



THE UNIVERSITY OF
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Te Whare Wānanga o Waikato

School of Education

Te Kura Toi Tangata

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VALUES IN THE NEW ZEALAND CURRICULUM

A FINAL REPORT ON VALUES IN THE NEW ZEALAND CURRICULUM

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Report commissioned by
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SECTION 1 INTRODUCTION

This report draws together key findings from a range of sources in order to provide advice to the Ministry of Education on the ways in which values might be addressed in the New Zealand Curriculum. After considering this data the report presents some final recommendations on values in the New Zealand Curriculum.

The report reviews the key findings from three reports produced by the Values in the Curriculum project team over the past 12 months.

1. The National Consultation Group on Values in the New Zealand Curriculum, (Keown, Parker & Tiakiwai, 2005a)
2. The Regional Consultation Process on Values in the New Zealand Curriculum, (Keown, Parker & Tiakiwai, 2005b).
3. The Literature Review on Values in the curriculum, (Keown, Parker & Tiakiwai, 2005c).

The report also presents findings from a number of additional meetings run to provide further information in areas not fully addressed in the three reports above. These meetings provide further information gained in a range of different contexts. These include meetings with Essential Learning area groups, school Principals, school staff, school students and Māori and Pacific individuals and groups.

The report also discusses the inter-relationships between values and other key aspects of the New Zealand Curriculum. In particular the relationship between values and emerging aims, principles, competencies and learning areas of the curriculum.

In the final section of the report all of this material is used to construct a set of final recommendations on values in the New Zealand Curriculum. This section also includes a rationale for the recommendations

SECTION TWO – KEY FINDINGS FROM PREVIOUS VALUES IN THE CURRICULUM REPORTS

THE NATIONAL CONSULTATION GROUP ON VALUES IN THE NEW ZEALAND CURRICULUM.

This report focused on the outcomes of the two national consultation meetings with 12 leading New Zealanders held in Wellington in November and December of 2004. The report outlined eight major findings and issues that emerged from the meetings.

Key findings and issues

1. A strong values statement should appear near the beginning of the curriculum document, probably immediately after purpose and principle statements and before the key competency and essential learning area statements.
2. The values statement should be explicit and help shape the structure and content of all aspects of the curriculum. In particular, the group agreed strongly with the Stocktake recommendation that values are “better integrated into the essential learning areas”, and indeed into the key competencies.
3. Values in the curriculum should not be prescriptive or instructional but should be seen as providing guidelines to making values more explicit in the curriculum.
4. Providing a relatively detailed set of statements about values in the curriculum, such as that crafted by the group, would provide a sound basis for achieving points 2 and 3 above.
5. The suggested statement crafted by the National Consultation Group be considered as an early draft of an emerging statement about values in the New Zealand Curriculum.
6. The consultation team continue, through the regional consultation process, to gather ideas from a wide variety of people and groups about what they think should be done about values in the New Zealand Curriculum. However, in the later stages of the regional meetings in term 1, 2005 the emerging statement should be examined, critiqued and were appropriate modified by the regional meetings.
7. That there is an urgent need to have other groups working on NZC to similarly examine,

critique and where appropriate modify the emerging statement.

8. It is also important that NZC groups are able to complete their work on essence statements and achievement objectives in the light of the emerging statement. This is important if the NZC Project is going to achieve the Stocktake recommendation that values be better integrated in the essential learning areas (and we suggest, in the key competencies).

THE REGIONAL CONSULTATION PROCESS ON VALUES IN THE NEW ZEALAND CURRICULUM.

This report focused on the outcomes of the 10 regional consultation meetings held throughout the country between November 2004 and the end of April, 2005. This report also included eight major findings.

Key findings and issues

1. Firstly it was clear there is considerable diversity in the way people view values and the role of values in the curriculum. The reasons for three clearly different ‘ideologies’ about values in the curriculum were explored. The contrast between those who advocate a virtues and character approach to values and those encourage values inquiry, progressive and social critical approaches to values were described.
2. Secondly, and in spite of finding one above, the regional report concluded that it is relatively easy for groups of New Zealanders with an interest in schools and education to identify “common” values. Particularly if a dialogue approach using the West Australian values agreement model is used.
3. The regional consultation meetings also provided strong endorsement of the importance of values in the curriculum, probably very early in the document, and that there is a need to weave values through all parts of the curriculum.
4. The report further concluded that the broad range of people at the regional consultation meetings, while supporting some aspects of the National Consultation Group Statement, were not keen on it as a possible statement for the New Zealand Curriculum. Those who were supportive of this statement often appeared to be in the values inquiry, progressive and social critical camp. Those in the virtues and character approach camp appeared to be quite critical of this statement.

5. A fifth key finding was that many people at the regional meetings were more supportive of the Australian Nine Values Statement, Australian Government Department of Education Science and Training (2004) although some considered it problematic. Those in the virtues and character approach camp were more supportive of this statement while the values inquiry, progressive and social critical camp tended to be critical of it.
6. The report concluded that a carefully constructed statement that would be broadly acceptable across the range of difference outlined in the report needed to be attempted. The report suggested there is material in the literature in support of this approach.
7. The regional consultation report also noted that the meetings did not gain much data on the views of a variety of ethnic and cultural groups on values in the curriculum. Some Māori views were represented and articulated but no other cultural or ethnic views came through. The report concluded that further ideas on the views of different ethnic and cultural communities were still needed.
8. The final point made by the regional consultation report was that many participants suggested that quality resource material and professional development resources would be needed to ensure a values in the curriculum statement could be translated into meaningful school and classroom practice.
9. Another key aspect of this report was the inclusion of data and findings on the values New Zealanders considered important and worthy of inclusion in a curriculum statement on values. The main values strongly supported through all meetings were:
 - Integrity
 - Difference/Diversity
 - Respect
 - Caring
 - Community
 - Thinking
 - Environment

In addition, a second group of values were well supported, although at a lower level than those above. These were:

- Perseverance
- Fairness
- Participation
- Creativity
- Excellence

A third group of values were raised and discussed in most meetings but received a much lower level of support. These included:

- Responsibility
- Spirituality
- Reflecting/evaluating

THE LITERATURE REVIEW ON VALUES IN THE CURRICULUM.

A literature review was undertaken over an extensive time period. The review began in late 2004 and worked on through until July 2005. The review included a wide range of “values in the curriculum” literature and practice topics and issues. The conclusion of the report outlined 33 key findings. These focussed mainly on:

- the role of values in a curriculum;
- the ways in which values are currently addressed in the New Zealand curriculum;
- the key points of conflict about how to approach values in the curriculum;
- some main “common” or “shared” values widely reported in the literature and evident in current school practice;
- the need to include values from both “Western” and “Non-Western” traditions and cultures;
- the role of high level, abstract and “big-tented” values in creating space for inclusive approaches to values in the curriculum;
- the importance of developing a wide range of strategies and approaches to implementing values in the curriculum;
- the need to provide a clear framework and guidance for values in the curriculum at national framework level while at the same time allowing for flexibility and opportunities

for school and learning area communities to further discuss and negotiate values within the curriculum at sector and local levels;

- the need for quality resource and professional development support in order to properly implement values in the curriculum at school, learning area and classroom level;
- the importance of ensuring the values in the curriculum are developed in all aspects of the life of schools' from school wide policy and practice to classroom routines and lessons.

From these conclusion the research team made 8 recommendations:

1. Include clear and strong statement on the role of values in the curriculum at all levels of the curriculum.
2. Affirm broadly agreed values supported by most people in Aotearoa New Zealand.
3. Set out goals to develop values thinking and learning in terms of values knowledge, values skills/abilities and in encouraging commitment to and practice of agreed substantive values.
4. Recognise and include the values of major cultural traditions beyond the 'Western core'.
5. Require values in the curriculum to be addressed in all parts of the curriculum and particularly in the ELA's, KC's as well as the purposes and principles.
6. Clarify that values in the curriculum is most effective when a range of approaches to values understanding and practice are adopted and used.
7. Suggest that values in the curriculum is most effective when values are not only examined and discussed but also lived and practiced in consistent ways.
8. Suggest that schools and communities need to discuss, consult and negotiate values in the curriculum at the local school and community level as they seek to implement the values of the national curriculum framework.

SECTION THREE – ADDITIONAL CONSULTATION DATA FROM OTHER SOURCES

Additional consultation data, beyond that reported in the national consultation and regional consultation reports, is included below. Some of this data was collected earlier but not included in the first three reports. Other data, particularly on youth and cultural group views, was specifically gathered for this report in order to “fill out” gaps within the wider evidence base for values in the New Zealand curriculum.

MEETINGS WITH ELA GROUPS

Meetings were held with around six essential learning area groups. These included groups of people working on the science, social studies, English, health and physical education, languages, and arts curricula.

On the whole these groups were very supportive of the National Consultation Group statement. They appeared to identify with the thinking approach of the statement. This is consistent with the idea that these learning areas are essentially academic discipline communities who are by and large committed to a critical thinking approach to values (Egan, 2001; White, 2003). The ELA groups were also more suspicious of the Australian framework emphasis on nine agreed values. Again, as this approach leans towards a socialisation approach rather than an academic one, this is to be expected (Egan, 2001).

On the other hand, while ELA groups were more supportive of the NCG statement than regional consultation groups, they too recommended that this statement be simplified and streamlined.

MEETINGS WITH YOUTH

Two meetings were held with students. One meeting was held with a group of 28 students in a co-educational secondary school. The students were members of the school senior council and thus were democratically elected representatives of their peer group. They were a mixture of year 11, 12, and 13 students and there was a fairly even representation of male and female students. The students worked in five groups of five or six.

This consultation was run as a shortened version of the regional consultation meeting. In the first part of the meeting student discussed what they thought the key values of a curriculum should be. In the second part of the meeting they provided feedback on a modified version of the NGC

statement and on the Australian statement.

Table 1:Senior High School Consultation : Frequency of Mention of Key Values

Values	Frequency
Respect (multidimensional, reciprocal between teacher-students)	5
Individuality (Individual potential developed, teaching individuality).	3
Acceptance/Tolerance/understanding others	3
Maturity (gauge maturity of students)	2
Honesty	2
Creativity	1

Respect was the most commonly mentioned value. Respect was described in various ways, such as ensuring reciprocal power relations of respect between teachers and students, encourage respect for others as well as respect for self.

Individuality was also mentioned as a value and various examples were given of how the curriculum can support this. Students suggested that students should be encouraged to achieve their full potential. They suggested that taster courses could be offered to broaden students' educational experience (because they thought that education encouraged more tolerance and acceptance). They also thought that student choice could be expanded so that students could try different courses into the upper levels of schooling.

They also suggested that schools need to support the development of life skills and could do this by offering non-assessment based, timetabled periods for students to engage in clubs and pursue interests. A few students noted the difficulties in teaching values at schools that might not be supported at home.

Most liked the New Zealand statement but found that it was too wordy. Two groups did not like the requirement in paragraph two that all members must be strive to have consistent values. Most liked paragraph six, but some added that participation needed to include active involvement and doing your best through competition. Many liked the NZ emphasis on creativity and flexibility, and felt that the attention to ecological sustainability was very important for them.

The Australian document was liked because it was basic, clear to read and follow. Many liked its flexibility whereby schools could adapt values: “National values are chosen, however schools may have different slants or interpretations of those values according to the community that school is in”. Most did not like the mono-cultural feel of the Australian document.

A second meeting was held with 50 intermediate students. Again these were student council representatives from across the school. The participants were grouped in nine groups of 5/6 students.

In the open response part of the consultation respect was identified as a key value by six groups. Caring and kindness was seen as important for four groups. Five values were raised by three groups: responsibility; friendliness; creativity; integrity and honesty; and doing your best (excellence).

Eight further values were mentioned by two groups: peace; freedom; environment; inquiry; safety; manners; participation; and discussion and dialogue.

In the second part of the consultation students discussed the New Zealand draft statement and the Australian statement. They were supportive of both statements but expressed a preference for the Australian version. Table 2 below shows the main patterns of response.

Table 2: Responses of Nine Groups of Intermediate students to the New Zealand and Australian Values Statement.

Value	Number of Groups supporting (said they liked the value)
Human rights	7
Integrity	7
Care and Compassion	7
Freedom	6
Excellence	7
Fairness and Justice	6
Respect	6
Tolerance and Inclusion	5
Participation	5
Responsibility	5
Creativity and Flexibility	5
Culture and Heritage	3
Environment	3
Being Ethical	3

MEETINGS WITH MĀORI INDIVIDUALS AND GROUPS

The Treaty of Waitangi provides for a partnership relationship between Māori and the Crown. By implication this means Māori on the one hand and Pākehā and all others who have settled in

New Zealand, on the other, are partners in the development of Aotearoa New Zealand, including in deciding what values can justifiably be termed the educational, social and community values included in a national curriculum statement. To this end four of the 12 people on the NCG were Māori. A number of Māori attended the regional consultation meetings. While we do not have precise information on this, we estimate that between 8 -10% of the participants in regional meetings were Māori. However, the ViC felt that it would be good idea to seek some further opinion, particularly on the controversial issue of the use of Māori terms in the statement.

There were two additional sources of information from Māori consulted. One of the Values in the Curriculum research team interacted with a number of leading Māori educators as part of a Ministry key competencies meeting. There was some concern that Māori values be seen as an “add on”, and much discussion centred on the contextual/embedded nature of Māori values. That is they often cannot or should not be made explicit or explained but rather “are.”

There appeared to be a consensus that Māori values differ from region to region, school to school, community to community and that defining them through the framework will lessen schools accountability to go out and work with their communities. Even with communities that have few Māori students, it was seen that the school still had some accountability to source values applicable, whether they be Māori or not.

An emerging version of the Possible Essence Statement, (See Section 5) was also presented (for comment) to a small number (4) of leading Māori Educators at the Waikato University, School of Education. They were asked to comment on the proposal in general terms and to provide feedback and advice on the way Māori values and terminology were employed.

In particular we were interested in their views on the use of Māori words in the proposal, as this has been a controversial point throughout the development. Our original proposal did not use Māori terms in the essence statement, but did use them freely in the illustrative table in the support statement, (Table 5). Most of those consulted felt that it was best to place the Māori concepts in the illustrative table as we have suggested. Some suggested a note to this effect should appear in the main statement. One felt the Māori concepts should be stated up front in the main statement. Values suggest by this group have been included in Table 5.

MEETINGS WITH PACIFIC INDIVIDUALS AND GROUPS

After making a number of inquires about ways in which to meet with Pasifika Educators in Auckland and Hamilton we were finally able to meet with a small group (10) in Hamilton. We

were able to run a similar meeting to those we ran with other groups during the regional consultation process. The main outcomes from this meeting are outlined below.

The Pasifika educators group considered that understanding of underpinning values (as principles or standards) first required an understanding of what ‘values’ are. They questioned what would happen to any ‘values’ that they produced for the Ministry and warned that many Pasifika values are difficult to translate outside of Pasifika frameworks and language. It was suggested that the Ministry must provide further dialogue and conduct groundwork research that examines Pasifika values in Aotearoa today.

The curriculum statement on values needs to reflect the diversity of biculturalism whilst also allowing for the value of diversity within groups. In the context of intergenerational values, where tolerance and difference mean various things, teachers need to be encouraged to examine different interpretations of ‘values’. For example, ‘respect’ might be a value that a school embraces, but to use this word without considering the home/cultural experiences of respect may not mean that respect is something that students may ‘value’. Respect for some Pasifika students may conjure up feelings of fear and threat: therefore any inclusion of a values dimension to the curriculum requires professional development of teachers. Workshops within schools need to be encouraged so that teachers are aware of what values mean, and have also critiqued their own values.

Recognition of a wide range of values also requires considering a range of frameworks through which ‘values’ are lived and understood. One member argued that ‘God’ and Church were central to Pasifika communities, and that just as the government acknowledges the requirements for Halal and Kosha foods for Muslim and Jewish families, it should also acknowledge the import of Spirituality and God in Pasifika people’s lives. A Cook Island member argued that the three pillars of power (community, evangelical, governmental) was an important framework and each pillar must be balanced within this Pacific framework of values. An illustration involved a student who had raised the issue of creationism within a biology lesson on evolution and was told that this was not a discussion that would happen within science. How can these values discussions about God be avoided and yet other values discussions are allowed? Others noted that spirituality might be a wider and more appropriate reference point than ‘god’ since nature and the environment were also incorporated. “We need to be able to express ourselves as Pasifika people in our own clothes” was noted as both a literal and metaphorical statement. However, it was acknowledged that as the climatic and cultural contexts of New Zealand

classrooms are different from those in the Islands, the merely transplanting Island practices (like the wearing of lavalava) into Aotearoa classrooms might not always be appropriate.

Pasifika students need to be prepared to live as world citizens as well as having/being Tongan / Samoan/Cook Island cultural literacy. It was said that living values are more than the written word and that ‘discernment’ was something that is not necessarily ‘taught’ but comes as part of learning to listen in to your ‘gut’ feeling as Samoan/Tongan/Cook Island.

The sentiment in the NZ Draft statement was approved of, however it was also regarded as too ‘academic’ reflecting a particular analysis of power within communities. Teachers need to be prepared to be able to deconstruct the cultural lenses used to construct the draft document. The wording was too jargon laden, and would probably remain impenetrable if it was not refined. A suggestion was to include visual representations that could promote dialogue and integration across the learning areas.

A central question considered was: ‘who is going to be teaching these ‘skills’ and values? It was said that, “teachers are not confident to teach or add ‘values’ into their teaching because of their interpretation of what values means to them”. There was also a question the professional safety of teachers if “all members must strive to live and practice values in consistent ways”. Where will this leave teachers who do not embrace or who wish to question the school’s chosen values? Pupils too could be alienated by this requirement that could become another technique of behavioural control. Principals too could decide of school values and railroad the entire school community by using this statement. There needs to be some kind of community dialogue component in the values statement.

For instance, how can a teacher be empathetic if they are not familiar with a wide range of cultural ways, including the way that values are communicated through their teaching delivery and embedded in their relationships with students? Teachers also needed to be aware that many of the identified values may clash with those that Pasifika students are brought up with. For example, the collectivist ethic and knowing their proper roles, does not sit well with the democratic values in the document. In order to be attuned to Pacific values, more Pasifika teachers are required in our schools and this will benefit all students and other teachers.

Values that seem to be left out of the draft include an acknowledgement of ‘service’, virtues, discernment, spirituality, and the collective framework that informs “caring, sharing and information gathering within Pacific communities”.

The Australian statement was thought to be clear, concise and easy to use. It is quick to read and teachers would find it accessible. Perhaps a version of the Australian statement could be developed as a preface to the New Zealand version so that teachers can see the overall framework and how values link across and within the curriculum? The New Zealand draft requires workshops within schools because it is complex and requires considerable professional development.

Ensuring the Pasifika values are not just added on to any Ministry document was also raised as an issue. Nonetheless the bicultural element of the New Zealand statement was thought to be important, as school communities need to have respect for the tangata whenua and recognition that “we are in someone’s house”.

KEY ISSUES IN INCLUDING MĀORI, PASIFIKA, ASIAN AND OTHER CULTURAL VALUES IN THE VALUES OF THE NEW ZEALAND CURRICULUM.

As reported earlier, the Māori have engaged in this development at each point of the process. The Māori participants in the NCG agreed with the NGC statement and expressed a view that the way the statement was written was inclusive enough to include Māori values. They recommended that Māori terms should not be used in the “headline” statement of values for the New Zealand curriculum.

Māori involved in the regional consultation were also supportive of developing a broad general statement on values provided it was open enough to include Māori values within it. Many Māori at these meetings were, in contrast to the NCG group were in favour of including Māori values and terms within the statement.

Our review of Māori literature suggests that some Māori writers have explained Māori values in literature written in English and for a general audience. Many however, do make it clear that Māori values can only be fully understood within Māori cultural context.

Most Māori and writers and consultants consider that in order for educational contexts to work for and with Māori students as members of iwi and whānau, Māori values must be included in ways that are holistic, inclusive and based on community-home-school partnerships.

Values for Māori students are communicated through relations with people and the environment of schools. There is a strong theme that these values centre on concern for the group first so that learning is evaluated in relation to how the group is served by education.

Diversity and difference should be regarded as adding breadth and relevance to values engagements and initiatives within schools (as opposed to supplementary or add-on approaches).

Consultation, alongside support for examining how community development approaches should be utilised by schools to include Māori values within classrooms, curriculum and school protocol, in order to further enhance Māori students experiences of 'successful' learning.

Similarly, the specific literature and consultation work we have been able to complete in relation Pasifika values in the New Zealand Curriculum suggests that Pasifika students as members of aiga and fonua, include values in ways that are holistic, inclusive and based on community-home-school partnerships.

Values in Pasifika communities are also communicated through relations with people and the environment of schools and with concern for the group first so that learning is evaluated in relation to how the group is served by education.

Literature and consultation also suggests that Pasifika values should be regarded as adding breadth and relevance to values within schools and not seen as supplementary or add-on. Similarly using Pasifika community resource people to assist schools to include Pasifika values within classrooms, curriculum and school protocol is recommended.

Asian values remain contentious - some argue that these values exist, whilst others point out that the term 'Asian' is not an identity that is relevant or inclusive of the diversity of the geopolitical region of Asia.

New Zealand people of Asian ethnicity should be consulted on how the curriculum could incorporate the wide range of Asian literatures, philosophies and caring relationships within existing learning areas. Existing groups, such as Asia 2000, and schools with significant Asian communities, should be engaged in community discussion and exploration of 'Asian values' in New Zealand education to add substance to the value of 'diversity' within the curriculum statement.

The issues mentioned above probably hold for other cultures and ethnic groups as well.

MEETINGS WITH OTHER GROUPS

Paul Keown was invited to conduct a “mini consultation” at the Far North Principals’ meeting on

the 24th of June. A group of 20 Northland Principals and educational leaders attended. This group provided consultation feedback on two main questions. Firstly the group was asked to provide their thoughts on values in the New Zealand curriculum and what should be stated in the curriculum about the values. In responding to this very open-ended question the participants said;

- Explain the reasons behind the shift in the philosophy.
- What values are we talking about? In a multicultural society values are many and varied we need to try to identify common values. Truth, honesty, loyalty, respect, diligence, and justice were all mentioned. The important is of inclusion and inclusiveness came through in a number of groups and terms such as tolerance, ethnicity, gender, culture, religion, politics, and family were attached to this.
- The values should link to beliefs and understandings of teaching and learning and recognise the school role in socialisation.
- While recognising that there are, common, shared, universal values, the emphasis that individual schools placed on these values will vary.
- It was thought important to include Māori dimensions to values and in particular whānaungatanga and manaakitanga were listed.
- A sense of national cultural identity should be achieved and key values for New Zealand's society clearly stated.
- Values should be integrated with the key competencies.
- Where values sit in the curriculum should be clarified – are they part of, or more important than, content?
- We should define some of the key values terms such as attitudes etc and explain where they sit in the values continuum.
- Address the values versus virtues issue. One group considered a values approach was relevant but a virtues one was not.
- State schools are secular.
- Values statement should emanate from the hauora statements of the health curriculum (spiritual, emotional, physical, mental).

Secondly they were provided with a draft statement on values in the New Zealand curriculum

very similar to that outlined in Section 5. of this report. On the whole the group appeared to be reasonably supportive of the statement but made many editorial suggestions. Many of the suggestions made have been incorporated into the revised version of the statement presented in this report. Some of the key issues raised by the group that may still need yet further work include;

- A need to ensure that the values emphasise the individual and communal equally.
- More emphasis on competition?
- Each area in the third section should have a brief explanation of what it includes (like the Australian statement).
- The need for a good graphical presentation, particularly of the values in the third section to avoid the implication of ranking and to liven the whole thing up.
- One group thought the ability (skill) section should include something about the ability to challenge and initiate a process of change.

A second meeting was held at a medium sized multicultural urban secondary school. A meeting of about 35 people worked in 6 groups of 5-6 people. Most of the participants were members of the school staff but one group was made up of school students. As in the Far North Principals meeting the first activity asked the groups to discuss values in a curriculum: What should happen? What should be said?

Six main values themes emerged. The most frequently mentioned idea was that of valuing difference. Celebrating difference and being tolerant of various cultures, beliefs, view points etc were all seen as very important, especially in a school with a predominance of Māori and Polynesian students, (15 mentions).

A second key idea was the importance of working together as students, staff, families and communities to identify and agree on commonly agreed values. Discussing, consulting, and working together to find common agreed values and beliefs was thought to be very important, (10 mentions).

A third theme focussed on valuing the individual and individual freedoms and rights. Freedom of speech and belief, and the freedom to use a variety of learning experiences and learning styles were all mentioned. This theme was mentioned 6 times.

Valuing and building self-confidence, self-belief, pride, and the desire to do well was mentioned

5 times. Respect of and for people, cultures, learning, view points, beliefs, property, other living things etc., was another relatively common theme. Three of the six groups mentioned this and provided multiple lists of things to be respected. Valuing living things and the environment was also mentioned 3 times.

Other ideas mentioned included: tension between religious and secular, the need for generosity of spirit, the need to be able to demonstrate changing values over time, and differences in values between school and families and the tensions this could create.

This group did not look in depth at the revised statement. Because of the nature of the meeting a range of values statements from various sources were used in the second part of the meeting. Some positive feedback on the revised New Zealand statement did come through but again the Australian statement was still admired more.

SECTION FOUR – FURTHER DEVELOPMENT OF THE SUGGESTED STATEMENT BASED ON THE FINDINGS OF THE REGIONAL CONSULTATION AND LITERATURE REVIEW REPORTS

The *Regional Consultation Report* (Keown *et al.*, 2005b) provided excellent material critiquing the NCG statement and suggesting where it needed to be improved. The *Literature Report* (Keown *et al.*, 2005c) also provided a great deal of very helpful scholarly thinking on issues and approaches to values in the curriculum. This material has been used progressively over the past three months in redrafting and crafting the original statement of February 2005.

Initially this work focussed on key recommendations from the *Regional Consultation Report* to shorten and simplify the statement. The literature review report has provided quality information from 13 different reports and curricula. This included two key New Zealand educational reports with a focus on values in the curriculum, the Johnstone Report, (Committee on Health and Social Education, 1977); and the Curriculum Review, (Committee to Review the Curriculum for Schools, 1987); and also included the NZCF (1993). Two major international statements, the European-based CIDREE/UNESCO Sense Belonging Report, (CIDREE/UNESCO, 1995) and the fully international UNESCO Learning to Be Sourcebook, (UNESCO, 2002) were included in the analysis. Five recent major values statements from: Australia (Australian Government, 2004); the United States, (Centre for Civic Education, 1994); the United Kingdom (Qualification and Curriculum Authority, 2000); and South Africa (Department of Education, South Africa, 2000) were also included. State curricula from Western Australia, (Curriculum Council of Western Australia, 1998); Tasmania (Tasmanian Department of Education, 2004); and Northern Ireland (Council for the Curriculum Examination and Assessment, 2003) were also included. The outcome of this analysis is shown in Table 3.

Table 3: Values in Key Curricula and Reports

Value	Including Notions of:	Frequency
Caring	Caring, compassion, consideration, concern, empathy	11
Diversity	Respect for others and their views, beliefs and cultures; tolerance, inclusion.	9
Responsibility	Responsibility, accountability, reliability, commitment	9
Community	Community, belonging, civic-mindedness, connectedness, participation, family.	9
Thinking	Critical-mindedness, thinking, inquiry, curiosity, truth, wisdom	8
Honesty	Honesty/Truthfulness/Trustworthy/Ethical/Doing right/Integrity/Moral courage	8
Freedom	Human dignity, personhood, individual rights, freedom, personal autonomy	9
Fairness	Fairness/Social Justice/Equity/Equal opportunity	8
Best	Achievement, Excellence, doing your best, persevere, resilient	7
Respect	Respect for self and others, self-Esteem, self respect, self belief/self discipline, respect for property	7
Peace	Peace, justice, negotiation, reconciliation, unity, solidarity, patriotism, nation building, common good, citizenship, cooperation	6
Openness	Open-mindedness, flexible, adaptable, democratic, open society, trust, innovation	6
Environment	Environment, harmony with nature/sustainability	4
Creativity	Beauty/aesthetics/creativity	3
Spirituality	Spirituality	2

This material was then used, alongside the findings that emerged from the *Regional Consultation Report* to draft a simplified and more focussed version of a possible essence statement based on

the original NCG statement from the *National Consultation Group Report* (Keown *et al.*, 2005a). This statement is presented as Appendix 1 at the end of this report. This revised statement was used in some of the additional consultation meetings discussed in section two of this report. In particular it was used in the meetings with school students and in the meeting with Northland Principals and educational leaders. These meetings provided us with valuable further feedback on the emerging statement.

The Possibility of Using “Headline” Values for the Curriculum

Following on from *Literature Report* findings 11 – 27, and *Stocktake Report* paragraphs 127, 128 and 132, it was considered important to try to identify some key high level abstract and “big-tented” values for the New Zealand Curriculum, (Keown *et al.*, 2005c; Strike, 1999; Ministry of Education, 2002).

As a result some further cross document values analysis was undertaken in the preparation of this report. This analysis focussed mainly on the most recent New Zealand-based documents on values in the curriculum, but also included the summary material from the international literature research.

In the initial stages of this analysis, two recent documents not included in the literature review were examined. These were the *NEGs and NAGs*, (New Zealand Ministry of Education 2003 and 2004) and the *Curriculum Stocktake Report*, (New Zealand Ministry of Education 2002). The other documents include in this analysis where: the NZCF, 1993; the National Consultation Group Suggested Statement, (Keown *et al.*, 2005a); key findings from the *Regional Consultation Report*, (Keown *et al.*, 2005b); and the key findings from the review of international curriculum statements outlined above (Table 3).

The analysis suggested that six high level values appear to be consistently expressed as important underpinning values in many curricula. The six documents used in this analysis were then reviewed a second time to check if the six values were clearly stated or implied. Table 4 below outlines the results of this analysis.

Table 4 shows that the six high level values identified appear consistently through the six documents reviewed. The first two values, achievement and open inquiry are primarily educational values. Achievement appears as a key value and goal in almost all curricula. Integrity, respect and care and social justice/equity are primarily moral values and again appear

in almost all curricula and educational statements of intent. These values are also social values important in a cohesive and healthy society. Community is primarily a social value but increasingly also becoming an important educational value.

Table 4: Cross Document and Report Analysis

Value Label	Some Key Values/ Values Concepts	NZFC (p21 Only)	Neg/ Nag	CSR	NCG	RC	ILLS	School Friendly Label
Excellence/ Achievement	Learning/ excellence/ achievement/ perseverance/ resilience/ enterprise/ competition	1	1	1	0	1	1	Excellence/ Best
Inquiry	Inquiry/ critical thinking/ reason/ relevance and interest/ creativity/ curiosity/ openmindedness/ freedom of thought,speech/ democracy/	1	0	1	1	1	1	Good Thinking
Integrity	Integrity/ honesty/ truthfulness/ reliability/ responsibility/ ethical conduct	1	0	1	1	1	1	Honest and True
Respect and Care	Respect and care for: self/ others/ environment/ culture/ diversity/ law/ truth/ beliefs/ human rights/ well-being/ perspective/ wholeness/ beauty/aesthetics	1	1	1	1	1	1	Respect and Care
Social Justice/ Equity	Equity/ equality of opportunity for all/ racial equality/ gender equity/ ethical practices	1	1	1	1	1	1	Fairness
Community	Participation/ cooperation/ community minded/ inclusive/ tolerance/ ethical decision making/ common good problem solving	1	0	1	1	1	1	Working Together

Table 4 makes it clear that each of these high level values has a number of other values and values concepts subsumed within it. Adopting a small group of abstract values creates ample scope for school and learning area communities to decide which of the values contained within the New Zealand Curriculum values are particularly important in their instance. It should be

noted that the value and values concepts in the second column of Table 4 are illustrative. They are not presented as an exclusive list and values and values concepts can be added (or subtracted) from these suggestions.

Following the development of an initial group of 6 key overarching values a further review of key data in the *NCG Report* (Keown *et al.*, 2005a) and the *Regional Consultation Report* was undertaken. This review suggested that two further values needed to be added to the six outlined in Table 4.

The first of these is the value label “Diversity” or possibly “Difference.” There is much in the New Zealand educational literature that focuses on the unique position of Māori in New Zealand society. Further, as outlined in the section on Māori in section 3 of this report, Aotearoa New Zealand as a partnership nation under the Treaty of Waitangi has an obligation to reach a mutually agreed approach to values with Māori. There is also a significant literature on Pasifika issues in education including the importance of values in the education of young pacific island students in New Zealand schools. Similarly our literature review investigated issues for Asian and other ethnic and cultural communities in relation to values in the curriculum. There was also a very strong voice for difference and diversity expressed in the *NCG* and *Regional Consultation Reports*. All of this suggested we need to add this value into the “headline values” list.

Similarly we are aware that a strong case could be made in support of adding “Environmental Sustainability” to the group of key curriculum values. After checking back on the data, particularly that in the *Regional Consultation Report*, we also considered this value should be added to the “headline” group.

We believe that all of these 8 values can be considered as high level, abstract, “big tented” values that are supported by most New Zealanders. As such they are also values that have plenty of “room” within them for considerable cultural and local community flexibility.

Further, following the literature review work, particularly recent national and state curricula and the Le Metais (1997), paper the concept of “headline values” for the curriculum suggested clear and a clear explicit statement of values early in the statement. Both the *NCG Report* and the *Regional development report* also suggest this. Further this helps meet the *Stocktake Report* suggestion that the curriculum needs to “provide sufficient guidance for schools or clear expectations of what schools should do to promote and support community values.” (Ministry of Education, 2002, p. 30).

Thus we have now included a new sentence at the start of the second paragraph stating that “the New Zealand Curriculum promotes and supports the community values of diversity, community, excellence, inquiry, integrity, equity, respect and care and environmental sustainability.”

In turn this required some adjustment of the bullet points in the third section of the revised statement as statement. These are outlined in the final “Suggested Statement for Values in the New Zealand Curriculum presented in the next section.

SECTION FIVE – FINAL RECOMMENDATIONS

Recommended “Essence Statement” for Values in the New Zealand Curriculum

Values are internalised sets of beliefs, or principles of behaviour, held by individuals or groups and expressed in the way in which people think and act. They are based on our cultural, philosophic and spiritual traditions, and on current critical reflection, dialogue and debate.

The Curriculum promotes and supports community values important to New Zealanders: diversity, community, excellence, inquiry, integrity, equity, respect and care and environmental sustainability.

These values are embedded in all aspects of the New Zealand Curriculum and are expressed in, and reinforced by: the principles and purposes of the curriculum; the key competencies; and the essential learning areas.

The New Zealand Curriculum enables students to develop knowledge about values; skills in working with values; and to commit to values important to New Zealanders and New Zealand society.

Through the curriculum students will gain knowledge of:

- the values of the main cultural and institutional traditions of Aotearoa -New Zealand and global society;
- their own values and the values of others;
- a range of values types such as aesthetic, moral, social, cultural and economic.

Through the curriculum students will develop their ability to:

- express their own values;
- examine with empathy the values of others;
- critically analyse values and values-based actions;
- discuss and negotiate values differences;
- make ethical judgements and decisions and act on them.

Through the curriculum students will be supported to value:

- Diversity - the unique cultures and heritages of Aotearoa-New Zealand, and other cultures important in New Zealand society;
- Community – quality relationships, generosity of spirit and participating for the common good;
- Respect and care – of and for: self, others, beliefs, and human rights;
- Equity - fairness, social justice and equal opportunities for all;
- Integrity – honesty, responsibility, accountability and being ethical;
- Environmental Sustainability – respect and care for the earth and it’s interrelating eco-systems.
- Inquiry and curiosity - creative, critical and reflective thinking;
- Excellence – achievement, perseverance, and resilience.

The values of the curriculum will be evident in the philosophy, organisation, and relationships of the curriculum, schools and classrooms. All members of school communities should strive to live and practice the values of the Curriculum. The specific ways in which values are expressed in the curriculum and culture of individual schools should be guided by the New Zealand Curriculum, and by dialogue between school and community.

Recommended Essence Statement Rationale

We offer as points of recommendation for this statement that:

- The basic three way structure supports the “pattern” of the existing curriculum, when read holistically, but it makes the role of values in the curriculum much clearer and more explicit.
- Making the values of the Curriculum clear and explicit will help ensure that values are “treaded through” the whole curriculum.
- It uses high level abstract, “big tented” values which provide flexibility for the inclusion range of social and cultural perspectives.
- When used in conjunction with the suggested support material provides for natural inclusion of Māori values.
- It provides the potential for schools to include other cultural values relevant in their

communities using the approach outlined in the support material table.

- The abstract big tented approach and the associated supporting material ensure the values of the curriculum are not “presented as an exclusive list” (Stocktake Report, 2002, p. 32, para, 132).
- The three way structure supports both character/socialisation and thinking/counter-socialisation approaches to values in the curriculum.
- The statement is concise and straight forward as recommended by most in the consultation process.
- The final section of the statement is similar to the equivalent section in NZCF (1993) p. 21, but based on a much wider research base.
- When used in conjunction with the suggested support material it provides greater guidance and direction to schools about values in the curriculum and their relationship to important educational, social and community values.

Some Ideas for a Possible Support Statement Resource

A support statement for inclusion in the support materials section of the New Zealand Curriculum.

This statement provides further explanation of the role of values in the curriculum and should be read in conjunction with the values in the curriculum “essence statement” on pages 25-26.

The statement on pages 25-26 is intended as a general guiding document and should be not be regarded as prescriptive. The statement outlines the way values operate in the curriculum in broad terms. There is no ranking of importance implied in the order in which items are placed. It is intended that the ideas and values outlined will be a starting point for discussion by communities, schools, teachers and pupils to develop appropriate school and learning area based approaches to values.

Values are the underlying beliefs or principles that govern what we think is important and worth striving for. They are based partly on the wisdom and experience built up over generations and partly our own thinking about what is important for today and the future. Values are ‘learned’ in a wide variety of contexts. Families, communities and local, national and global institutions all influence students’ values. The curriculum and schools play a part in helping to shape the values of students but are only one part of the wide social context of values learning.

Values are embedded in all aspects of the New Zealand Curriculum. The values of the New Zealand Curriculum are expressed in, and reinforced by, the principles and purposes of the curriculum, the key competencies and the essential learning areas.

There are three important ways in which the New Zealand Curriculum develops values. Firstly, students develop specific knowledge about values. This includes developing knowledge and understanding of values words, concepts and ideas so that students are able to study and discuss values and values issues thoughtfully. They also learn about the values of the main cultural and institutional traditions of Aotearoa-New Zealand and global society and about values important to the content and approaches of the key competencies and each essential learning area.

There is a wide range of contexts that could be included in the knowledge component of values learning. These could include: the value traditions and world-views which have had the most impact in the past, and on the evolution of contemporary Aotearoa-New Zealand culture; the value systems of major ethnic and religious groups in Aotearoa-New Zealand society; what values are, and how individuals acquire their values; the concepts of human rights and responsibilities and the themes of major international charters; the leading ethical ideas inherent in the Aotearoa-New Zealand form of liberal democracy; issues involved in assessing needs and protecting rights and providing services that meet the diversity of community need through government and voluntary agencies. The curriculum in different schools and learning areas will select from, modify and/or add to this values knowledge in ways appropriate to their context.

Secondly, the curriculum develops students' ability to think about and discuss values. Values issues in a plural society are challenging. Through the curriculum students learn to listen to values ideas and perspectives of others as well as express their own. They learn to think critically about ideas and values and discuss and negotiate values differences. The curriculum helps students to think through situations when commonly agreed values clash and how to make ethical judgements and decisions in their own lives and in wider social contexts.

There are a wide range of skills and abilities that need to be developed to enable students to work effectively with values in everyday life and in within the wider community, national and international contexts. This can include the ability to empathise with the way members of different faiths and ethnic backgrounds see the world, and are motivated by their beliefs; understand the feelings of people subject to political, historic and systemic oppression and various forms of discrimination; evaluate the strength of value-judgments in terms of the adequacy of the reasons

underlying them; identify the values which have influenced their own upbringing and critically examine these; use both social and ethical skills in conducting values negotiation in groups; engage dialogue with people of different persuasions on values issues; identify the motives of people who do and do not elect to participate in community helping services. Students will be encouraged to engage in social service and social action where the practice and utilisation of participation rights and responsibilities ensures the needs of the community and society are met through collective effort. The curriculum in different schools and learning areas will select from or add to these values abilities in ways appropriate to their context.

Thirdly the curriculum promotes and models values important to most New Zealanders. These values are those that society and communities are usually able to agree on as important to all in a diverse society and world. The values outlined in the statement are broad and rich. Each value 'cluster' has a range of values ideas and concepts within it. Some of these reflect the way different cultures and beliefs traditions express values. Table 5 below outlines some of these. The curriculum in different schools and learning areas will often reframe and add to these values in ways appropriate to their context.

Values are both caught and taught. Value learning is most effective when the dialogue about values in the curriculum is carried through to action in the philosophy, organisation, and relationships of the curriculum, schools and classrooms. All members of school communities should strive to live and practice the curriculum values.

The specific ways in which values are expressed in the curriculum and culture of schools should be guided by the New Zealand Curriculum and dialogue between school and community. Schools and school communities will want to discuss the ways in which values are addressed in the school and within curriculum programmes and to develop their own approaches to values in the curriculum. Schools and communities are free to do this, provided policies and practices adopted are consistent with the broad framework of values for the curriculum outlined in this document.

At the same time, the Ministry of Education, Colleges of Education and School Support organisations will develop and provide resources, activities and professional development to schools and teachers to assist them in working with the values of the curriculum at school and classroom level.

Table 5: Example Values Notions Associated with Each “Values Cluster”

Value / Value Cluster	Some associated values notions, concepts and ideas
Diversity Rereketanga	For example: Respect for others and their views, beliefs and cultures, dialogue, tolerance, inclusion, cultural safety, wairua, spirituality.
Community Porihanga	For example: Community, belonging, civic mindedness, connectedness, participation, family, whānau, peace, rangimarie, justice, negotiation, reconciliation, unity, solidarity, common good, kotahitanga, citizenship, cooperation, hospitality.
Respect and Caring Manaaki / Awhi	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 wellbeing, hauora.
Equity/Fairness Tika / Pono	For example: Social Justice, fairness, equity (race, gender, age); equal opportunity.
Integrity Ngakau tapatahi	For example: Responsibility, accountability, reliability, commitment, honesty, truthfulness, trustworthy, ethical, doing right, moral courage.
Environmental sustainability	For example: Environment, harmony with nature/sustainability, kaitiakitanga.
Inquiry/Curiosity Pokirehau/ Whakamatamate	For example: Inquiry, curiosity, truth, wisdom, rangatiratanga, openmindedness, criticalmindedness flexible, adaptable, innovation, entrepreneurship, beauty, aesthetics, creativity.
Excellence Hiranga	For example: Achievement, excellence, doing your best, persevere, resilient, strive, competition.

NOTE: These are examples only. Other values and values concepts considered important in the school and the community and that are consistent with eight community values can be added. Schools in discussion with local Iwi may wish to add in further Māori values into this table. Schools may also invite other cultural groups in their school community to nominate values to add to this table.

RECOMMENDATIONS RELATING TO THE INTER-RELATIONSHIP BETWEEN VALUES AND OTHER ASPECTS OF THE NEW ZEALAND CURRICULUM

Values and the Aims, Purposes and Principles

It is clear from the literature review and discussions earlier in this report that values are central to aims, purposes and principles in a curriculum. McGee (2005) notes that principles are “broad statements that express the aspirations and values that underpin the national curriculum. They set out philosophical underpinnings, out aspirations and intentions and express “fundamental beliefs

and values about what is important in the formal education of New Zealand students.”

The 12 principles set out by McGee (2005) highlight the values discussed in this report. For example principle 1 could be associated with the excellence/achievement value. Principles 6, 7 and 8 value difference which is part of both respect and care and equity/justice. Principles 9 and 11 fit well with the community value. Principle 12 aligns strongly with the equity and justice value and also contains aspects of the respect and care value. Principles 3, 4 and 11 all have a strong focus on personal empowerment and relevance and interest for individual students, part of inquiry and respect and care.

Similarly the 9 principles of NZCF can similarly be linked to key values. For example Principle 2 aligns with the excellence/achievement value. Principle 6 matches the equity value. Principles 7 and 8 are associated with valuing difference, part of both respect and care and equity/justice.

Some curricula state values explicitly and clearly at the very highest level of the curriculum. The international curriculum researcher Le Metais noted that “in an ideal world, national values which are clearly understood and shared by all, form a coherent thread which permeates the education system from aims through to outcomes,” (Le Metais, 1997, p. 2). Tasmania’s Curriculum seems to be good example of this, Department of Education of Tasmania (2004). This curriculum includes a statement of values and purpose right “at the top” of the curriculum structure and a close reading of the essential learnings, learning teaching and assessment principles, and the culminating outcomes confirms that the values and purposes do indeed thread full, through the Tasmanian curriculum. We asked people to comment on the Tasmanian approach throughout the regional consultation process. Most people appeared to be supportive of the concept of stating clearly and up front a small number of key underpinning or threading through values for the curriculum.

It is suggest that a set of key underpinning or threading through values should be clearly stated as part of the New Zealand Curriculum. We have provided some ideas on what such values might look like on pages 25, 26 and 30. These could be stated separately as in the Tasmanian example, or they could be stated within a philosophy, purposes and principles statement.

Values and the Key Competencies

Given the discussion above it can be expected that values in will, in all likelihood, be threaded through any competencies or skills identified for a curriculum. Rychen (2003) defines competence as "the ability to successfully meet complex demands in a particular context through the

mobilisation of knowledge, cognitive skills but also practical skills, as well as social behaviour components such as attitudes, emotions, and values and motivations" (cited in Rutherford, 2004, p. 2). The Curriculum/Marautanga Project pamphlet on Key Competencies (New Zealand Ministry of Education, 2005, p. 2) notes that "key competencies are more than discrete skills and attitudes: they integrate all aspects of learning (knowledge, skills, attitudes and values)." So clearly values are acknowledged as a key part of the competencies.

The first of the 5 competencies, thinking is very similar to inquiry identified as a key value in Tables 4 and 5. Creative, critical and logical thinking and reflection and judgement are key parts of both the competency and the value. Making meaning, the second competency, is also strongly linked to inquiry where students discover "meaning in the ideas ... dig below the surface" and get "to the bottom of things."

The third competency, relating to others, specifically mentions that "the attitudes and values needed for living, working and playing with others" are part of this competency. The MoE pamphlet also mentions the important values skills of conflict resolution and negotiation as part of this competency. This competency is also strongly linked to the respect and care, equity and justice, community, and integrity values.

Managing self, the fourth competency, is strongly related to the excellence/achievement, inquiry, and integrity values. The fifth competency, participating and contributing, is clearly closely linked to the community, equity and justice, and respect and care values.

As mentioned above the fact that there are clear overlaps and much reinforcement is a strength and shows that key values thread through this aspect of the curriculum effectively. Once some definite decisions are made about the values of the New Zealand Curriculum some further work to ensure that values do thread fully through the Key Competencies may be needed. However, it appears at the moment, that the match between competencies and values is a good one, and little change is required.

Values and Essential Learning Areas

The *Literature Review* (Keown *et al.*, 2005c), in section 6, examined the way each of the 1993 curriculum documents for each learning area addressed values. It also investigated essential learning area literature to ascertain the ways in which a range of curriculum specialist authors have approached values in the curriculum. These investigations showed that each essential learning area

has body of literature outlining ways in which the ELA can support and help develop high level curriculum values. There is also literature in each ELA that explores the values important to the ELA itself.

There is some evidence in the literature to suggest that ELAs often ignore whole curriculum values and focus instead on their own discipline-based knowledge, values, skills and processes. Some literature suggests that “newer” and/or more integrated and cross/inter-disciplinary based subjects are better at developing whole curriculum values than single discipline subjects (White, 2004).

Analysis of the New Zealand Curriculum as a whole, as reported in Keown, 2001 and 2003 showed that a sound structure for values in the curriculum exists when NZCF and the individual curriculum documents are analysed in detail and viewed as making up the whole curriculum. However, this is rarely done. The way that individual ELA curricula address values in differs widely. Some, such as Health and PE, are very explicit and thorough in their treatment of values while some others do very little to implement NZCF page 21 in their area. As suggested above, White (2004) expresses the view that by and large individual learning areas do not do a good job in developing whole curriculum values. The Stocktake report took a similar view, (NZ Ministry of Education, 2002, p. 33) and thus recommended that attitudes and values “should be more explicit in the frameworks and support materials” and “reflected in programmes of learning in all New Zealand schools,” (NZ Ministry of Education, 2002, p. 32 and p. 62).

While there has been some contact between the ViC team and the ELA writing groups this has not been extensive enough to do much to assist develop values in the ELA statements and AOs. Neither has the ViC team been able to examine in depth emerging material from the ELA developments. Given the findings of the literature review, and key points made in both the *Stocktake Report* and this report, it is suggested that a once some definite decisions are made about the values of the New Zealand Curriculum further work to ensure that values do thread through the learning areas may be needed.

RECOMMENDATIONS RELATING TO SUPPORT FOR SCHOOLS AND TEACHERS IN THE VALUES ASPECTS OF THE NEW ZEALAND CURRICULUM

Values and School Communities

Schools and communities need to discuss, consult and negotiate values in the curriculum at the local school and community level as they seek to implement the values of the curriculum. An

important theme in much of the literature about values in the curriculum stresses that it is important to negotiate values agreements and statements widely and inclusively at the school community level as well as state curriculum values goals and intentions at the national level.

Values and School Structures, Policies and Practices

A view that the most effective demonstration of values in education is when values are evident through the total organisation of the curriculum, the school and the philosophy and relationships within schools and classrooms is a common theme in the literature. This suggests values need to be not just examined and discussed but also lived and practiced in consistent ways through community and school experiences.

Values and Professional Development for Teachers

Much of the literature about values in the curriculum stresses that as values in the curriculum is a complex issue, it is important to provide strong support for schools and teachers in addressing the values of the curriculum. This support needs to include quality: pre-service and in-service professional development for teachers; school wide and ELA based curriculum guidelines and resources; information for parents and communities.

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SECTION SEVEN – APPENDICES

APPENDIX 1 – TOWARD A STATEMENT ON VALUES IN THE NEW ZEALAND CURRICULUM: DRAFT 2 - 23/06/05

Values are internalised sets of beliefs or principles of behaviour held by individuals or groups and expressed in the way in which people think and act. They are based on our cultural, religious, philosophic and spiritual traditions, and on current critical reflection, dialogue and debate.

Values are embedded in all aspects of the New Zealand Curriculum. The New Zealand Curriculum recognizes that values difference and values agreement are features of a plural, bicultural, multiethnic and democratic society. The New Zealand Curriculum enables students to develop knowledge about values, skill in working with values complexity, and encourages the adoption of values important to New Zealanders.

Through the curriculum students will gain knowledge of:

- the values of the main cultural and institutional traditions of Aotearoa-New Zealand and global society;
- their own values and the values of others;
- a range of values types such as aesthetic, moral, and democratic values.

Through the curriculum students will develop their ability to:

- express their own values;
- examine with empathy the values of others;
- critically analyse ideas and values;
- discuss and negotiate values differences;
- make ethical judgements and decisions.

Through the curriculum students will be encouraged to value:

- Diversity and the unique mix of cultures and heritages of Aotearoa-New Zealand;
- Fairness, social justice and equal opportunities for each person;

- Responsibility and accountability;
- Honesty and being ethical;
- Freedom, individual rights and human dignity;
- Respect, caring and consideration for others;
- Wisdom and creative and critical thinking;
- Community and participation for the common good;
- Sustainability.
- Doing your best.

The values of the curriculum will be evident in the philosophy, organisation, and relationships of the curriculum, schools and classrooms. All members of curriculum and school communities should strive to live and practice the curriculum values in consistent ways. The specific ways in which values are expressed in the curriculum and culture of schools should be guided by the New Zealand Curriculum and consultation between the school and its community.