students to be engaged in a sequence of learning activities that have purpose ---- students are not taught skills so that they inquire meaningfully; --- Some teachers lack knowledge and understanding about how to construct a successful learning programme. (ERO 2001 p4.)[21]

Socratic questioning and *critical thinking about this comment by ERO* might lead back to the source of the problem. For instance -
Who is responsible if teachers lack knowledge and understanding about how to construct a successful learning programme?
Who was responsible for the training that teachers have received?
Who or what is the cause of the problem? Is a cure possible? What should be done?

Here is a simple example of Socratic questioning and logical reasoning in a first lesson on nutrition to years 7 and 8.
It would be relevant to and within the understanding of all ethnic groups or cultures.
The aim of the lesson is for students to learn that milk contains substances needed to build flesh, bones, hair, finger and toenails and to give health and energy; then to identify the substances involved i.e. protein, minerals, water, vitamins and carbohydrates.
Question – How many of you have had new babies in your families.?
Question – When they are born they are very small aren't they? What are they like 3 months later?
Question – What parts of their bodies have grown?
Question - What can they do now?
Question – What is the only food for most babies over this time?
Question – So what must milk contain?

With this method of Socratic questioning, students could be said to discover or construct knowledge for themselves, but the teacher knows what it is that they are going to discover, and leads them towards understanding of an issue. Students do not go on an unguided aimless voyage of discovery. Of course there will be the occasional argument that, "Our baby is allergic to dairy products," which with further questioning can lead on to the fact that even though the source is not milk, whatever alternative food is given will have to contain similar substances. Discussion of this kind involves the values of *inquiry and curiosity* and requires students to *think critically and reflectively*.

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[20] Print,M. *Curriculum Development and Design.* P 81
[21] Cited by H.Barr in The Fourth C. Constructivism. *N.Z.Journal of social studies* Dec.2005 p 5.

7.   **THE VALUES ON WHICH NEW ZEALAND'S CULTURAL AND INSTITUTIONAL TRADITIONS ARE BASED.**

Most of New Zealand's institutional traditions originated for us in Britain. Our legal, political and education systems were modelled on British institutions. The values of the early colonists were based on Christianity, though what are often called Christian values frequently go back to ancient Egypt and ancient Greece. An adequate study of history would include a knowledge and understanding of these systems**.** The word "idiot" comes from the Greek word "idion," which Aristotle used to describe a citizen who lacked political understanding. In a country with a democratic system of representative government, students should learn that a lack of interest in politics could lead to their losing the power they should have in order to make just laws. If through apathy, they should lose that power, they will only have themselves to blame, and would truly be idiots.

- **Adequate studies of history and social studies would include knowledge of the origins of these systems and an understanding of how they work and how they should work in a *representative* democracy. Students need to understand the difference in meaning between "representative" and "delegative."**

For example - We have a House of Representatives. We cannot all get into the Beehive, so we elect people to *represent* us and our wishes. Many politicians today would prefer that citizens should see the system as a ***delegative*** democracy where the citizens don't need to think for themselves, and instead, send people to parliament to think and vote for them. Many young people do not take an interest in politics today. None should leave school without an understanding of their abilities and responsibilities in a representative democracy.

Cultural traditions –
Learning *about* the cultural traditions of this country would mean learning about the traditions of the different waves of immigrants who have come to this country, from Maori, to the latest wave from Asia. Each wave has contributed to the identity of New Zealanders as a nation, and students are to value the *diversity* that different cultures have brought.
As students learn *about* the values of different cultures or ethnic groups, they must also *respect the people* whose traditional values may be or have been, different from their own.
The curriculum however requires students to critically analyse values and actions based on those values.
The value of *integrity* requires that we should be honest, and while we should *respect the people* who hold values different from our own, there is a limit to how far we should we go in respecting cultural values that may involve cruelty to people or animals, harm to the environment, or even what most cultures see as dishonesty. Ethical principles can give us consistency in deciding the limit.

Tolerance is promoted as a virtue, but it may also be used as an excuse for not getting involved. Too much tolerance can have serious ethical consequences in time. An excess of tolerance can lead to apathy or "looking the other way" when harm is being done. Ogden Nash expressed this very well in poem written in 1936, at the time when the Nazi movement was gathering power in Europe. He wondered then whether extreme tolerance could be more a matter of having a rubber spine.[22]

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[22] The poem "Yes and No" in *I'm a stranger here myself,* by Ogden Nash (1936)

Virtues – Tolerance is a virtue, but a virtue carried to excess can become a vice. . Aristotle considered that a virtue involved finding the mean between two extremes of excess and deficiency. There has been considerable emphasis on "virtues" in recent years in an attempt to offer useful teaching material in the "Values" field. There are around fifty recognised virtues, most of which are based on simple ethical principles. It is easier to *critically analyse values* and *make ethical decisions* using four ethical principles than any number of virtues.

For example, - an excess of honesty - "No offence intended – but." It was pointed out to me recently that this expression is becoming quite common, even among children at school. The user of this introductory phrase often went on to make a point that may have been honest, but was also hurtful to the recipient, and probably unnecessary. Speakers used the virtues of "honesty" and "truthfulness," to be deliberately unkind. **Even virtues need to conform to ethical principles. An excess of compassion** can become debilitating to the receiver. We need to show sympathy to those who suffer, and *respect for people* requires that we should help them if we can. The value of *integrity* will also require that the facts are examined, and "help" may mean that the sufferers are encouraged to be honest with themselves. No-one is perfect and we all make mistakes at times, but it does not help children to be encouraged to believe that it is always someone else's fault if things go wrong for them. We need to be honest with ourselves before we can improve,

- **Discussions with pupils who are in trouble of various kinds should not omit their having to recognise, "How much of this was my own fault?" - but we must not forget to be kind in the process.**

Vices are also facts of life and to ignore them allows them to grow without check.
A knowledge of the values on which New Zealand's cultural traditions are based would not be complete without a reference to vices – or whatever word to describe them is more acceptable today – perhaps "human weaknesses." We can accentuate the positive, but should not ignore the opposite. This is not "being negative." It is part of *being honest* and *doing right.*
 Selfishness, greed, envy, laziness, cruelty, drunkenness all lead to unhappiness. They are important because of their effect on other people, and in the long-term, on the perpetrators themselves. Most of these vices can underlie family violence and other anti-social activities.

- **Teachers should not be afraid to discuss vices and their effects. In senior forms discussion could be around the specific effects of these.**

For example – What can envy lead to? What can selfishness lead to? What can greed lead to? What can drunkenness lead to? What can laziness lead to?
"Key competencies" include, "managing self" and "relating to others." Vices cannot be ignored.
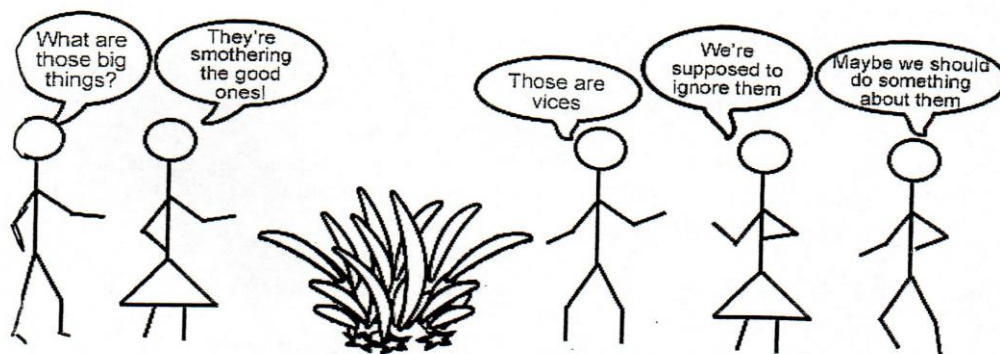
Discussion of controversial issues

The requirements for Social Studies are that students will gain knowledge, skills and experience to understand different institutional and cultural values, but *critical analysis of different values,* and *discussing disagreements* that arise from different values, can require discussion of controversial issues.

An issue becomes controversial when there are valid arguments on both sides.

When British colonists came to New Zealand, they came from different parts of the British Isles with different religions and different political ideas. They aimed to leave behind many of the prejudices from their homelands and develop new communities that worked together for the *common good.* As they worked together to develop their communities, it was an accepted rule that controversial subjects like religion and politics were not to be discussed in the groups that were formed.

- **Controversial issues should not be discussed in class until senior forms** when students are **mature enough in their reasoning, and have access to sufficient information to reason ethically for themselves.**

Harm may be done to relationships inside and outside school unless such discussions are handled with sensitivity, and unless students are able to keep to the rules of informed debate.

When such issues are discussed in senior forms, the teacher as chairperson must be firmly in control. It is essential that the arguments of both sides should be put clearly and fairly and the chairman should not be seen to favour one point of view over another. Even the chairman's point of view, if expressed, should be open to critical analysis, and if students are advanced enough in the skills of ethical reasoning they should also be able to see if a teacher is pushing a particular barrow or withholding information.

- **Requirements for ethical debate.[23]**

1. **No party affected by what is being discussed should be excluded from the debate.**
2. **All participants should have equal possibility to present evidence and to question the validity of claims.**
3. **Participants must be willing and able to empathize with each other's point of view.**
4. **Existing power differences between participants should be neutralised.**
5. **Participants must be open about their motives, goals and intentions**.

An ideal of unlimited time is suggested, but this is rarely practicable in a classroom. The requirement for the teacher is to point out where an argument is based on emotion, rather than reason, and insist that evidence must be factual and reasoning logical. He/she should make sure a wide variety of views has been presented. The chairman should ask questions that will keep discussion to the point, and make students think deeply and feel empathy for the opposing point of view.

Finally, the aim should be to reach a conclusion as to the likely consequences of the various courses of action, and reach an *ethical decision* as to which course should be taken in order to maximise the good and minimise the harm, or the best compromise possible under the circumstances.

Ethical decision-making
Through their learning experiences students will develop their ability to make ethical decisions and act on them.

This is the final requirement of values in the curriculum. One of the ongoing questions in ethics is why, when we know what we ought to do, do we not always follow that course of action. The answer of course is temptation and that is all to do with the little voice in our heads which some may call conscience, but here will be called ethical reasoning.

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[23] Flyvbjerg, B., (2001) *Making social science matter: Why social inquiry fails and how it can succeed again.* P 91

For example --- A boy is hurrying to catch a bus to watch a football game when he sees a younger child who has fallen off a bike and is crying.

Ethical reasoning - You should really go over and see if you can help.

Temptation – If you do you will miss the bus and part of the game.

Ethical reasoning – If you were in trouble yourself wouldn't you like someone to stop and help?

Temptation – You really want to see this game. Someone else is sure to stop.

Ethical reasoning – But there is no-one else nearer than I am.

Temptation – You could look the other way and make out you didn't see. Then you wouldn't have to miss the game.

And so he makes a choice – ethical or otherwise.

Hidden Curriculum –
This is one of the dangers of not having specific teaching of values, or knowledge of the basic ethical principles underlying them.

As we look for ways in which the specified values can find expression in our school, it is important to be aware of the possibility that students may take an interpretation of actions other than the intended interpretation. In what Print calls "interactive" teaching,[24] which involves discussion of issues and Socratic questioning, there can be instant feedback that should ensure that there is no misinterpretation of meaning. If a teacher however, as chair of a discussion, gives more time to favoured pupils, or ignores valid argument that might question the teacher's own opinions, students can learn that *justice* or *equity* is not really a high priority for that particular teacher.

- **The original report into the use of values in schools intended that this should now become clearer for teachers and more explicit.**

Going back to the findings of the report should help in some way to achieve this.
Each broad value is stated to be, in essence, a values "cluster," and Table 1 of the report gives examples of values notions associated with each value. The curriculum requires that students will develop their ability to critically analyse values and actions based on them. The rest of this booklet will be concerned with critical analysis of the values as stated in the curriculum (p10,) and ethical principles will be used as the basis for the consistent critical and reflective thinking that is required by the value of *inquiry* – which in the report includes *truth* and *wisdom.*

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[24] Print,M. *Curriculum development and design.* Australia: Allen and Unwin. p.169

8.   EXCELLENCE-

There will be few problems with this value as it is interpreted in the curriculum
Curriculum -   "by aiming high and by persevering in the face of difficulties."
Report – Values cluster - Achievement, excellence, doing your best, persevere, resilient, strive, competition.

Parents want the best for their children.
Teachers want the best for their students.
Excellence should be happening already, but if not, why not?
An ancient Indian method of giving a diagnosis in the case of illness had four steps.
1. Find out what is wrong
2. Find out what is causing it.
3. Decide if a cure is possible.
4. Prescribe the remedy.
If critical analysis confirms that excellence is not being achieved in a particular area –
What is the cause of the problem?
Is it caused by teachers?
Is it caused by the attitude of the students?
Is it caused by lack of co-operation by parents?
Is it caused by the system - which includes teacher training or the Ministry of Education?
Anything else?

Would a cure be possible?
Under the present conditions?
What or who might have to change?

What course of action should ideally be followed?
Could this be done under the present conditions?
Since this is not an ideal world what action is actually within the power of the school?
What action could be taken by higher powers e.g. Training Colleges or the Ministry of Education?
Any other?

Competition -
"Competition" was included in the values "cluster" as a concept associated with excellence.
Competition is accepted as the best way of achieving excellence in sport.
"Competition" is not mentioned in association with excellence in the curriculum statement, but one top Auckland school is introducing a ranking system to "celebrate competition," and parents will be told their offspring's ranking as compared to others in that year level.[25] That could be seen to come under the broad value of *innovation, inquiry and thinking creatively*, but we can see the picture more clearly if we include the ethical principles of *wisdom, truth* and *love* in our creative thinking.
Wisdom – We know that competition encourages excellence. We know that students have different abilities, that some students have more support and encouragement at home than others who may be just as intelligent. Cultural capital comes into the equation, but the *truth* also is that some put more effort into their work than others.
We also know that competition between those who know they have a chance of winning is an incentive to effort and therefore to achieving excellence. Some thrive on competition and will strive to win. Another group know that they are unlikely to win and competition for them will be a matter of improving their place, so ranking will also be an incentive for them.
Truth - The principle of *truth* tells us that there are some though, who through no fault of their own are never going to shine academically no matter how hard they try.

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[25] *Sunday Star-Times,* Top school plans to fail boys with bad attitude. 20.1. '08, P 1

We need to *think creatively* as to how to achieve the best result for all these students and this is where the principle of *love* comes in.

Love – We should be kind. We should respect all people. We should not *use* anyone for our own ends. We should ask, "How would I feel if no matter how hard I try, I know I will always rank at the bottom of the group? Would I want this fact to be publicised to the whole class?" - I might want to know though for my own satisfaction if I had moved off the bottom. *Creative thinking* could come up with the idea that the ranking of "the top ten" of the class should be made public, but the ranking of the others would be a private matter between the school, the student and the parents. As long as dialogue between the school and its community has agreed to this type of ranking, it would conform to the value of *integrity*.

There are also students who will envy those who succeed, but who are not prepared to make the same effort for themselves. They have ability, but do not use it. It will always be someone else's fault that they are in the position they are in. There are also parents who will encourage them to blame others for their lack of success. It will be the teachers, the school, the system, but never their own lack of effort.

- **A question that could be asked of Principals, Boards of Trustees or teachers is, "What are my own motives? Am I *using* any-one in order to make a name for this school? or is this going to work for the *common good?"***

Parents could also be encouraged to ask themselves the same type of question,

- **Am I trying to *use* anyone in an effort to benefit my own child at the expense of other people?**
- **Am I encouraging and helping my child to make the required effort, or am I encouraging him/her to blame other people for his/her own lack of achievement?**

A popular ditty last century contained a verse about a hound dog howling all forlorn. He was howling because he was sitting on a thorn and "too darn tired to move over."

Many of the cartoons included here were originally used in the classroom in an effort to add humour to a serious message. They were simple enough to be drawn on the blackboard by the teacher, and then the students drew their own versions – usually much better – in their notebooks as a reinforcing activity.
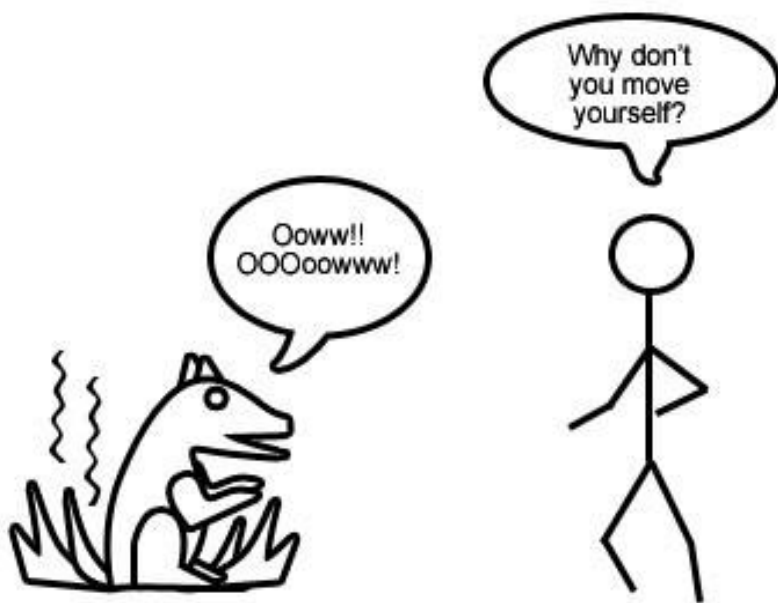
9.   EQUITY

Curriculum – Equity through fairness and social justice.

Report – values cluster - Equity/fairness. For example: social justice, fairness, equity (race, gender, age) equal opportunity.

It should not be necessary here to go into *equity* as related to race, gender and age because discrimination on these grounds is illegal and has been for a considerable time. There must be plenty of material available about these concepts. One important ethical principle should apply however and that is *truth.* It is easy for a new immigrant for instance, to decide that he/she had been discriminated against because of race, when the reality is that his/her language skills were not adequate for the job. An employer chooses employees who will be an asset to the business, not a handicap. Gender and age can involve the same problems. Is a woman or older person physically strong enough for this job, or will their lack of physical strength put extra strain on those with whom they will be working? We need to be honest with ourselves before assuming discrimination.

Interpretations of *fairness* and *social justice* may differ. *"Social justice"* does not mean the same to everyone.
- ***Fairness* and *equal opportunity* do not always result in equality of outcome.**
Most children understand what "being fair" means. The ethical principle of *justice* means just that. It means not favouring any person or group over another, or treating any person or group worse than another. Most adults give the concept the same interpretation. It also means that in the course of ethical reasoning, giving "justice" to one group should not result in injustice to another. "Justice" does not mean that the outcomes of actions must be equal, but it does mean that people should be treated equally and no preference given to any particular person or group without justified reason.

- **Outcomes of actions often depend as much on the recipient as the perpetrator.**
For example - If we give each child in a group, a slice of chocolate cake, but one throws his slice on the floor because he does not like chocolate cake, justice will have been done. The outcome will not be equal, but it is not the giver's fault if one child goes without cake. It would not be fair to the others to provide one with something different. Perhaps others would rather have had something different, but had not behaved so badly. In that case the giver would have rewarded bad behaviour and **the child would have learned from the hidden curriculum that it could profit from bad behaviour.**
On the other hand, if the cake had been accidentally knocked out of a child's hand, the principle of *love* would have to be added to the equation and another piece of cake found for him.

If outcomes are not equal, "truth" has to be added to the equation as we discover the reason for the boy's having no cake.
Wisdom and common sense tell us that people have different capacities for reasoning. People have different levels of abilities in different fields.
People have different backgrounds that may or may not have taught them to reason clearly.
Children may have been taught that it is **always someone else's fault** if they do not get what they want.
- **Ethical reasoning aims to teach students that they are responsible for their own actions, no matter what their background, and a hidden curriculum should not teach them that they can profit from bad or unethical behaviour.**

Take another example – Suppose in a group activity such as a project, a few students do most of the work, while others, though they have had equal opportunity, choose to do very little: would the value of *equity* require that everyone in the group should receive an equal reward or would the hard-working ones have been treated unfairly if the others had been given the same reward?

Firstly in our reasoning, the ethical principle of *truth* would require that the evidence is based on fact. Did one group deliberately choose not to do their share, or did the others prevent them from contributing? What will they actually learn if they receive the same reward as those who did most of the work?

- **Students should not learn that "social justice" means equal rewards for unequal work, but taking the other ethical principles into consideration also, should ensure that they are not treated unfairly or unkindly.**

Social Justice

It has been argued that social justice should be at the heart of any "values" programme for schools, so what exactly *is* "social justice?"

- **It can be claimed that teaching children to share at levels 1,2 and 3 is social justice.**

That is hardly controversial, unless one child has worked hard for some reward and is expected to share equally with another who has merely sat around watching.

The principle of *Love* would require that we would not allow another to suffer unduly, but there have to be consequences that actually hurt, or it is unlikely that those reasoning at that level will ever be motivated to do their share also. Is social justice the Robin Hood version of "robbing from the rich to give to the poor," or should it mean that within society all people should be treated equally and be offered equal opportunities in life?

Social justice here in this method of dealing with values, does not include equality of outcome for reasons that have already been shown. All that schools can be expected to do is to treat students fairly and give extra help to those who really need and appreciate help.

If certain students make a deliberate choice to "throw their cake on the floor," *social justice* should not mean that other students and teachers have to suffer. If such students cannot be encouraged to reason ethically for themselves, they may have to learn the painful way by experiencing unpleasant consequences.

In a democracy such as ours, if principled people are elected to make the laws, it should be possible to find a solution for these students - a solution that does not include injustice to others, or merely "passing the buck."

- **The aim here is to educate students in the skill of ethical reasoning so that they will consider the long-term consequences of their actions, and acquire the *self-discipline* required to make reasoned and ethical choices.**

"Passing the buck"

10.   INNOVATION, INQUIRY AND CURIOSITY

Curriculum – By thinking critically, creatively and reflectively.

Report – Values cluster - For example – Inquiry, curiosity, truth, wisdom, open-mindedness, critical- mindedness, flexible, adaptable, innovation, entrepreneurship, beauty, aesthetics, creativity.

Thinking creatively could be and already is being applied to technology, dance, drama, story-telling and visual arts of all kinds. The *ethical decision-making* here will be a matter of how the results affect other people. For instance a student could be very clever at designing cartoons or writing stories, and the talent should be encouraged. If however the student decided to use his/her talents to deliberately harm or ridicule others, that would not be an ethical decision and should be discouraged. Teachers could ask the artist how he/she would feel if he/she were the one being ridiculed. The student should be required to *think reflectively* about the benefits of using talents for the *common good,* and to make a better and happier world.

- **Thinking critically and reflectively is philosophy**. **Philosophy involves wisdom, truth and rational argument.**

The required outcome of the curriculum statement on values is that students should develop their ability to make ethical decisions and act on them. In order to achieve this outcome, thinking critically and reflectively must have an ethical component.
In a multi-cultural society different ethnic groups or cultures have many values in common, but also have some different traditional values.

- "**Doing right" may not mean the same to everyone.**

 For instance, some see helping one's own family as a high cultural value, whilst others will see it as "nepotism" if it involves public money, or money that is needed elsewhere. A new generation born in this country, can have serious difficulties reconciling the values of their immigrant parents with the effects of those values in a new environment, and with the values they see being modelled in a new society.

- **Cultural values are often customs that originated for a logical reason at a different period in time.**

Some may still be relevant. Others may no longer be relevant in a different society. Some may seem offensive or cruel to other groups and some may even be dangerous in a different environment. Many originated for reasons of health or safety of some kind. For instance some groups do not eat pork. In the past, pigs were often the scavengers of a society, feeding on human, animal and vegetable waste. It was the wisdom of the elders under those circumstances, that the people should not eat pork, but today pigs live under different conditions. Some traditional ways of killing animals for human consumption are seen today as cruel. Reason tells most of us that conditions under which pigs live and are slaughtered now should be hygienic, and so we can all safely enjoy a slice of bacon.

If we are to exercise the values associated with *equity, community and diversity,* we need to use consistent ethical principles in the way students "develop their ability to critically analyse values" and "explore with empathy the values of others."
It has been stated that N.Z. will need a "core of common values" as we face difficult times ahead.[26]
The problem with deciding on common values in a democracy, is that the values of the majority may prevail. In a classroom where there is a majority of one ethnic group, unless there are consistent ethical standards by which to examine all values, the view of the majority could be seen as the correct view.

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[26] Webster,A., (2001) *Spiral of values: The flow from survival values to global consciousness in New Zealand.* Hawera: Alpha Productions.

Open-mindedness means that in discussions and critical analysis of values, those involved need to be prepared to listen to, and be prepared to accept, logical argument and factual evidence.
It is detrimental to any *critical analysis* or *reflective thinking* if assertions cannot be questioned. Students who have produced factual evidence would be treated unfairly if their evidence was disregarded. The *integrity* of the chairperson of the discussion would also come under question. In all discussions the chairperson must also be prepared to have his/her own opinions and evidence critically analysed, and be open-minded enough him/herself to accept that there could be more to learn.

- **Teachers as well as students should be prepared to examine fixed ideas or stereotypes, to examine their own motives and the experiences that have influenced their reasoning**

Differences in experiences can lead to differences in belief as to what is fact or what is normal behaviour. Remember the story of Buddha and the blind men examining an elephant. Everyone was sure of their own interpretation because each had hold of only part of the truth**.**

- **In the process of thinking critically and reflectively students need to be encouraged to do so with open minds.**
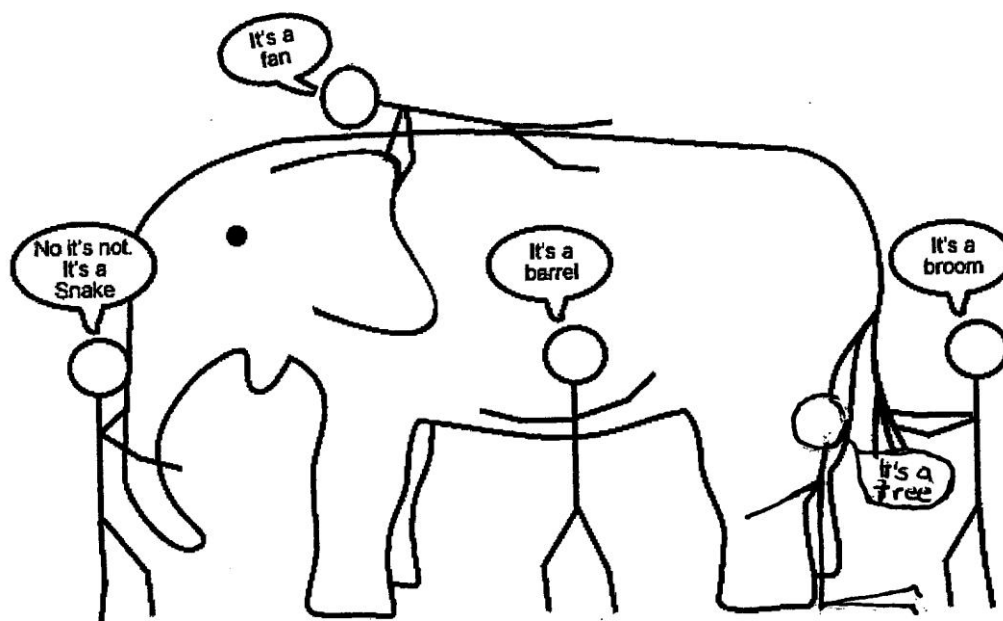
Learning to think critically, reflectively and ethically is like learning to play a ball game. The coach explains the rules and principles – how to hold the racquet,- what happens if the opponent puts spin on the ball and how to counteract it – then the student goes on to use that knowledge or information in the final process – which is practice, practice, practice. If learners have different coaches, and one tells them to hold the racquet one way, the next one says to hold it another way, and a third does not tell them how to hold it at all, they will only become confused. For learners, the principles of any ball game must be consistent, so that in time they will use them automatically without having to think about them. It is the same with ethical reasoning and making ethical decisions. In time the student will be able to innovate without losing sight of the principles.

- **Regular practice is needed, and this can be obtained through regular discussions in class of topics that are relevant to each age group, and using the same ethical principles in Socratic questioning and interactive teaching.**

11.   DIVERSITY –

Curriculum – As found in our different cultures, languages and heritages.

Report – Values cluster -   For example – respect for others and their views, beliefs and cultures, dialogue, tolerance, inclusion, cultural safety, wairua, spirituality.

Diversity of culture is obviously becoming more valued in our communities. Cultural festivals and ethnic foods are being enjoyed by more and more. New immigrants of different cultures are appreciating this interest and are pleased to put their traditions on show for the enjoyment of others. Many schools are already taking the opportunity to showcase the cultures of different ethnic groups and learn about them in social studies.

Cultural safety was listed in the report as an area requiring respect. The term has sometimes been used in a way that has invited controversy. Schools and communities can respect people of other cultures and their beliefs, but it is impossible to ensure that some parts of their cultures can be perpetuated in a different environment. To try to do so may result in injustice to others.

- **When the actions of any cultural or ethnic group affect other people, or are seen to work against the *common good,* they should become subject to *critical analysis, ethical reasoning* and *ethical decision -making*.**
- **Schools and teachers need to be consistent and confident in using ethical principles in this type of situation so that they will not be subject to bullying.**

Spirituality falls into the same category. The value of *equity* would require that in state schools the spirituality of any one group should not receive any more advantages, emphasis or funding than that of another.

Diversity of language is more complicated. Students will be learning another language as well as English. This can help them to understand how different cultures have evolved, and how languages have evolved. It will also help them to learn more about grammar and its use in their own language.

- **The purpose of the written and spoken language has always been that people could communicate with each other.**

The earliest examples found of written language, were mainly to do with business arrangements of some kind, written down so that they could be used in evidence at some future time. The advantage of the English language is that owing to the different invasions of Britain over thousands of years, and British interaction with other countries, words have been introduced from many different sources. It is possible in English to communicate very fine shades of meaning. These fine differences in meaning can also become very important as evidence in the future. Even though the meanings of English words may change subtly over time, the meaning can usually be traced back to what it actually was at the time of writing. Primitive languages have small vocabularies, and often depend on facial gesture, tone, emphasis and body language to convey meaning, but these things cannot be recorded in writing for confirmation of meaning in the future. These expressions can be very valuable in public debate, but can also cause controversy or convey hidden meaning.
For example - in today's world, a T.V. news presenter can influence the public perception of the meaning of a news item by a facial gesture or body language, but only the words used may be recorded.
There is a suggestion that text language should be accepted in school-work. Obviously this could be used unethically at a future time, in argument that the meaning was different from the one taken. **The long-term consequences of any lowering of the standards of written language could be disastrous.**

- **We can value diversity of language, but must not lose sight of the purpose of language.**

In a newly multi-cultural society it is important that we can communicate clearly with each other, and that the meaning of what we say does not alter, and is not open to different interpretations. For that reason I have used the English language exclusively here, and have not tried to interpret the meaning of any other words used in the curriculum, unless there has been an official translation.

Diversity of heritages -
A heritage is something that has been transmitted from the past or handed down by tradition. Cultural values come under this heading, and these have already been discussed. But there is a problem for us as New Zealanders. There have been many marriages between people of different ethnic groups, and the children from these marriages are of mixed race. A great number of New Zealanders are of mixed race, and they are often pigeon-holed by bureaucrats and the unthinking, into boxes of one race or the other. Our census papers do not have any system for deciding exactly how much of a particular racial heritage is required if a person of mixed race is to qualify for a particular box. Skin colour can be variable and some parents can pressure their children to choose one side of the family or the other. Life can be difficult for these children, and teachers need to be sensitive to their problems. Children of mixed race have a special role in our future, in that they can be a bridge between diverse cultures.
- **Make sure that children of mixed race are not required to take sides in any way.**
  Do not show bias towards or against the values of any particular race, but use the same ethical principles in analysing all values.

In the agricultural world, breeds of plants and animals are often crossed to produce what is called "hybrid vigour." Breeding aims to eliminate "bad" features and maximise the "good."
- **As New Zealanders, we can now choose the best features from all the diverse heritages of our past.**

- In **Social Sciences,** discussion could include considering -
1. If there are values that are common to all diverse groups that have come to New Zealand from other countries.
2. If different ethnic groups can offer values that could maximise the good and minimise the harm for future New Zealanders and their environment.

- **For senior students only it would be possible to discuss whether there are any values of any particular group that will work against the *common good* of New Zealanders in the future. This would be a *controversial subject* and should be treated accordingly.**

Beautiful fruit

N.Z Soil Hybrid Vigour
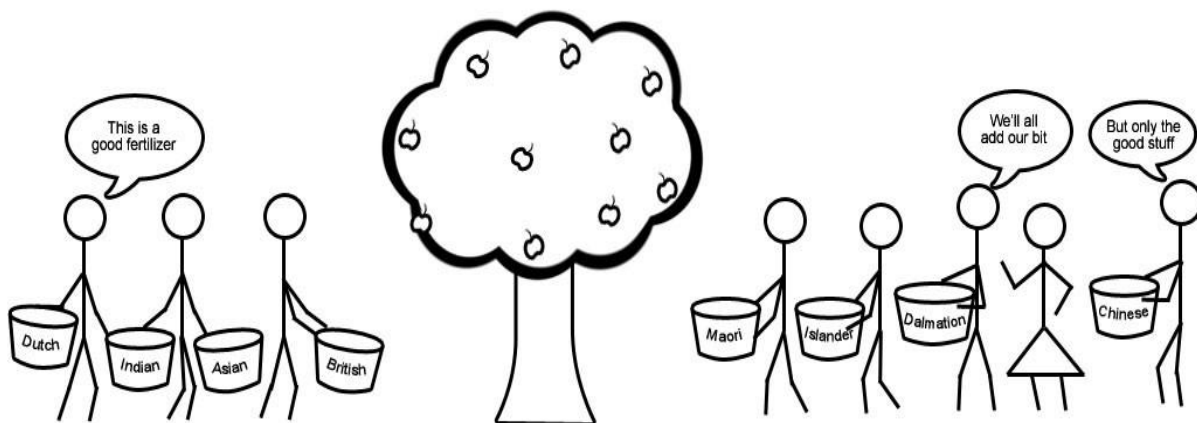
12.   **COMMUNITY AND PARTICIPATION**

Curriculum – Community and participation for the common good.

Report – Community – Values cluster - for example: belonging, civic-mindedness, connectedness, participation, family, whanau, peace, rangimarie, justice, negotiation, reconciliation, unity, solidarity, common good, kotahitanga, citizenship, co-operation, hospitality.

Most of these concepts need no further comment because they will already be covered adequately in what schools are already doing.
- *Civic-mindedness, citizenship* and *the common good* may need more comment.

From primitive times people learned that they had more chance of survival in groups than on their own. Groups worked for the *common good* rather than for the good of the individual, and individuals with special talents were expected to use those talents for the good of the community as a whole.
- **Fundraising activities or projects to assist school or community are examples of working for the *common good,* and all can take part.**
- **Individuals with special talents should always be encouraged to use these for the *common good,* as well as for their own benefit.**

From the beginning, groups have seen the need for rules of some kind if they were to live together peacefully. Someone had to set the rules, and in time systems arose for doing this. Rules would be set by tradition, by religion, or by a small group of the elders of a tribe. Now, when immigrants apply to become citizens of a new country, they make an agreement with the government, which is the representative of the rest of the people in the country, that they will obey the laws of their new country. If they break the laws they have broken a covenant with the rest of the people; a covenant that they have freely entered into. People who have been born and registered here do not have to sign a special agreement, but because they are already citizens, they are automatically subject to all the laws that have been made on their behalf.
Some schools have contracts with students. These work for the *common good* as well as requiring the value of *integrity* on both sides to see that they are kept.
Students need to understand that their position as citizens of the country is the same.
Social Studies need to include citizenship education.

Our covenant
- **As well as having rights and privileges, a citizen also has responsibilities.**
The foremost is to obey the laws that the majority of the citizens have decided upon. If people accept any form of money, service or protection from the government they have shown that they are willing parties to the covenant, whether they signed it personally or not, because the rest of the people have provided, in the form of taxes, the money that has been used for their benefit. Our local bodies, whose members we elect to run our communities, receive the money that they use, from rates that residents and property owners pay. People who rent property usually have a proportion of the rates added to their rent so they are also paying into the community purse for the *common good*.

- **Students need to understand the source of the money that pays for the bulk of their education, hospital services etc. The government may hand out the money, but it comes from the work of other citizens.**

- **They need to understand that when they damage or deface public property, other people in their community have to pay for it. In time, hopefully they will be taxpayers. How will they feel when they are the ones who are paying?**
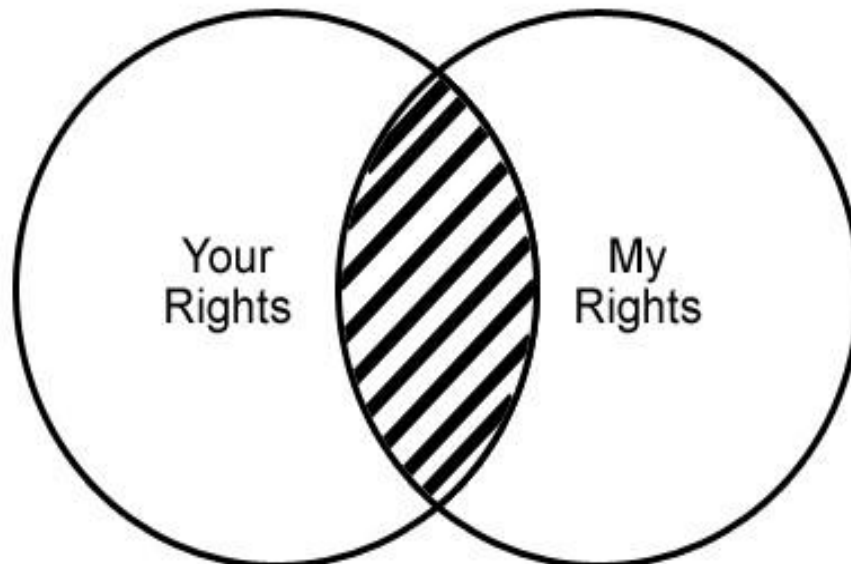
Rights –
Two of the fastest growing ethical concepts over the last fifty years have been "freedom" and "rights." They are both allied to individualism, but in *making ethical decisions*, they should be limited by their effect on other people and the environment. Rights always involve responsibilities to others.

- **"Rights" are not automatic unless they have been passed into law and therefore become social-contract rights.**

Some ethicists claim that "rights" are like trumps[27] and that they are supreme in any moral dispute. They claim that "rights" outweigh any other argument. Other ethicists claim that to assert a right is to take up a position rather than to state a fact. Some claim that "rights" are confrontational – that they stress individualism at the expense of community; that a focus on "rights" is out of place in caring relationships; and that all claims to rights should have to be justified. Where there is a right-taker there is usually a right-giver who also has rights. Individual claims to rights should take into consideration responsibility to the rights of any other people they may affect. Two sets of rights are like adjacent and overlapping circles.

- **In the area where claims to rights overlap, ethical principles can be used to *negotiate, reconcile* and work for *justice* and the *common good*.**

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[27] Ronald Dworkin, American philosopher., *Taking rights seriously.* (Cambridge :Harvard University Press,1977)

13. ECOLOGICAL SUSTAINABILITY

Curriculum – Ecological sustainability - which includes care for the environment.

Report – Values cluster -   for example: Environment, harmony with nature, sustainability, "kaitiakitanga" which in the Resource Management Act is translated into English as "the ethic of stewardship."

The word "sustainability" came into general use after the United Nations Conference on Environment and Development at Rio de Janeiro in 1992. The centrepiece agreement, "Agenda 21," was an action plan setting out what nations could do to achieve "sustainable management" in the 21st Century. The "Bruntland" Report from the 1987 Meeting of the World Commission on Environment and Development (WCED) had produced a statement on the need for education for a sustainable future, and in 1991 New Zealand had passed the Resource Management Act.

- **In the Purpose and Principles of the Resource Management Act, "sustainable management" is defined as - "managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic, and cultural well-being and for their health and safety while -----**
- **(a) Sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonably foreseeable needs of future generations: and**
- **(b) Safeguarding the life-supporting capacity of air, water, soil and ecosystems: and**
- **(c) Avoiding, remedying, or mitigating any adverse effects of activities on the environment."**

There is considerable argument in some quarters today that the Resource Management Act slows down development - and usually development is envisaged as "growth" and "getting bigger." "Development" however can also mean "improvement," and not all development is improvement in the well-being of people and communities. There is room for improvement in the way the Resource Management Act is used by local bodies at times, and much of that depends on the efficiency and ethical standards of those in positions of power.

- **Senior students should be familiar with the purpose and principles of the Resource Management Act in order to understand what "sustainability" actually means. Discussion could follow on whether the purpose and principles should be altered in any way. Who would benefit?**

Many junior schools are running successful programmes introducing students to the natural world and teaching them to understand and value nature.
From years 7 and 8, students will be acquiring the ability to reason in the abstract. An ethical element should be added, in order to achieve the required outcome of valuing *ecological sustainability* and *learning to make ethical decisions and act on them.*.

The lesson on mobile phones that follows is an example of discussion and Socratic questioning which encourages students to reason ethically about *ecological sustainability*. It was designed for use with years 7, 8, 9 and 10, though it is also relevant to older students and adults.

A newspaper article has just stated that mobile phones are causing a toxic waste problem.[28] The teacher brings the article to class for discussion. The lesson plan follows -

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[28] Hold the phone or it will pollute the planet. *N.Z.Herald* 18.10. '04 A1-3 (From the Independent)

LESSON PLAN-

As motivation the teacher would first ask how many students have mobile phones, and initiate a discussion on how much they use them. The newspaper article would be produced and information presented.

Mobile phones are causing a toxic waste problem. The cadmium in a single battery from an old phone could seriously contaminate 600,000 litres of water. Lead in the solder used for wiring can damage immune and nervous systems. In New Zealand 2.8 million people have mobile phones and update them about every two years. In Europe 105 million handsets are discarded each year, and many old phones are exported to third world countries for use or recycling in rudimentary conditions.

Discussion using Socratic questioning -

Wisdom – What are the consequences of updating our phones so often? What could the long-term consequences be? On ourselves, on our communities, on our environment, globally? How could we maximise the good in new technology and minimise the harm?
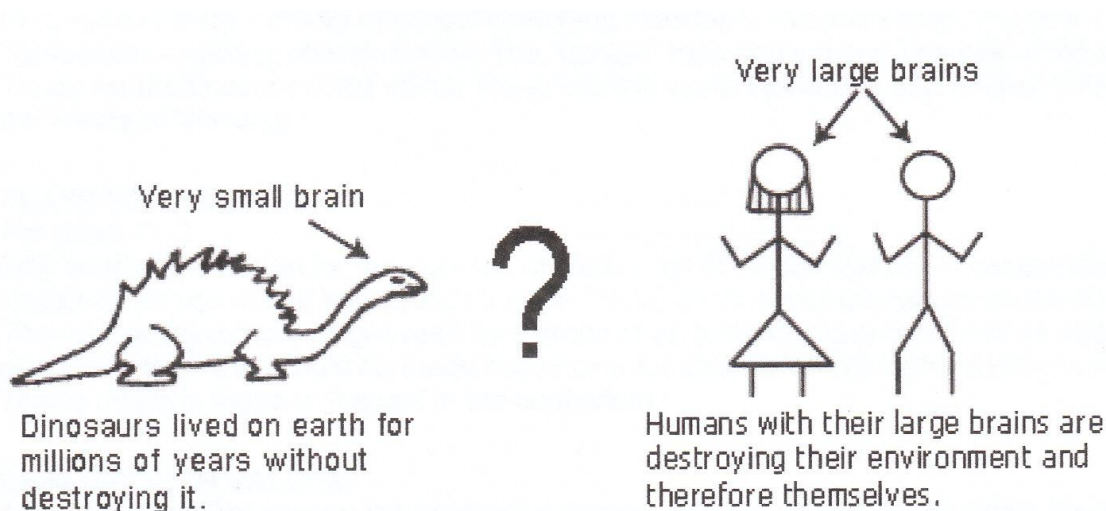
Justice – Is it fair that richer countries should use poorer countries to get rid of their dangerous waste? What should they do?

Truth – Is this information reliable? What will influence you most in your decision to update your own phone? An honest answer please? Can you really afford a new phone or would you be wiser to save the money for something more important? What could be more important? Now? In the long-term? If a group of you decided not to upgrade your phone as soon as a new model came on the market, would you join them, or would it be more important to you to be seen with the latest model?

Love - Is this a case of concern for other people or of using them for our own ends? Are we showing respect for other people or for the environment? Locally? Globally?

Golden Rule – How would we feel if we were on the receiving end of this toxic waste?

A better world – Is updating our phones as soon as a new model comes on the market helping to make a better world? What do you think we *should* do? We need to become a conserver society and not a consumer society, but how likely is it that we will? What would be needed to motivate us to change our ways?

Very small brain

Dinosaurs lived on earth for millions of years without destroying it.

Very large brains

Humans with their large brains are destroying their environment and therefore themselves.

14.   INTEGRITY

Curriculum - Integrity - which involves being honest, responsible and accountable, and acting ethically.

Report – Values cluster - For example: responsibility, accountability, reliability, commitment, honesty, truthfulness, trustworthy, ethical, doing right, moral courage.

In the process of being encouraged to value these characteristics it is important that students learn exactly why they matter to the smooth and peaceful operation of society, and why they work for the *common good*. **They matter because of their effect on other people.**
In any critical analysis of values and actions based on them it is useful to ask this question –

- "**What would happen if everybody did that?" For example, "what would happen if everybody lied to each other?"[29] "What would happen if nobody was reliable?" "What would happen if nobody was accountable?"**

We are beginning to see the results of nobody being accountable in the "Leaky building" problem, but it is becoming widespread in the practice of what is called colloquially, "Passing the buck." Unless we are being physically or psychologically intimidated, we make our own free choices and are responsible for them. Often when things go wrong, or we fail in some way, our first instinct is to say, "It wasn't my fault," and then we look around to find where else we can lay the responsibility. More often than not however some of the responsibility *is* our own, and unless we can be honest with ourselves and have the *moral courage* to accept that fact and admit it, we cannot improve. **Admitting our mistakes is the first step on the road to improvement.**

- **Students should be required to examine the reasons and responsibility for mistakes or failure of any kind, and examine their own actions first.**

- **Senior students should also understand the slight difference in meaning between being "reliable" and being "responsible."**

A **reliable** person is one who keeps his/her word and always does what he/she has promised to do, or whatever his/her job requires him/her to do. We can trust a reliable person. Employers value a reliable employee, but a reliable employee does not always want to accept more responsibility.
A **responsible** person will go a little bit further. In a situation where there is no-one else to supervise or turn to for directions, a responsible person will make *ethical* decisions and act on them. Responsible people do not turn away from difficult situations. Their own standards of right and wrong govern their actions.

- **When students are given responsibility, they should not be given more than they are capable of handling. They should not be expected to be more responsible than the adults around them – though they may be. In that case, the adults may need to clean up their own acts.**

Honesty –
When we talk about 'being honest," we usually mean we should not lie and we should not steal.
A person who lies to another intends to deceive, but there are more ways of deceiving than by a direct lie. People can deceive by body language as well as with words. Ask students for examples.

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[29] This is a use of ImmanuelKant's (1742-1804) "*categorical imperative"*. We can judge an action by whether we would wish everybody to do the same. Kant emphasised duty and respect.

- **Withholding information is stealing.**
- **Indoctrination of students can take place by withholding information, just as much as by a teacher pushing a particular barrow or ignoring evidence that does not suit their own ideas.**
- **In any workplace, where existing ideas or practices are being defended at all costs, it is very difficult to get new ideas or practices accepted into a system Check your own attitude to new ideas, --- but also check the new ideas by ethical principles to be sure they *are* better. A common practice amongst those pushing new ideas or methods has been to unfairly denigrate existing or past ones.**

Stealing is not confined to stealing property.
Stealing means taking something that belongs to someone else for your own use without their permission. Teachers can ask relevant questions –
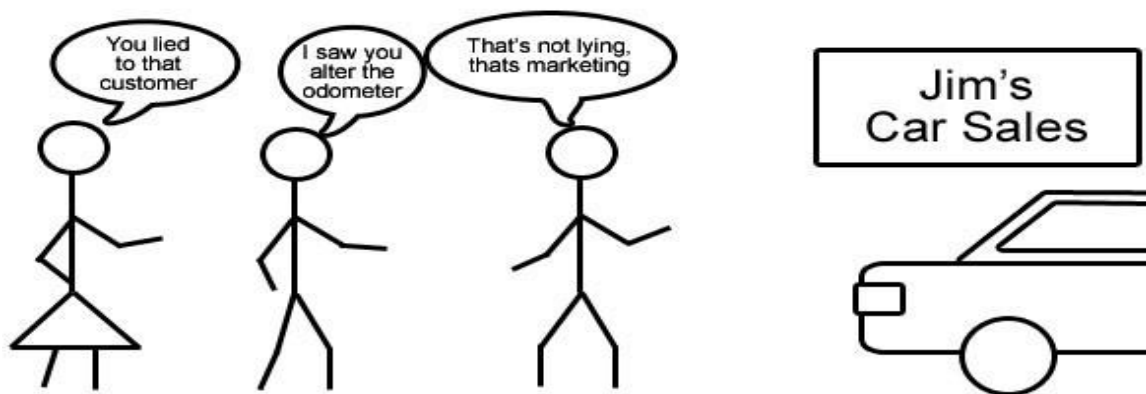Is cheating at sport stealing? What might be stolen?
Is cheating in exams stealing? What is being stolen?
Is wasting a teacher's time in class stealing? What is being stolen and from whom?
Is graffiti stealing? Why? Who pays?
There are many more examples.

- **In a multi-cultural society there will be many different versions of "doing right."**
Teachers will be faced with dealing with these different versions of "doing right," and will have to *make ethical decisions and act on them.* They need to have confidence and consistency in their judgements when faced with problems that arise, especially at the intersection of cultures. Taking sides, or dodging the issue and saying that each side has a right to its own opinion[30] - or "passing the buck" - does not solve such problems for schools.

- **There must be communication with the wider community.**
Parents also need to understand and accept the basis on which such decisions will be made. There needs to be a simple system, using simple words that can be easily understood, and simple ethical principles that apply to every ethnic group and culture. The ethical principles used here are recognised in the teachings of most major religions or philosophies, though their followers may not always conform to them. Traditions and customs may also have become more important than the original teachings, but like the rules of the road we need ethical consistency in our dealings with each other if we are to avoid major disasters.
- **Make the principles clear. From year 1 right through to year 13, and beyond to parents and community, the ethical principles given here do not change, but discussion can broaden as knowledge and the ability to reason increase/**

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[30] Windschuttle,K. (1996). *The killing of history: how literary critics and social theorists are murdering our past.* San Francisco: Encounter Books

15.   RESPECT

Curriculum – respect themselves, others and human rights.

Report – Values cluster - Respect and Caring – for example: human dignity, personhood, individual rights, freedom, personal autonomy, human rights, compassion, aroha, consideration, concern, empathy, respect for self and others, self-esteem, self-respect, self-belief, self-discipline, respect for property, mana, safety, physical, spiritual, mental and emotional well-being, hauora.

The report covered a great deal of detail that the people consulted had considered to be important. Many of these concepts need no further comment as they are already part of the behaviour taught and expected in schools. The list is probably a fair reflection of the views of the variety of people involved in the consultation. Compassion, consideration, concern, empathy and respect for others are seen as important, but there is also an emphasis on individualism.

- **Some researchers however believe that excessive individualism has been a dominant force over the last half-century, and that - "Individualism separates individuals from their context and deprives them of a larger sense of connection and meaning." [31]**

These researchers considered that those who had based their reasoning on strong ethical principles often had a deep sense of connection to others and the world as a whole.(Berman, pp60-61) Commitments to caring and justice were balanced through a strong commitment to honesty, and one of the results of a commitment to honesty was an openness to new perspectives and to change. A commitment to a particular ideological position seemed to suggest dogmatism, doctrinaire rigidity, lack of responsiveness to people and events, and ultimately, the misuse of intellect because the believers will cling blindly to an ideology, rather than admit its deficiencies.
The curriculum states that students will be encouraged to value the *common good.*
A recent ethical theory is "ethical egoism," which promotes the view that people should put their own desires first and not feel any obligation to others. Such views can only appear to work in a society where the majority of people do **not** hold them.

- **What would happen if everybody did that**? **A whole society of ethical egoists could result in the law of the jungle.**
- **Individual freedom needs to be measured against the *common good.***

Some ethicists insist that "freedom" is a basic ethical principle, and personal autonomy is a right. "Freedom" to the average person is the right to do as we choose. It would be confusing to young people to include freedom as a basic principle. An autonomous person has the ability to make informed choices and put them into action, and the ultimate aim of education is for all students to become autonomous individuals.
- **Young students are not autonomous because they do not have the knowledge and experience to make informed choices.**
- **Democracy in the classroom should be limited by the amount of knowledge and experience of the students, and by ethical reasoning.**

"Democratic decisions can to a significant degree be taken by the children themselves - but what must be remembered is that the range of alternatives will be restricted because children will be ignorant of their full range, or will not be able to see the value of certain activities and will not choose them for themselves."[32]

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[31] Berman,S., (1997). *Children's social consciousness and the development of social responsibility.* USA: State University of New York Press p 66
[32] Cleife,D., in Lloyd,D,(ed)(1990 ed.) *Philosophy and the teacher.* London: Routledge. P123

Respect and Caring –

- **If the principle of Love is involved in all ethical reasoning, these values will be fully covered.**

A modern feminist ethicist, Carol Gilligan, has claimed that there is a particular female ethic of care. In 1982 she saw that men made moral decisions by applying rules fairly and impartially, while women were more likely to be concerned with *preserving emotional connectedness* with everyone.[33] In 2008 we see women who are as ruthless in business as men can be, and men who can be as caring as women claimed to be. The principle of Love covers all issues of empathy, consideration, aroha, compassion, concern and human dignity without discrimination of any kind.

- **There are subtle differences in meaning between self-esteem and self-respect, self-belief and self-discipline.**

Aristotle would have recommended the middle way as the wisest course.
Too much self-esteem leads to *hubris¸* pride or "being bigheaded." It can lead to an over-estimation of abilities. An excess can be dangerous, particularly if it is not warranted. "Pride goes before a fall." Sports teams particularly seem to be encouraged to play for "pride," but when they lose, players are now needing counselling, instead of accepting that the best team on the day won, and examining their own play to see how it could be improved.
Self-belief is like self-esteem in that an excess is dangerous. Not all students have equal abilities. Some learn better in different ways. Many have different talents and all can be encouraged to do better, but one step at a time is the way to go. They should not be expected to perform tasks that are impossible for them at their present level, but should always be praised for trying to improve.

- **Students need enough self-esteem to know they are important in themselves and for what they contribute to society, but not so much that they over-estimate their abilities or importance, and are devastated when they do not achieve the impossible. They need to respect the abilities of others.**

Self-respect – comes from knowing that we have tried and done our best.
That we have tried to do the tasks for which we were responsible, and tried to live up to the ethical principles we believe in. No-one is perfect and no-one is going to be perfect. We all make mistakes, and *integrity* requires that we should be honest with ourselves. Once again though, excess is dangerous. The word "guilt" has become a "No No!" in recent years, but a little healthy guilt does no-one any harm if it motivates us to do better next time. Some of our worst young criminals are those who feel no guilt or remorse for the harm they have done to other people.

- **Self-discipline – comes at first from practice in considering consequences.**

A child learns self-discipline when it considers the consequences of different courses of action and then decides whether it will follow the one that offers instant gratification of the senses, or whether other consequences that are sure to follow that course of action will result in personal suffering of some kind. **Unpleasant consequences need not be physical pain.**
A small child cannot reason in the abstract, but it experiences physical or emotional pain, and soon realises what causes it. An animal or human who touches an electric fence does not willingly touch it again. The unpleasant consequences however need to be consistent, or we may decide to take a risk.

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[33] Gilligan, C., (1982). *In a different voice:Psychological theory and women's development.*

16.   DISCIPLINE, RIGHTS, AND ETHICAL PRINCIPLES

- **Discipline in schools needs to be consistent. Kohlberg's theory of ethical reasoning shows, that though pleasure is a motivation to good behaviour when reasoning is done at a slightly higher level, ethical reasoning at the lowest level is based on "Will I suffer in any way?"**
- **Discipline also needs to be based on ethical principles.**

ETHICAL REASONING ABOUT DISCIPLINE

Wisdom – What are the long-term consequences likely to be? On the child? On other people involved? On teachers? On the school? On the community? On the nation? Will our decision maximise the good and minimise the harm?

Justice – Is everyone concerned being treated with equity? Is any person or group being favoured over another, or being treated worse than any other? Will what one person or group sees as justice for them result in injustice to another?

Truth – Do we have all the evidence? Is it factual? Is anyone trying to deceive anyone else? What are your own motives here? As a principal, a teacher, a trustee, a parent, a student?

Love – Are all concerned being treated with respect? Pupils? Teachers? Parents? Is anyone using anyone else for his/her own ends? E.g. Is a parent trying to use a child to advance a personal cause? Is a principal using other teachers in an effort to make a name for a school? Does anyone deserve special treatment?

The Golden Rule – How would I feel if I were on the receiving end here? As a pupil would I accept that the facts were correct and that I was being treated fairly? As a teacher would I feel that I was being supported in my efforts to achieve justice and *excellence* for all my class? Always make an effort to see things from the other person's point of view.

The Goal – A better world – Is this decision going to result in a better world – at home- at school – in the community – nationally - globally?

- **Always remember - Discipline without love is not enough – but**

- **Love without discipline is not enough either.**

Finally –
In a multi-cultural society, and with multi-cultural school communities, it may be useful to have a reminder of the United Nations Universal Declaration of Human Rights, the first paragraph of which states that "All human beings are born free and equal in dignity and rights." It goes on to guarantee the same rights to everyone without distinction of any kind – race, colour, sex, language, religion, political or other opinions, national or social origins.

In a society where an emphasis on rights has been the fastest growing ethical concept of the last century, it is well to remember that individual claims to "rights" need to be justified by ethical principles, and measured against the "rights" of all others affected by them.

Rights for oneself must include responsibilities to others who also have rights

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17.   FURTHER LESSON PLANS

The lesson about mobile phones on page 29 was planned for discussion with years 7-10. The method of using a consistent formula for ethical reasoning ensures that the main ethical aspects of any situation are always covered. It is too easy to become side-tracked along one particular line of reasoning and miss another important aspect or effect of an issue. Students may even push for this.

It has been suggested that in Social Studies, students are more likely to be looking at the range of community values positions on issues e.g. Gay marriage, Stem cell research, Human rights, Treaty of Waitangi, Migration, Multiculturalism or Resource Management. Looking at the range of community values positions on these issues merely examines the status quo. This is values examination or clarification. It does not necessarily achieve the required outcome of "*developing their ability to make ethical decisions and act on them.*"
It is suggested here that some of these issues are controversial and only suitable for in-depth discussion with senior groups of years 11, 12 and 13. Younger students would be more interested in and obtain more benefit from discussion of topics that are more relevant to their own lives.

The exercises that follow show how the same ethical principles and formula for ethical reasoning can be used to examine any topic from year 1 to year 13.

Year 1 - The majority of children at this age do not reason in the abstract, but some will have a background of ethical standards that have been taught to them by their parents or pre-school experiences. Some will not. Cultural capital of the ethical kind may have been non-existent in their background. Some of the worst of our young criminals are those who have no feeling for the suffering of others and so at this stage it is important to develop the ability to feel.
One of the basic ethical principles is kindness and this needs to be shown by teachers themselves, so lessons of this kind may need to be learned in private conversations between teacher and pupil, not as class discussion.

Situation – The class have worked hard to produce pictures to take home to parents or care-givers. One child has deliberately scribbled on the work of another. There is no dispute about this.

Objective – To develop the level of ethical reasoning of the child involved, and at this stage, the ability to feel for some-one else.

New learning based on ethical principles -

Wisdom – Previous experience for this particular child may have been "the survival of the fittest," and possibly, the expectation that there will be no consequences because no-one particularly cared. Any consequences would probably have been of an "eye for an eye" kind. Now the child needs to begin to think about the consequences to others and feel for them.
Question – How do you think Johnny felt when you spoilt his picture? Did he feel happy or sad?
              You have done a very nice picture. Would you feel happy or sad if Johnny scribbled on
              your picture?
Justice - Johnny does not have a nice picture to take home now but you still have yours. Would you think it would be fair then if I let Johnny spoil your picture?
Truth – You have both done very nice pictures. Why did you scribble on his picture? Did you think it was better than yours? Did you want to make him unhappy?
Love – We want school to be a happy place. We care about all our children here and we don't want to see anyone unhappy. We don't want you to be unhappy either, so we would not let anyone spoil your picture, but we are sad about Johnny being sad. How do you think we could make things better For him?
Most infant teachers are probably already teaching young ones to reason in this way.

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LESSON PLAN ON STEM-CELL RESEARCH
For years 11-13.

The "values" statement in the 2007 curriculum requires students to develop their ability to discuss disagreements, negotiate solutions, and make ethical decisions.
This exercise is to be an individual project, with students doing their own research, and with a set list of questions based on ethical principles.
Objective - To reach a reasoned conclusion as to whether the benefits (if any,) that might accrue from stem-cell research, would outweigh the disadvantages (if any). The aim of ethical reasoning is to maximise the good and minimise the harm.

Motivation - Discussion of a case in the newspaper where a group are protesting against stem-cell research. The class are asked to imagine that a close relative has a hereditary condition that will result in a poor quality of life and an early death.

New Learning –
1. Investigate stem-cell research and find out from authoritative sources what it actually entails, and what could be the outcome if it were successful. Then answer these questions based on ethical principles.

    a. **- Wisdom -** What are the long-term consequences of such research likely to be if it is successful? If it is not? Who would gain and who would lose?
    b. **- Justice –** Would anyone be unjustly treated during the process? If so, is there any way in which this could be minimised? Are any of those involved in the controversy using positions of power for their own ends?
    c. **- Truth –** Do you have all the evidence? Is it from a reputable source? What are the motives of those producing the evidence? Do you have any personal involvement or motive that could affect your own reasoning?
    d. **- Love –** Are all those who are involved with this research being treated with respect? Is anyone using anyone else for his/her own ends? Should anyone have special treatment for any good reason?

2. **The Golden Rule -** Having answered these questions, then consider
    (a) how you would feel if you were one of those whose quality of life might depend on the outcome of such research. Answer – "I would feel ---."
    (b) how you would feel if you were any person or other creature who could be adversely affected by such research. Answer - "If I were ---- I would feel -----."

3. **The goal – A better world –** at home – in the community nationally, globally.
    Keeping this goal in mind, make a decision as to the best way forward. I.e. the way that would maximise the good and minimise any harm. E.g. Stop the research? Allow it to go forward with government funding - remembering that government funding comes from the tax-payer? Any conditions that should be put on research? Any other?

Class discussion - of the outcome of the exercise and the majority viewpoint.

Reinforcing activity – If time and finance were available, visits to hospitals or research centres to see at first hand the results of diseases, or the methods of research, would be desirable. Visits to the class by people involved would also be useful.

Evaluation – For teacher personally. Were students interested in this topic? Did most students produce a reasoned outcome? Is there any way in which the activity could have been improved?
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