

Enterprise in the New Zealand Curriculum and its challenge to ethical teacher professionalism

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Abstract

The traditional role played by schools and teachers in New Zealand is now seriously challenged as the Ministry of Education urges schools to 'embed' enterprise values and methodologies in curricula that school communities will develop locally in line with the new Curriculum. This paper contextualises the place of 'enterprise' in the Draft New Zealand Curriculum of 2006 and in reference to the conceptions teachers have of their occupational role, expressed here as their 'teacher professionalism', following the work of Hoyle & John (1995). This concept is extended in this paper to include what is termed 'ethical teacher professionalism'. Finally, the ways in which an enterprise focus in the New Zealand Curriculum may challenge that ethical teacher professionalism will be considered.

Introduction

'Enterprise' is now commonly used to categorise a set of dispositions that has as much to do with creativity, being willing to think and act laterally, and taking initiative, as it does to refer to economic ideas such as entrepreneurial risk-taking and exploiting business opportunities.

The notion of enterprise as creative thinking and taking initiative is likely to find favour amongst teachers. That is perhaps what the New Zealand Ministry of Education would like to see happen as final publication of its New Zealand Curriculum becomes reality in late 2007. In its Draft for Consultation 2006, enterprise is embedded in the 'Key Competency' of 'Managing Self':

Students who can manage themselves are enterprising, resourceful, reliable, and resilient... They have strategies for meeting challenges and know when and how to follow someone's lead or to make their own, well-informed choices. (Ministry of Education 2006)

This may suggest to any person attempting to devise a course or a curriculum for a school that the disposition of 'enterprise' can be attained by inculcating habits, behaviours or ways of thinking through learning experiences that will:

- require students to be independent learners (i.e. not spoon-feed students),
- consider students to have pre-acquired knowledge that the teacher and student can build on,
- require students to stick with a task and be faithful to that commitment (perhaps through deadlines) and,
- teach students to reflect before acting

These considerations are the stock-in-trade of modern conventional school-education wisdom, articulated in the form of inquiry learning, co-constructivist models of teaching and learning and metacognition. When considering school curriculum design, the Draft Curriculum guides teachers to 'significant themes' that could be used to integrate the 'Key Competencies' and the 'Learning Areas' (i.e. curriculum content). One of these suggested themes is 'enterprise':

students explore what it is to be innovative and entrepreneurial. Through their learning experiences, they develop the understandings, skills, competencies, and attributes that equip them to be innovative. They can identify, create, initiate, and successfully manage personal, community, business, and work opportunities, including working for themselves. (2006)

This extract gives no clear indication of what it may be to be 'innovative' but it may be assumed for the purposes of this argument that this characteristic suggests:

- creativity on the part of the holder
- the ability to make something out of little (and that ties back to the vision of a learner as 'resourceful')
- the ability to sense an opportunity where perhaps others may not, and
- the ability to be novel or unique or to come up with a novel or unique concept that could become a tangible asset or that may have a tangible effect in policy or action.

The ability to be 'entrepreneurial' is not dissimilar, that is to say, a successful entrepreneur ought to be innovative. In addition, it may be suggested that an entrepreneur is:

- willing to take risks
- willing to venture money to turn a perceived opportunity into a profitable business
- one who does not take set-backs 'lying down', but will 'bounce back' from set-backs (which ties in with the earlier notion of 'resilience')
- able to grow and develop his or her particular opportunity for personal gain, and hopefully, for the benefit of others, and
- able to provide employment for others.

There is a link between the Key Competency of 'managing self' and the 'significant theme' of enterprise. While many teachers will be willing to go along with the first and second parts of this brief exposition, in reference to learning experiences that may encourage 'managing self' and in reference to the qualities of 'innovation', many may stop short at the reference to the qualities of the 'entrepreneur' just outlined. The kind of learning experiences that could nurture such qualities, the question of the appropriateness to the job of the teacher of teaching such qualities, the view that entrepreneurialism is 'caught, not taught', or that most children do not have the innate qualities that such a disposition demands are each the possible cross currents tugging at teachers' intellectual and moral perspectives on enterprise.

This paper is concerned to critically contextualise the place of 'enterprise' in the Draft New Zealand Curriculum of 2006 and then to contextualise it in reference to the conceptions teachers have of their occupational role, which will be expressed here as their 'teacher professionalism', following in this regard to some extent, the work of Hoyle & John (1995). Furthermore, it will be examined if there is a place in this conception for what is termed 'ethical teacher professionalism'. Finally, the ways in which an enterprise focus in the New Zealand Curriculum may challenge that ethical teacher professionalism will be considered.

The New Zealand Curriculum: 2006/7

The New Zealand education community and the wider community having an interest in schooling were given the opportunity to comment on a Draft Curriculum in 2006, scheduled to be introduced in final form late 2007. This policy document has been several years in the making, and now supersedes the earlier Curriculum Statements by Learning Area that progressively made their appearance since Mathematics in 1992 and English in 1994. The Draft Curriculum combines all existing Learning Areas into one document and adds an eighth, Languages. The Ministry of Education website, Te Kete Ipurangi (simply, 'TKI') carries a growing body of

information, research and case studies pertaining to the New Zealand Curriculum Draft. This includes a detailed section of so called 'long submissions' on the Draft made by individuals, schools and other institutions. In addition, the results of contracted research and analysis of these submissions is also available (Ministry of Education 2007). The evidence of 'long' submissions may be a sign of frustration felt by some, given the extent to which consent was manufactured in the consultation process, especially through the feedback questionnaire. The questions posed assumed the Draft to be acceptable at a philosophical level and dealt instead with technicalities such as whether the document was flexible enough or easy enough to understand, and the responses were tick box, hence limiting comment to a few lines.

According to TKI, over 9000 feedback questionnaires were received, almost 800 'short' submissions (less than 3 pages in length) and almost 170 'long' submissions (more than 3 pages) were received (2007). Contractors included Colmar Brunton, a major Australian market research company, the Australian Council for Education Research (ACER), Le Métais Consulting, a UK-based consultancy, and Lift Education, a New Zealand consultancy. Independent academic critiques were also invited. The TKI site therefore now presents a considerable body of collected data and analyses, both qualitative and quantitative. What is striking, however, is the relative degree of unimportance that the concepts 'enterprise' and 'entrepreneurialism' appear to have in these various submissions. In their paper however, the Lift researchers, whose task it was to provide qualitative and quantitative analysis of the 'long' submissions do note that one of the 'common themes' is an 'economic focus'. Nevertheless, of 133 submissions that commented on these common themes (and some commented on more than one theme), only 19 (or 14%) actually referred to the 'economic focus' of the Curriculum. Unsurprisingly, the positive views of the philosophical dimension of this focus (i.e. as an item of value) are expressed by stakeholders such as Business New Zealand, Enterprise New Zealand Trust and the Employers and Manufacturers Association (EMA), whilst reservations are expressed by schools and academic institutions (Watson, Bowen et al. 2006). Further concerns expressed relate to the low profile given to the curricular aspects of Accounting, Economics and financial literacy, and these are expressed by teachers of those subjects and the business bodies referred to above.

It should be a matter of some concern that so few respondents commented on the 'economic focus' because the Curriculum is informed by Human Capital Theory, speaking as it does of schooling preparing the young to be 'lifelong learners' who have to be able to 'achieve success in a constantly changing world' (Ministry of Education 2006 Foreword) whilst contributing to New Zealand's economy and transforming New Zealand into a 'knowledge-based society' (2006). The Curriculum articulates a vision that has been progressively spelt out in New Zealand since the early 1990s that sees education as a lynchpin in securing economic success on a global stage, marking a (dubious) linearity between school success and economic success for the individual. In turn has been a heightened sense of the role of the individual supplanting the role of the community. The purposes of schooling have shifted from a greater concern with the creation of a democratic community of citizens to a concern with the creation of citizens adjusted to living in a globally competitive democratic community. This shift serves to illustrate the shift from social consensus politics to neoliberal, 'new Right' politics in the late 1980s and into the 1990s.

The success of Labour in 1999 and the introduction to New Zealand politics of Labour-led governments in the previous 8 years has not seen a return to the politics of old, but rather to the politics of the 'Third Way' that has given neoliberalism a kinder face (O'Neill 2005). Following the lead set by the Blair Labour government in the United Kingdom, New Zealand Labour cemented its position in the polls by occupying and domesticating some of the ideological ground commonly associated with neoliberalism and conservative capitalist politics, but tempered this position with a range of 'family friendly' legislation, thus maintaining some sense of commitment to community and welfare. The position of Labour has had to be secured, however, by compromises with parties both to its left and right. Therefore, it is making an increasing commitment to environmental politics at the same time as it has made overtures to the business world. These (contradictory) strains are evident in the Draft Curriculum that refers to its vision of young people making a contribution to the growth of New Zealand's economy and that it values community and participation and

care for the environment (2006, pp 8 & 10). What is evident here is a 'pragmatic commitment to a technoprofessional education of the working class' (Freire 1996).

The Curriculum therefore presupposes a vision of 'Left modernising' government over the cruder new Right formulations of the 1980s and early 1990s (Brown and Lauder 1996) and now requires schools to provide personalised learning to individual students who will become flexible workers and entrepreneurs whilst also being lifelong learners. It is a document that is very thin on detail and it has been noted that its feedback questionnaire manufactures consent by failing to probe the philosophical basis of the Curriculum. Nevertheless it is pertinent for the purposes of this paper to see what a selection of schools, consultants and researchers did touch on in reference to 'enterprise'.

Hampton Hill Primary noted 'political influence' and a vision geared to the economy and globalisation, Palmerston North Boys' High noted that not all young people are required to be entrepreneurial, the Post Primary Teachers' Association (PPTA) considered that the term 'enterprising' is good enough to stand alone and encompass whatever it may take for some students to become entrepreneurs, and went so far as to reject a view that the role of schools is to prepare the young for a capitalist economy, whilst St Joseph's, Otahuhu perceived the economic emphasis to run throughout, 'narrowing the vision' (Ministry of Education 2007).

Careful analysis of the 'Reports, Critiques and Analyses' section of the TKI site (2007) reveals that in fact not only was the nature of the questionnaire designed to manufacture consent by an emphasis on technical issues, but that the contracted reports were strictly limited by the contract mandate from the Ministry of Education, meaning that none of the contributions were able to or even attempted to tackle the Curriculum critically (certainly not even the 'critiques', which are positively glowing in their praise of the Curriculum). Essentially, these various reports merely reflect the work of the others in analysing the submitted questionnaires and 'long submissions'. In his analysis, Flockton gets close to implying that there could be some concerns, but suggests that many "... of the issues... are entwined in political/social/cultural issues, many represent advocacy for submitter mission... [and]... a number take viewpoints that may not be shared by wider constituencies of educational interest..." (Flockton 2007). It may therefore be assumed at the outset that this paper represents 'advocacy for submitter mission'!

Enterprise concepts mirror the greater commercial focus in education which in turn has led to an increasingly vocational curriculum. Not only are commercial firms invited to participate in schools through sponsorship (Gordon and Whitty 1997) and providing naming rights (e.g. the Bairds Mainfreight School in Otara, south Auckland) but they are increasingly involved in education through vocational programmes such as 'Gateway'. This initiative was piloted in 2001 by Skill New Zealand (now the Tertiary Education Commission) and places students into the workplace environment where they get work experience and are assessed in the workplace (Vaughan and Kenneally 2003). Teachers are now increasingly likely to have at least some teaching responsibility in an area that is vocational, rather than academic. Schools offer subjects such as Tourism and Travel and Employment Skills. Whereas before these subjects may have formed part of a 'Transition to Work' programme for just some students, now they are offered as stand alone subjects in competition with regular academic subjects. Unwittingly, teachers in New Zealand now find themselves in the role of 'occupational trainers' on an ever-increasing scale, contributing to a curriculum that can be narrowly tailored, potentially restricting future life choices dramatically.

This narrowness is nowhere more evident than in the barren epistemology of achievement outcomes that pervades the content of what is taught in schools. Herein lies the steady erosion of the work of teachers to a core of technical skills secured through steady adherence to 'quality teaching' indicators such as those presented in the tradition of teacher effectiveness researchers such as Alton-Lee (2003). This Ministry of Education research has such an incredibly tight knit with the articulation of 'Effective Pedagogy' in the draft Curriculum (Ministry of Education, 2006, p 24) as to create a seamless garment. The focus on outcomes

erodes not only the broader opportunities for creative teacher work, but also the opportunities for broader, holistic learning by students, especially in the secondary environment.

The thinking that underpins the new Curriculum also forms a seamless garment with government thinking as seen in other contexts. A recent commissioning of the Organisation for Economic Cooperation and Development (OECD) by the Ministry of Science, Research and Technology (MoRST) and the Ministry of Economic Development led to the *OECD Review of Innovation Policy: New Zealand* (2007). This report notes that “[h]ighly skilled and educated people are indispensable for an innovative, knowledge-based economy” (2007, p 81). In its press release, the Ministry of Economic Development quoted government minister, Trevor Mallard, as saying that “[b]usinesses succeed through a culture of innovation, adaptability and risk taking. We need great inventors with great ideas, and ways of transforming those ideas into products and processes that will make a difference to our economic development” (Ministry of Economic Development 2007). This commitment to such clearly defined outcomes for education will have a bearing on teacher’s conceptions of their work, and it is to the likely disjuncture between one conception of that work and the call to enterprise that this paper now turns.

Ethical teacher professionalism

A small scale research project recently conducted by the author engaged four senior teachers in semi structured interviews that allowed them to critically reflect on their work in schools. Four participants were interviewed: a senior teacher in a prestigious private high school (‘Jonathan’), a principal of a high decile¹ state-integrated² (Catholic) primary school (‘Angus’), a senior manager in a large mid decile state college (‘Ivor’) and a deputy principal of a large low decile intermediate school³ (‘Raymond’).

The participants were questioned on four themes, namely:

1. their conception of the teaching professional (what is a professional?)
2. their response to the notion that teaching has become deprofessionalised (essentially that teachers are now mere technicians)
3. how they came to form their idea or conception of the teaching professional
4. what they thought was the way forward in attaining or regaining their conception of the teaching professional.

Firstly, some comments regarding the participants may be illuminating: *Jonathan* is a highly experienced senior teacher and is what is termed in New Zealand an ‘overseas trained teacher’. He has lived and worked in New Zealand well over a decade. His views reflected a particularly negative reaction to the technicised and instrumentalist conception of education that commentators typically refer to as ‘deprofessionalisation’ (for example Codd 2005). *Angus* is a product of the ‘Tomorrow’s Schools’ reforms, having become a Principal early in his career just as the reforms were taking effect post-1989. He could be regarded as typically ‘middle New Zealand’, working in, and representing the views of, a materially affluent community. He rails less than Jonathan, yet discreetly laments the losses to the professionalism of teachers wrought by these reforms, nevertheless sees himself working within the reform framework. *Ivor* is the ‘elder statesman’ of the participants, and sees himself as a socialist who is committed to quality public schooling. He tends to rise above the noise of reform and focuses on what he believes will positively contribute to the health of public schooling. *Raymond* is the youngest of the participants, and was a young teacher at the commencement of the reform project in the early 1990s. He articulates the voice of reformed education. His close personal and working links to Maori and Pacific Island communities provides his focus and sense of social responsibility.

Hoyle & John (1995) use the term 'professionalism' "...to refer to that set of knowledge, skills, values and behaviours which is exercised on behalf of clients" (p. 16). That use has been adapted here in preference to 'teaching as a profession' partly for stylistic reasons but mainly to note that the implication of the clumsy 'teaching as a profession' suggests that whatever meaning may be ascribed to 'profession' is ascribed *to* its members by implication. 'Professionalism' as used here is both an identifier and a descriptor that suggests a sense of *being* reflecting an active commitment to what the concept entails, rather than a passive acceptance of being-ascribed-by. My identity as a teaching professional is therefore actively forged and developed by my practice as a teacher. So-called 'classical' definitions of professions suggest that they are occupations based on knowledge, autonomy and a sense of public service. It is this third element that is of some interest in this paper, as it is a key source of the 'ethical' component of teacher professionalism. This element has several facets, these including not just what a profession 'gives' to society, but also what society *expects* or even demands of a profession.

Knowledge is a readily acceptable criterion of teacher professionalism – teachers require a body of knowledge and a range of competencies and skills unique to teaching to do their work. This knowledge will be regarded by teachers as esoteric, and although the general public may think it 'knows' what teachers do (after all, everyone has been a student or is a parent of school-goers), teachers will realise that they have more intimate knowledge of forms of assessment, what the assessment means and how it can be interpreted, of methods for dealing with challenging classroom behaviours or perhaps their knowledge will be of policies and their impacts on schemes of work, to suggest a few examples.

The criterion of *autonomy* is contested as teachers are not autonomous in the sense of dictating income, hours of work and who they teach. Teachers are however autonomous to some extent in that they may make decisions about aspects of a course to emphasise, the order of topics to be covered and the time to be spent covering those. This autonomy is however moderated when the teacher has to work in the confines of a Department that may be setting this agenda, although in this sense, the teachers of that Department exercise a corporate autonomy, making these decisions collectively. At another level higher, that Departmental autonomy will be curbed by decisions made by Senior Management that could require that all Departments in the school adhere to specific guidelines for assessment, for example.

The *public service* criterion is also contested. It will be illuminating to remain with Hoyle & John (1995), who refer to *responsibility*, distinguished by the authors from accountability, the former as a 'divergent principle' and the latter as a 'convergent principle', it being 'responsibility' by which teachers ensure that the interests of their 'clients' are met (p. 128). This paper seeks to extend this notion of 'responsibility' to suggest that an account of teacher professionalism must have a bias for *altruism*. A case will therefore be made for a conception of an 'ethical teacher professionalism' being based on altruism. It will be argued that without altruism, this ethical teacher professionalism is not possible, and equally, that by this conception, teaching cannot be considered a profession if not ethical.

Teaching is assumed in this paper to be an *ethical* activity because it is value-laden and normative, for the reason that it is concerned with the hopes, dreams and aspirations of students and because it is a political activity. It is a political activity because teaching is situated in a context that is directly influenced by policy.

Hoyle & John (1995) suggest that post-1980s systemic school reform has misunderstood the concept of responsibility. The power of teachers has been curbed by making them responsible to the *tax payers*, whereas genuine teacher responsibility makes them responsible to their *students*. This concept of responsibility may be taken one step further, and be articulated as 'altruism', considered here to be a necessary feature of teaching as an *ethical* profession. Before proceeding however, this notion of 'responsibility to tax payers' must be briefly canvassed. An accountability regime now pervades teaching (and indeed so many other activities). However unpalatable that may be, does the *public service* dimension of a profession not indeed bind it to some form of accountability to the public it serves? After all, it could not be a positive state of affairs if a profession pressed its services onto an unwilling public, which, it may be suggested, is precisely

what school-goers are. In societies that legislate compulsory school attendance, there opens the very real possibility that the ‘public’ does not want what the profession offers. Be that as it may, there must be some respects in which it is appropriate to suggest that professionals dealing with young persons, mostly under the age of 18, should be subject to some kind of critical scrutiny. A related element of professions is the stated commitment many such occupations make to self regulation and the adherence to Codes of Ethics. It is not questionable whether an ‘ethical professional’ as conceptualised in this paper would expect *not* to be somehow accountable to the public served by that professional. What is questionable is the precise *nature* of that accountability and whether it follows a high trust or a low trust model, where the former is based on an internal locus of control whilst the latter is based on an external locus of control (Snook 2003). An ‘ethical professional’ would seek to be accountable in a high trust context, not a low trust one, which is at least one reason why Codes of Ethics are not that helpful in operationalising a concept of an ethical professionalism, because some of them are couched in low trust terminology.

Altruism as underpinned by a sense of ‘the other’, duty and service, was a theme evident in the feedback received from the interview participants introduced earlier. Having a sense of ‘the other’ means that one acts out of concern for other people rather than out of concern for one’s own interests or, for example, those of the Ministry of Education. This sense of ‘the other’ is conveyed by Jonathan (“... getting personal satisfaction... [from the]... transfer of knowledge”), Angus (“...teachers come into this role because they care... [and have the]... opportunity to impart that on to children...”), Ivor (“... helping... young people... to improve...”) and Raymond (“...teachers *have to be*, first and foremost, committed to their students”). Teachers are in a position to make a positive impact on the lives of their students in the view of the participants. Faced with a curriculum that calls on teachers to ensure that their students are ‘enterprising, resourceful, reliable and resilient’, how does the altruistic teacher, with a view to ‘the other’ respond? It is not an entirely convincing argument to dismiss this curriculum statement as ‘apple pie and motherhood’. Common to the four participants was the idea that a teacher is a positive role model – it is awkward to suggest that teachers in general would not like to exhibit the qualities of enterprise, resourcefulness, reliability and resilience. Indeed, in some low decile, underfunded schools, such qualities exhibited by teachers would be considered a *sine qua non* for the job! The ethical teacher who may struggle with the economic implications of enterprise may feel a contradiction here.

Duty can be conceptualised as *accountability* or as *responsibility*. When regarded as *accountability*, duty is a concept that is extrinsic in origin (such as being in class when required to by the timetable, because that is what one is paid to do) whereas when seen as *responsibility*, duty is intrinsic in origin (such as recognising the needs of a student who wants extra help to get better results and therefore making time available after school to help that student). This distinction is helpful in considering when duty is to be regarded as primarily an *ethical* concept and when it is to be regarded as primarily a legalistic one. That which is freely taken on by an agent is considered *intrinsic*. When however one feels *obliged* to turn up to work on time, prepare lessons or mark essays, then one can be said to be motivated to duty by *extrinsic* factors which may be understood at a rational level, but carry a degree of obligation in return for an extrinsic salary reward. The concept of *responsibility* in the sense given here carried significant weight amongst the research participants, who were acutely conscious of their responsibilities beyond the legal bounds. Raymond, for instance, had to “...make sure that every single student had their time in the sun”, while Jonathan emphasised speaking for himself, “... I’m responsible to them... it’s part of my professionalism. I have... to give of my best... whatever I feel...”. To the extent that the enterprise focus is regarded as an imposition by some (Angus, for instance commented that the intended Curriculum is “... very political... [i]t talks about economy, it talks about productivity... that’s bureaucracy going mad...”), its application in the classroom has the potential to trend toward extrinsic obligation, rather than as an intrinsic responsibility towards students. Therefore, in respect to duty, the prospects for altruistic teacher professionalism in relation to the implementation of enterprise are dim.

The views of these participants however lead one to assume that their personal sense of responsibility to their students will outweigh the distaste of extrinsic obligation, so given a situation where they may be required to implement enterprise programmes, they will. Raymond represents this likelihood by acknowledging that the "...Curriculum will be mandatory, and that's something we'll have to take on board... *whether we want to or not...*" (emphasis added). It remains an interesting question whether a teacher is, under such circumstances of obligation, behaving as an ethical professional. This begs a more fundamental question: are teachers not behaving as ethical professionals when performing the legalistic obligations of their roles? As noted before, these obligations are extrinsic to the teacher, and not freely taken up by the teacher, but rather imposed upon them. This reduction in autonomous behaviour, it would seem, reduces the degree of professionalism that may be claimed. However, as also noted previously, the idea of *public service* must have a sense not only of what a profession gives or offers, but also of what the public it serves may expect when taking up what the profession offers. Teachers find themselves in a particular bind that is peculiar to teaching: their public is largely unwilling and is itself under duress from the law to take up what teaching tries to offer. This seems to be very shaky ground for any consideration of altruism or of an ethical professionalism. Some of what teachers are 'doing' for their students, seen in altruistic terms, is rather paternalistic, that is, driven by a sense that whilst students may not realise it now, what their teachers are trying to do will be of benefit in later life. This is indeed a central premise of all schooling.

Where does this leave us? The assumption has to be made that what schools offer is in the best interests of the students who have to be there. A utilitarian may suggest that this is in keeping with ensuring that the greatest good is derived to the greatest number. Teachers are required then to deliver on the promises made by the schooling system to the society it serves. To fail to do so would be unethical. The problem faced by individual teachers is that they do not always get to decide what the content of those promises will be. When the Curriculum calls on schools to have their "...students explore what it is to be innovative and entrepreneurial"(Ministry of Education 2006), some teachers may find this unpalatable. It is at this intersection that for some teachers, they are not behaving ethically, but merely legalistically, by exercising what it is their *duty* to exercise.

'Service' suggests one is working for others and in their interests, placing these above or beyond one's own, and that this work is carried out for reasons other than extrinsic, material ones (Wise 2005). This idea of 'service' is sometimes conceptualised as 'social responsibility' (Brien 1998). There is thus a sense here of 'mission'. It is a necessary component of the altruism that characterises teaching as an ethical profession that a teacher is motivated by a belief in the good of people and the ability to enhance that goodness, to 'make a difference'. These characteristics are not, however, *necessary* to teaching. It is quite conceivable that there are people in teaching who have a low opinion of their students and of the world in general and who do not believe that their effort will make one iota of difference to the lives of anyone. Such people however, could not on the account given here, be considered as 'ethical' professionals. Nevertheless, there are countless teachers for whom it is a common-sense mantra to say "I didn't come into this for the money", or "I'm here for the kids".

This disassociation of monetary reward and teaching is a theme reflected by Ivor who realises that he "...could make a lot more money than being a teacher", and that by staying in teaching as he has for 35 years "...has meant a degree of difficulty when comparing the lifestyle... [of]... a teacher with the lifestyle... [of]... another profession." Raymond notes that the 'real reward' comes years later when teachers meet their past students – "...you couldn't put a monetary value on those [experiences]". What motivates these teachers rather than financial reward is a sense of service. Raymond echoes the idea of teaching as a vocational mission, suggesting that teaching is "...more of a life mission... [y]ou either want to teach, or you don't...", Jonathan exclaims "Service! Teaching's really a service to others, and if you take it on, you take it on fully" while Ivor believes that "... you have to have some... degree of service built into your personality... [because i]ts a service profession".

The issue of financial rewards is controversial because some professions see themselves as such precisely for the reason that their practitioners are able to set fees and charge these to clients according to an established 'going rate'. For teacher practitioners (and indeed other state service professionals) this is simply not relevant. Is the appeal to a service commitment that is somehow nobler than concerns about income merely a screen that shields teachers from the reality of low pay? Given that teachers are not free to dictate their rate of pay or other terms of work, it is questionable how they will successfully teach their students to "...identify, create, initiate, and successfully manage personal, community, business, and work opportunities, including working for themselves" (2006). The stated commitment in the Curriculum to enterprise provides an uneasy fit with the stated commitment of the teachers who participated in this research to conceptions of service and vocation, as the intended outcome of enterprise studies is that students will be ready and able to enter business for themselves, essentially a selfish motive. Again the prospects for teachers to develop their own sense of ethical professionalism in respect to the important place of enterprise in the Curriculum are dim.

Conclusion

This paper has considered the appearance of 'enterprise' in the New Zealand Curriculum set for release in late 2007. This concept emanates from the Human Capital notions that underpin aspects of this Curriculum. However, the current lack of detail in the Curriculum prevents very detailed analysis of the concept and its place in the Curriculum. Responses to the Curriculum, invited by the Ministry of Education, are not wide spread or thorough in their treatment of enterprise, although there is enough evidence to indicate a degree of unease in certain schools and sectors of the education community with the use of the concept in the Curriculum.

Using the notion of 'ethical teacher professionalism' and the thoughts of participants in a small scale research project, this paper has attempted to suggest a conception of teachers' work that requires teachers to comfortably operate altruistically for that work to be deemed ethically professional. For teachers to be ethical professionals on this conception requires that their work is other-centred, be informed by an understanding of duty and be inspired by service. It has been suggested here that teachers can be faithful to other-centredness and enterprise, but that teachers philosophically opposed to the concept of enterprise will be unable to fulfil the responsibility requirements of duty, even though they will feel obliged to deliver on the Curriculum promise to teach students to be enterprising. Similarly, one of the implied objectives of enterprise studies, namely to motivate students to become materially independent, seems out of place with the non-material service aspect of altruism. So unless teachers encourage students to use their skills of enterprise for some greater social good, again their own ethical professionalism would be thwarted. It therefore remains a question for subsequent research to assess ways of locating spaces that teachers can penetrate to accommodate the Curriculum intention of teaching enterprise in such a way that this requirement will enjoy better philosophical fit with the demands of intrinsic duty and service and thus allow teachers to claim an ethical professionalism.

Notes

1. New Zealand schools are assigned a decile ranking, where 1 is low and 10 is high, that reflects such criteria as household income, occupation and educational qualifications amongst the school's parent body. Decile ranking shows the extent to which the school draws on a low socio-economic community.
2. By the Private Schools Conditional Integration Act, 1975, private schools are able to integrate into the State system of education, whilst still retaining their special character.
3. The state school system in New Zealand operates separate intermediate schools for Years 7 & 8 (age 12 & 13).

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