
Association of Proprietors of Integrated Schools

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30 November 2006

Maryanne Mills
Draft Curriculum Feedback
Ministry of Education
PO Box 1666
Wellington

Dear Maryanne

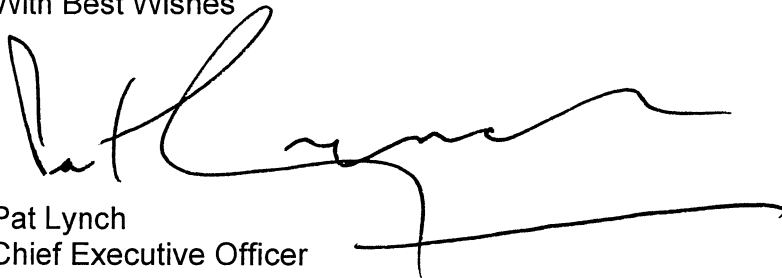
Response to
New Zealand Curriculum, Draft for Consultation 2006

The enclosed response to this document is made on behalf of the Association of Proprietors of Integrated Schools.

Our members are responsible for some 330 state integrated schools, with 83,423 students. This represents about 12% of the nation's schools, and 11% of the total number of students.

The Association is grateful for the opportunity to comment on the strategy document.

With Best Wishes



Pat Lynch
Chief Executive Officer

Association of Proprietors of Integrated Schools

SUBMISSION TO THE MINISTRY OF EDUCATION

FROM THE ASSOCIATION OF PROPRIETORS OF INTEGRATED SCHOOLS

ON THE NEW ZEALAND CURRICULUM DRAFT

1.0 INTRODUCTION

- 1.1 The Association of Proprietors of Integrated Schools represents some 330 state-integrated schools with 83,423 students. This amounts to about 11.0% of the nation's students, parents and teachers.

2.0 GENERAL COMMENTS

- 2.1 We believe that the document reflects current practice in many schools, and will enable that practice to develop further. The vision, principles, values and key competencies provide material to enable schools to engage in development. The document gives schools some freedom to develop flexible programmes that respond to students' needs.
- 2.2 We do not believe, however, that it picks up sufficiently well on education as a moral endeavour whereby children are challenged and educated to take charge of their own lives, in fact, where they "learn to be" (*Learning: the Treasure Within*, Jacques Delors, UNESCO 1996). Rather, it goes some way along the track of education as commodification. The nurturing of the spiritual dimension of life is fundamental to a successful education, and the foundational values for a successful society need further enunciation: honesty, truthfulness, respect, caring for individuals, resilience and the development of children's emotional quotient and so on. This will be picked up again further on in this response.
- 2.3 The document does not sufficiently emphasise the importance of relationship building in the development of the school culture so that curriculum learning can take place. That relationship building includes multiculturalism and respecting the mosaic of cultural difference in New Zealand society. Some of these aspects are covered under 'Principles', but the phrasing suggests that this is something done to and for students, rather than a matter of the whole school community working together as equals to create their relationships.
- 2.4 We consider that the educational vocabulary of the document is such that it will be almost exclusively owned by teachers, academics and the education sector. We would like to see some further work on the vocabulary, so that it is more intelligible to parents and students. We believe that ownership of the curriculum by parents and students is important for 21st century learning.

- 2.5 The document lacks inspirational and aspirational qualities. These could be provided quite easily and would make the document far more life-giving to those who use it.
- 2.6 *Learning: the Treasure Within*, Jacques Delors (UNESCO, 1996) provides an inspirational view of 21st century learning. It would be possible to provide some aspirational quotations from this document, for instance – “Education has a fundamental role to play in personal and social development.” “While education is an ongoing process of improving knowledge and skills, it is also – perhaps primarily – an exceptional means of bringing about personal development and building relationships among individuals, groups and nations.” *Learning: the Treasure Within* emphasises the moral and cultural dimensions of education, discusses values and civics, which receive some coverage in this document; it also stresses the teaching of meditation, the nurturing of spirituality, and the necessity of giving students the opportunity to appreciate the wisdom of the world’s great religions, and the key ideas from the great civilisations of the world. These all develop one of the pillars of learning defined in the document, namely learning to be. If we wish our children to become emotionally, mentally, spiritually strong we would do well to incorporate this point of view.
- 2.7 We have perfect material that is our very own to match aspects of *Learning: the Treasure Within* in the concepts of Hauora devised by Mason Durie. These are, however, currently relegated to a brief comment and a footnote on page 16 (Health).
- 2.8 We are aware that the document does not reflect our bi-cultural society, and our nation’s commitment to the Treaty of Waitangi, which involves partnership with the tangata whenua. The opening sections of the document do not embody the sense of sharing and partnership that many educators recognise as central to the way we do things. It would be possible to make adjustments or additions, such as an appropriate whakatauhā, that would help us to focus on “what is uniquely Aotearoa New Zealand” (Curriculum Foreword). The majority of Māori students are educated in mainstream education and the document provides relatively little recognition of their right to be educated in a way that suits them (cf. Russell Bishop’s research) and does little to recognise the work to develop bi-cultural understandings that schools are engaged in.
- 2.9 The multicultural nature of our classrooms and our society is not supported either. Multiculturalism is increasingly important for our society and needs more emphasis in the document. In increasing numbers of schools Pacific and Asian students are either the majority, or the biggest minority group in the school. Many of these students come from new migrant families. This is an accelerating trend in New Zealand society, and brings with it welcome strengths and talents, but it is essential that schools work on developing knowledge about the range of cultures in classrooms and ability to work appropriately with students from these cultures, and to generate healthy cross-cultural relationships. We need to stress the nurturing of strong multicultural relationships for the wellbeing of our society.
- 2.10 It is important that the document contains a statement about the role of the curriculum in reducing educational and social disparities. A school

philosophy that engages students will reduce educational disparities and therefore contribute to reducing social disparities.

- 2.11 We consider that this document attempts to combine old curriculum concepts based on knowledge transfer, with 21st century concepts and practices of learning relationships, and 'learning to learn'. (Guy Claxton discussed the unexamined conflicts in the document in his NZCER seminar recently.) We recognise the tensions in this combination, and the fact that it will at times be difficult to make the fusion in the classroom, but consider that the curriculum document will enable teachers and schools to move their practice by degrees. We think that teachers will need active support to work on the combination of the essential learning areas and the key competencies. The document is very dependent on the ability of school leadership to implement change.
- 2.12 Please note in particular the request further on in this submission (page 7) that the special character learning area legally required of integrated schools be written into the curriculum document.

3.0 COMMENTS ON THE VISION (page 8)

- 3.1 We acknowledge that this statement has developed out of many discussions with many groups. We believe that it begins to focus on the key questions behind such a vision – namely, what does it mean to be a human being (and a New Zealander), how do we become a better society, and how do we contribute to a better world? We would support much of what is in the vision.
- 3.2 We feel that the valuable material in the two UNESCO documents *Learning: the Treasure Within* (1996), and *Learning to Be: a Holistic Approach to Values Education for Human Development* (2002) and other work and publications of the UNESCO International Commission on Education for the 21st Century, could have provided much greater richness in this curriculum document.
- 3.3 We consider that the opening paragraph would be strengthened by making use of concepts within Hauora, whether in Māori or English. We are particularly aware that behind the belief that our young people will be confident and positive in their own identity there are issues of spirituality, of knowledge of who they are and purposes for living, that are not addressed in the phrasing on the printed page. We cannot fulfil our role in "helping young people to reach their individual potential" unless spiritual, emotional, physical and social wellbeing are all addressed.
- 3.4 'Contributing to the growth of the economy' is a debatable phrase, given the many difficulties around growth of economies in a world where there are pressures on resources and the threat of a range of possible global crises, and given considerable philosophical debate around the economic model of constant growth. We would prefer that the second sentence of the opening statement read "...that students are equipped to contribute to the wellbeing of their community, to the New Zealand economy, and to sustainable global progress." David Chapman believes that "the concept of sustainability is the moral and social agenda." We consider that the truth of this statement is likely to become increasingly apparent during the

21st century. Education for sustainable development is a crucial need, and needs to be further stressed in the document, not as a separate subject but within a whole school approach (see *Education for Sustainability – from Rio to Johannesburg: Lessons Learnt from a Decade of Commitment*, UNESCO 2002).

- 3.5 The Vision statement does not mention New Zealanders being prepared to contribute to the world, as global citizens not just as citizens of New Zealand. We think that this needs explicit recognition.
- 3.6 Under the heading 'Confident' we wish to comment on the concept of entrepreneurialism. We recognise that this is necessary for the social and economic development of New Zealand. We further recognise that students also need to be taught to critique society.

4.0 COMMENTS ON PRINCIPLES (page 9)

- 4.1 In our comments on this section we draw on the comments of the Human Rights Commissioner, which we endorse.
- 4.2 The Bill to Delete Reference to the Principles of the Treaty of Waitangi currently before the House is unlikely to prevent the Treaty being referred to in a document such as the curriculum. We consider that the Treaty of Waitangi needs to be referred to in the Principles. We consider that it is important to clarify that all students have the opportunity to experience a curriculum that reflects and values te ao Māori, thereby strengthening their identity as New Zealanders. The use of the word 'heritage', which has resonances of the past, could be seen as downplaying the importance of te ao Māori today. The general phrasing of this section needs further consideration.

5.0 COMMENTS ON VALUES (page 10)

- 5.1 We are aware of the depth of academic discussion that has led to this values statement. However, we would question whether it has adequately outlined the values "that the New Zealand community supports because they enable us to live together and thrive in a diverse, democratic society." The list does not cover some of the central values needed for thriving as a society.
- 5.2 While this would not matter unduly if the values were optional, it is clear that the values listed are mandatory, and it is inevitable that they will take precedence therefore over other values that in fact may be more important to the community, and for us to thrive as a society. The absence of certain key values, such as caring for each other or compassion, is worrying.
- 5.3 We would suggest that it is necessary to consider the eight virtues that societies universally over the ages have been found to value: honesty and truthfulness, kindness, consideration and concern for others, compassion, obedience, responsibility, respect, duty. The word 'duty' is comparatively little heard in New Zealand today, but the concept is unlikely to be dead in our society. All the other virtues assuredly are concepts that New

Zealanders would treasure. It would be worthwhile to consider this universal list when further revising this page.

- 5.4 In *Learning to Be*, UNESCO identified eight “core and related values anchored on human dignity.” 1. health and harmony with nature; 2. truth and wisdom; 3. love and compassion; 4. creativity and appreciation of beauty; 5. peace and justice; 6. sustainable human development; 7. national unity and global solidarity; 8. global spirituality. The values in the curriculum document need to become broader and better focused on human dignity and human ability to live together.
- 5.5 We draw your attention also to the work of the New Zealand Bioethics Council. As a result of conducting large numbers of workshops throughout New Zealand with ordinary people from a range of cultural, ethical and spiritual viewpoints, the Council found that the following principles (values) were especially important to New Zealanders: honouring relationships; social interconnectedness (family and local, national, global); environmental relationships (respect for the natural world); humility or whakaiti (people recognise that rational thought and new knowledge do not always equate with wisdom and sufficient understanding of the consequences of particular choices); the need to respond compassionately to the suffering of people and animals, regard for the sanctity of human life; freedom of choice; kaitiakitanga and stewardship for the earth and its life forms. (relevant extracts are attached from Reports of the Bioethics Council in 2004 and 2005.) We would like to see the inclusion of some or all of these in the list of values that the community supports.
- 5.6 Stuart Middleton in a recent article in the New Zealand Education Review wrote of those ideas that give a young person a sense of being anchored. He believes that “to have a sense of right and wrong” was a feature of our society in the past, but may be lacking today. Integrity and acting ethically point towards the same territory, but the simple phrase “a sense of right and wrong” may be more effective.
- 5.9 In relation to ‘respect’ (for human rights), and ‘diversity’, we would draw your attention to the draft National Statement on Religious Diversity (Human Rights Commission 2006). It may be worthwhile considering incorporating material from this document.
- 5.10 Kevin Wanden of the Auckland University School of Education and the Catholic Institute of Theology (and in 2007 to become the Director of the National Centre for Religious Studies) analysed the values in the New Zealand curriculum, placing them beside those in the previous NZ Curriculum Framework (1993), *Values for Australian Schooling* (2004), the NZ Health and Physical Education Curriculum (1999), *Learning to Be* (UNESCO 2002), the gospel-based values found in the New Zealand Catholic primary and secondary Religious Education curricula, and the set of Māori values identified by Henare Tate. The analysis page is attached. (from an article by him in *Aoraki* August 2006, a biannual publication from the New Zealand Catholic Education Office for Senior Management in Catholic Schools.) The comparison is very revealing. Perhaps the most outstanding omission in the draft curriculum is care/love and compassion. Other particularly noticeable omissions include perseverance/commitment, truth/wisdom, freedom, creativity, and

spirituality. We would ask that you consider this comparison of values carefully as you prepare the final text of the document, and re-include these core values.

5.11 The Catholic Bishops of New Zealand rightly noted in their submission on the curriculum that “The school exists to facilitate both cultural *transmission* and cultural *renewal*.” Later in their submission, the Bishops quote the paper *The Purpose of Education: a Christian Perspective*. “Education is essentially about the development of whole persons: intellectually, socially, emotionally, physically, morally and spiritually. To neglect any aspect of persons is to deprive them of an adequate education. Because of all this we believe that the school curriculum should give adequate attention to all aspects of personhood in order to assist students to become full and integrated personalities, critical citizens and sound thinkers. ... It is the spiritual dimension which also gives sense and validity to the paradox of affirming both individual worth and social responsibility.” Much of what the Bishops believe should be in education is implied or in place in the draft curriculum, but there are aspects that need to be clarified and strengthened.

5.12 Further comments we received on this topic include:

5.12.1 “Principal leadership is teaching kids about their duties and responsibilities in a democratic society. ... The essential role of principals is to pass on to the next generation of children the qualities and values which they will need for their life journey – their school is a significant map maker for young people.”

5.12.2 “Today’s young people are thirsting to dialogue about life’s great questions: who am I, why am I here, where am I going? Coaching young people in personal character development is just as important as tutoring them in reading, writing and mathematics. Character education can provide a framework which will enable our young people to have some direction in their lives and to open their hearts and minds to fundamental issues. The world needs citizens with solid personal foundations if it is to address issues of violence and economic disparity.”

5.13 We concur with these comments.

6.0 COMMENTS ON KEY COMPETENCIES (Page 11)

6.1 We think it is very useful to have the Key Competencies on the page facing the Values.

6.2 We applaud the holistic approach to education taken in the Key Competencies and in some other parts of the document. We appreciate the reference to global communities and the inclusion of reflectiveness.

6.3 Under ‘Managing Self’ we feel it would be valuable to say “It is about students developing a positive sense of identity/self...” ‘Knowing who they are’ does not cover the same ground. We are aware that many New Zealand students lack self esteem, with disastrous consequences. We consider that Managing Self would be a suitable area to include a

statement about developing one's own spirituality, and one's own personal inner strength (which is broader than resilience). We consider that spirituality needs to be placed at the core of the curriculum.

- 6.4 The development of assessment templates integrating the key competencies into the Essential Learning Areas will require considerable national input, and the facilitation of regional school groupings to consider the implications of this work. We are aware that pilot projects are under way with some primary schools, and would suggest that these will need to be broadened. Secondary schools will need projects specifically designed to take into account their very different modes of operation.

7.0 COMMENTS ON THE LEARNING AREAS (page 13 onwards)

- 7.1 We note a certain inconsistency between the statement on page 13 that all eight areas are considered essential, and the fact that learning languages is left very undefined as to which languages and why, for how many years, and to what standard.
- 7.2 Further, although Māori is mentioned there is no requirement to make it available, to either Māori or Pākehā students. We consider that there needs to be a clear statement on the place of Māori in the curriculum.
- 7.3 Referring to the UNESCO document yet again, we note that in this multicultural country, where our task is to develop students who can relate to many different cultures both now and as global citizens in the future, it is essential to provide students with the beginnings of an understanding of the great religions of the world, and the key ideas from the great civilisations of the world. This could be made explicit in the Social Studies curriculum.

8.0 DIMENSION SPECIFIC TO INTEGRATED SCHOOLS: REQUEST FOR INCLUSION OF REFERENCE TO SPECIAL CHARACTER LEARNING AREA

- 8.1 The document does not recognise the fact that integrated schools are required by the Private Schools Conditional Integration Act (and by their own desire) to have another learning area, essential for them, namely their special character instruction. For Catholic schools, and for almost all integrated schools, this is Religious Education. This is a significant omission that we had hoped to address during the curriculum review process. We consider that it is important to place a statement on page 13 to acknowledge that state integrated schools have this further required learning area. We have at times had difficulty interacting with various government agencies because there was no mention in the last national curriculum document of state integrated schools' legal requirement of a special character learning area. A statement in the curriculum document would clarify this right and obligation.

9.0 COMMENTS ON EFFECTIVE PEDAGOGY (Page 24)

- 9.1 We think that teachers will find this section useful.

10.0 COMMENTS ON DESIGNING A SCHOOL CURRICULUM (Pages 26-27)

- 10.1 While these pages helpfully reinforce the school's ability to design learning that suits its students, it is necessary to also reinforce that the curriculum needs to be broad and inclusive of all the learning areas in a balanced way. If this is not done NAG 1 and NEG 5 may be thought to be of less importance than previously.
- 10.2 We believe that the statement that curriculum design usually starts with the shared values and beliefs of the community needs strengthening. Regardless of whether the school community has shared values and beliefs, and some do not, it is crucial that the school works out its philosophy, its values, and the way its culture is to operate. They are not optional; they are the bedrock on which the curriculum must be developed.
- 10.3 The encouragement of the use of significant themes in learning is admirable. However, the statement on significant themes presents problems. These particular themes appear to be mandatory, rather than examples of possibilities. Furthermore, there is no recognition that some of these themes might reward study at certain age levels only. There are many other highly significant themes schools might choose to explore, and it needs to be explicit that they have the freedom to do so rather than compulsorily concentrating on those listed.
- 10.4 It would be valuable to encourage schools to provide students with opportunities for extended inquiries on self-chosen topics, including self-analysis of the individual student's learning journey while doing their project. This would link very well with the key competencies.

11.0 COMMENTS ON PLANNING WITH A FOCUS ON OUTCOMES AND PLANNING FOR THE DEVELOPMENT OF THE KEY COMPETENCIES (Pages 28-29)

- 11.1 These are useful sections, particularly the statement that the long view is to be taken. This should take the pressure off in terms of assessing tightly and frequently to achievement objectives.
- 11.2 See the note above about extended inquiries on self-chosen topics.

12.0 COMMENTS ON PLANNING FOR PURPOSEFUL ASSESSMENT (Pages 30-31)

- 12.1 We believe that the principles laid down in this section are useful. We are aware that schools will need professional development time, and perhaps nationally developed templates, to help them to integrate the assessment of key competencies and essential learning areas, and to handle the whole matter of assessment without it becoming a huge compliance burden.
- 12.2 Secondary schools find that the influence of the NQF extends into the junior secondary school, and developing a suitable balance between NQF

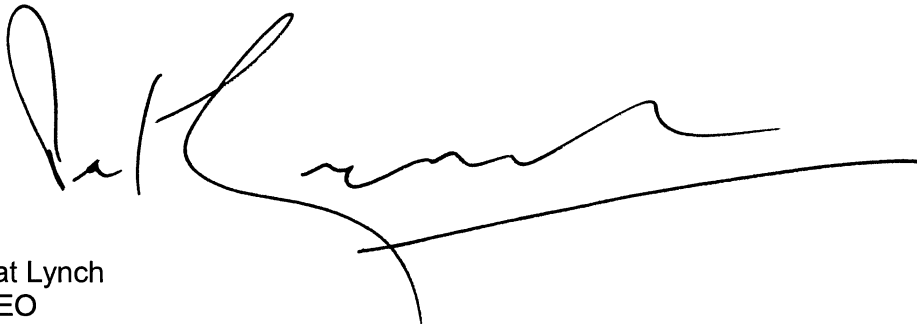
assessment and the assessment described in this document may take considerable time. It may be that the NQF will need some adjustment, as it is still rather knowledge-based, which does not fit well beside the key competencies.

13.0 OTHER SECTIONS OF THE DOCUMENT

13.1 We do not have comments on page 32 onwards.

14.0 CONCLUSION

Thank you for the opportunity to comment on the draft curriculum.

A handwritten signature in black ink, appearing to read 'Pat Lynch', with a long horizontal flourish extending to the right.

Pat Lynch
CEO
Association of Proprietors of Integrated Schools

3. What the Bioethics Council heard

This section aims to reflect something of the richness and diversity of the public dialogue on xenotransplantation. It is not intended to provide a representative or quantitative sampling of the views expressed, nor do any of the comments necessarily represent the Council's own views. The quotations have been extracted from the online discussion forum, the written submissions, and the facilitators' notes from the dialogue events.

3.1 Culture, ethics, spirituality and human need

Introduction

Thinking about xenotransplantation requires us to confront our fundamental cultural, ethical and spiritual beliefs – about what it means to be human; about our relationships with other people, nature and other species; and about the degree to which factors such as compassion and human need should influence decisions about biotechnology.

Even if we seldom examine our cultural, ethical and spiritual beliefs, or if we consider them to be relatively unimportant, they are integral to the way we live our lives and the decisions we make. Whether we are conscious of them or not, our beliefs provide us with a framework for making sense of the world around us and for regulating our relationships with it.

This section describes the range of thinking we heard on cultural, ethical and spiritual issues – including identity and human need.

What cultural, spiritual and ethical factors are important to people?

Throughout the dialogue process, we heard viewpoints that were strongly shaped by specific religions or cultures – mostly Christian, Māori and Pakeha. We also heard many world views that sat outside a formal religious or cultural framework: an 'ecological' belief in the integrity and inter-dependence of all species, for example, or a humanistic belief in the duty of every person to help their fellow human beings. Some had spiritual and cultural beliefs they shared with a wider group to whom they felt connected by ethnicity, faith, age, political outlook or some other common feature. Others considered their beliefs to be individual and essentially private.

The following summaries and quotations provide a taste of some of the very wide-ranging spiritual, ethical and cultural viewpoints we heard. However, it must be emphasised that the labels applied here to various viewpoints are far from neat or finite. Elements of all might be found in any one individual, and many people who would not identify themselves with a particular label (for example, 'Christian' or 'ecological') might very well share those views.

Religious viewpoints

A recurrent theme among those who identified themselves as Christian was the 'love thy neighbour' principle. They said this compelled a compassionate response to the suffering of other human beings, including through xenotransplantation. (This strongly compassionate view was also expressed by others with no religious affiliations.)

'Compassion is an essential part of Christianity, and of many world religions ... [We] have a role in using our knowledge and abilities to relieve suffering and pain.'

The desire to cure or relieve suffering was held in balance, by some Christians, with an acceptance of death. To them, the desire to preserve life must be weighed against people's duty to care for the wider community and environment, and to respect other life forms. The over-riding importance of the sanctity of life in some faiths (notably Judaism) was discussed by some, who said it provided people with an acceptable faith-based rationale for xenotransplantation.

'There will be times when we may have to forsake power for powerlessness in the face of human suffering and death for the sake of respecting our role as stewards of creation.'

Some Christians rejected the idea that humans should receive animal transplants, stating that we are made 'in God's image'. Xenotransplantation would distort this God-given image.

'Within Judaism, xenotransplantation is acceptable because the over-riding value is to save life. This over-rides other considerations such as the prohibition on the consumption of pig flesh.'

Some Christians rejected the idea that humans should receive animal transplants, stating that we are made 'in God's image'. Xenotransplantation would distort this God-given image.

Other Christians talked about spiritual beliefs that shaped their thinking on the use of animals in xenotransplantation. Views were quite diverse, reflecting differing interpretations of the creation story in Genesis. Some emphasised humans' responsibility for and to the whole of creation. This involves a duty of stewardship for the environment and for other species.

'Humans have a relationship with the divine that differentiates them from the rest of created order. There is the concept of humans caring for other creatures as well as acting over them. This notion of humans as co-creators is sometimes employed as a way of expressing this dimension of human nature.'

An alternative theological view was expressed by the 'dominionists', who held that human beings were divinely sanctioned to exercise authority over other forms of life. Without this authority, they said, farming would be impossible.

'I believe that God put Man a little higher than animals.'

Māori viewpoints

There was a wide diversity of Māori viewpoints – not all of them focused on cultural and spiritual issues – and this is discussed more fully in [Section 3.2](#).

However, a general theme was the strength of spiritual beliefs among Māori, and the sense of a Māori world view that pervaded all corners of everyday

life. The importance of Tikanga Māori to regulate the relationship of Māori to the wider world was strongly emphasised, as was its development.

'Mauri is the energy life force or unique life essence that gives being and form to all things in the universe. Tikanga Māori has emerged around this duty, bringing with it an intimate knowledge and understanding about local environments and a set of rules that guides our way of life, both spiritual and secular.'

Some Māori were very concerned about the implications of xenotransplantation for whakapapa (genealogy), mauri (the life force), and personal tapu (sacredness). Some believed such biotechnologies threatened to irreparably disrupt relationships between human beings and the natural world.

'As tangata whenua, we don't split ourselves up culturally and spiritually, it's called taha wairua. We don't need to debate the ethics because there is our implicit understanding of mauri and acknowledging the life force of every living thing.'

'Whakapapa is a taonga tuku iho. It is the line in the sand that we do not cross, a sacred thing.'

A strong sense of Māori responsibility and guardianship – kaitiakitanga – for the environment was expressed by many. This implied respect for all life forms, including the animals used in xenotransplantation.

'Ma te ira tangata e tiaki te aitanga o nga Atua – it is the responsibility of mankind to protect the offspring of the Gods.'

'We are accountable, not to God, but to sustaining fertility, ensuring whakapapa and ensuring the environment is not compromised by the individual need of another.'

For some, an absence of tikanga and kawa to deal with xenotransplantation was an over-riding issue. They felt it was impossible for Māori to participate as Māori in xenotransplantation without it being enabled by tikanga. Some believed tikanga never would – or should – accommodate xenotransplantation; others that it could be developed or modified, on the basis of more knowledge and understanding.

'For Māori, this is a serious misconduct of tikanga (protocol) and will have a serious impact on our values and beliefs that guide and assist us in Te Ao Marama (the world of light).'

'Until the advent of cell-phones, tikanga could not take account of them either.'

The importance of collective views and decision-making to the Māori world view was also emphasised by some participants. This meant whānau and hapū would sometimes be considered to have the same decision-making rights as an individual, with implications for decisions like organ donation and medical treatment.

'Māori identity is primarily based in place and social group, as defined by maunga, awa and marae as well as iwi, hapū and whānau. This is not to say that individual Māori cannot make up their own minds on issues, but more frequently it is a group process, rather than an individual one.'

'The individual with the problem is the one who should decide whether they should benefit. Each Māori is an individual.'

Other world views

We heard from many others with world views which were not formally religious or cultural.

A 'species integrity' argument was advanced against xenotransplantation by some, particularly those with what might be called an ecological world view. These people often spoke of a connectedness between networks of species, or a fragile natural balance that would be disrupted by xenotransplantation. They said that the integrity of each individual species was transgressed when parts of one species were mixed with another. Some also said that each species had its own innate value, independent of its usefulness to humans. While this tended to mean opposition to xenotransplantation, someone who identified herself with the Gaia movement said that the technology was acceptable because all species are equal parts of 'mother earth'.

'I have a set of values that revolve around respect for the environment and connectedness between all living things.'

'All life exists in an equilibrium on our planet and all should be cared for.'

'A widely held view by Māori is that transgenics ... is a breach of integrity of species and an offence to whakapapa.'

'My cultural perspective is that there is a food chain which is part of nature, which sustains and supports us, and the better we work in harmony with it the better off we are.'

Many with non-religious viewpoints shared the 'stewardship' position we heard from Christian participants. The responsibility of humans for the wellbeing of animals was strongly expressed. But there was some diversity in what people saw as the implications of stewardship. We heard from some people that a degree of suffering to animals was permissible if it meant human lives would be saved. For others, animal suffering was never to be contemplated, regardless of the benefits to humans.

'I believe we should treat animals humanely ... but I do believe that a human life is worth more.'

Some people found it hard to define what 'cultural' and 'spiritual' actually meant. We heard from some people who felt they weren't spiritual, or that they didn't have a culture. Others expressed frustration that they didn't have an adequate vocabulary to describe their cultural or spiritual viewpoints. An interesting feature of the dialogue events was to see many of these participants progressively become more able to define and describe these *terms*.

access to those benefits, and whether any commercial benefits would stay in New Zealand. Reservations about the commercial developments of science were often related to international rather than national relationships.

Interconnectedness

This theme encompasses all of the above. Throughout the dialogue there was a strong theme of interconnectedness: biology with culture, history with socioeconomic considerations, identity with national position, and culture with a scientific understanding of the world. It was impossible to talk in one area without ideas over-flowing into others. No one set of ideas was sufficient to inform choices and judgements, and it was important to people to make the links between the various concerns.

We were impressed that people were very clear that such complexity of ideas was in fact necessary when talking about cultural, ethical and spiritual issues.

This interconnectedness is not only at a conceptual level. We heard a strong affirmation that many experience themselves as being part of a web of relationships and connections - immediate material connections through biology as well as social and economic relations, and webs of relationship and responsibility to other life forms and previous and future generations. This way of thinking appeared to be grounded in a strong awareness of the New Zealand and Pacific context.

An assumption permeating many of the conversations was that decisions are made within such a complex system. This system may be biological (genes can not be considered independent of the total life form in which they exist), social (talk of benefits needs to be considered alongside economic and political arrangements that shape the availability and distribution of those benefits), cultural (foundational myths, traditions and stories of origin shape one's sense of responsibility for the environment and/or future generations) - or some combination of them all.

Overall, participants stressed the importance of dealing with the complexity of the issues. There was strong acceptance of the need to consider the wider context for any choices made about a particular biotechnology. (Although the dialogue focused on the use of human genes in other organisms, participants frequently made links to other biotechnologies.) This wider context included both science as pursuit of knowledge, but also the social/political context, recognition of the frailty of human judgment, and the risks of choices to all these dimensions of life.

Concepts of interconnectedness, whether applied to ecosystems or to the "Pacific Way", reveal that New Zealanders think about the world around them in a multidimensional way which is entirely appropriate for the complexity of the biological, social and cultural world, and the century in which they live. This understanding of interconnectedness and its multiple manifestations is the result of sophisticated and sensitive intuition and reflective wisdom. It appears from our dialogue work that interconnectedness is as much a unifying national consciousness as it is a "unifying regional consciousness". ["Pacific Cooperation: Voices of the Region". The Eminent Persons Group Review of the Pacific Islands forum, presented at the Special Leaders Retreat April 2004, p.20.]

Principles and values that matter

The above themes informed or shaped how people approached the pragmatic issues of deciding how technology can best be used, and in particular the cultural, ethical and spiritual issues that should inform the use of human genes in other organisms.

However, the negotiation, balancing and interpretation of the above themes was informed by various specific values. The values we identify here are the Council's interpretation of what we heard, but they resonate with other work on biotechnology in New Zealand, and offer further definition of some of the values highlighted elsewhere.

Honouring relationships

Given the importance many people gave to the place of humans in a wider network of relationships, it came as no surprise to find that permeating much of what we heard was a valuing of these relationships. The relationships highlighted ranged from the individual, to the family/whanau and community, to wider human society (national and global), to other life forms and whole ecosystems.

People valued individual choice, but most often talked of this in the context of choice of access to medical treatment. There was a strong impression that people not only knew of their social and biological interdependence, but valued this, found meaning of life within such a context. This context has both social and biological aspects.

Social relationships

Social interdependence or interconnectedness was seen in terms of local (within the family or local community), national and global relationships. The choices we make, collectively or as individuals, interact with social, political and economic relationships that are seen as having implicit values. People were conscious not only of present relationships, but of the importance of past and future relationships and generations.

The assessment of those values, or the ways they are expressed, seemed to be strongly influenced by people's valuing of the common good, or the collective good of the community. We heard a strong sense of social solidarity and collective moral responsibility. Just as many people saw themselves within a complex set of biological/environmental relationships, they also saw themselves within a complex set of social relationships mediated by political and economic arrangements. They wanted those arrangements to reflect and promote the values they see as important.

For instance, many were conscious of New Zealand in a global context, and that the pressures on government and business were international. People were concerned that this international pressure could compromise the choices that are important to New Zealanders. There was a strong sense of the value of New Zealand identity and independence. People did not want there to be undue influence from other governments or from big business. Consent is about political choice as a country, as well as about an individual's access to health technologies.

Many referred in this context to the relationship between big business and science, and how the profits are distributed. We have included discussion of

this below under "Science and commerce".

Environmental relationships

Biological interdependence or interconnectedness was seen in terms of our present biological relationships, but also had a dimension across time, a respect for the biological processes that had got humans to this point and that would take us into the future.

As we have seen, many people have an acute awareness that humans are dependent on and part of the environment and that environment is valued. It is valued for quite pragmatic reasons - humans are dependent for our survival on the sustainability of biological systems - but it is also valued for itself. For some there is a spiritual dimension to their valuing of the environment.

As we have also seen, people stress the importance of viewing life as complex. It cannot be reduced to its parts. Understanding the biological world requires an understanding of the relationships between the parts, and the levels of organisation that arise out of those relationships. Life is a product of relationships at many levels of organisation.

This awareness of complexity and of humans as a part of the natural world is in tension with a sense of the specialness of humans. Our own species does have a special standing which in part is biological (we have our own species integrity), but is also about cultural understandings of humans - humans do have the ability for rational thought and language, for the pursuit of knowledge. We do often understand ourselves as separate from the rest of the biological world in same ways, and there is a cultural heritage that sees humans as 'top of the tree'.

The responsibilities we have as humans derive from bringing together all these sets of relationships and human self-understanding.

We heard many speak of respect for the natural world, its complexity and biological processes. Implied in this is a rejection of a world view that sees other life forms as primarily something to be used for any purposes that suit human beings. People also recognised that the human species is capable of actions that are both beneficial to and destructive of the environment.

People drew on various concepts to explore what 'respect' might mean. We heard a concern for species integrity - many people were concerned that we did not intervene in other species in ways that put their wellbeing as a species at risk. Some referred to stewardship, or to kaitiakitanga. Others referred to the sacredness of life, to ideas of tapu, or taboos. Such ideas need not be associated with rigid belief systems, but offer a language (additional to scientific language) with which to understand and make meaning or sense of the changing relationships between humans and other organisms that biotechnology makes possible. Cultural practices, protocols and tikanga associated with biotechnology give expression to the values that inform our relationships.

Humility

The value placed on relationships (social and biological), combined with an awareness of complexity and interdependence, leads many to an attitude of

humility, or whakaiti. Rational thought and new knowledge do not always equate with wisdom and sufficient understanding of the consequences of the choices that are made. The high value placed on the environment, and a strong sense of history (evolution, human occupation of New Zealand, as well as recent decades of science) should lead to a sober and cautious approach to the use of new forms of human power such as biotechnology.

A precautionary approach to new technologies (particularly those released into the environment or food chain) appears to be largely motivated by a love and respect for the complexity of the biological systems of which humans are a part, and a hard-earned knowledge that knowledge and power need to be (but are not always) used wisely and well.

Such a position is not new. Many cultures (Western and Maori) have central myths which remember and convey such knowledge from earlier times: Adam and Eve, who ate from the tree of the knowledge of good and evil; and Icarus, who flew too close to the sun and melted his wax wings, and who has become a symbol for hubris and the danger of overreaching our human limits.

The Maori word for humility, whakaiti, literally means to make oneself small. The story of Te Tahi-o-te-rangi reminds us of the need to know when to whakaiti and when to whakamana; when to show the greatness of one's mana by being humble, and when to act with mana and show off one's prestige, status and position.

A compassionate response to suffering

People's approaches to the issues the Council raised were also informed by compassion - both for human suffering and for animals.

There was wide acceptance of the use of human genes in other organisms for the relief of human suffering. The argument for this use frequently had weight even with people who were uneasy with the technology, and appeared to be sufficient to over-ride their other arguments. Maori confirmed that there had already been considerable benefits to their community from biotechnologies, particularly the development of insulin to control diabetes.

There was also scepticism about how the argument to relieve suffering is used by commercial interests to persuade regulatory authorities to support particular developments. There was also concern about the importance of this argument at the research stages of a technology: there are many steps between research and the development of this knowledge into a treatment for a medical condition. At the early stages of development there is merely a potential for benefit, which may or may not be realised.

We also heard concerns for animal suffering. Yes, we use animals in food production, and have allowed species to be bred to meet human requirements, but this was not seen by some as sufficient justification for the use of animals as bioreactors, or as models for human disease to be used in research. Past practices are not necessarily appropriate, and using animals in research may not be an appropriate expression of our relationships with them, particularly if suffering is involved.

Even those who accepted some use of animals in research felt there needs to be a balance between the potential benefits of the research and the burden of suffering of the animals.