Humanizing secondary school contexts:

Learnings from Aotearoa New Zealand and Peru Latin America

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• **Context:** Carrying out research in Aotearoa New Zealand
  – Consistent learnings across cultures and locations

• **Research project:** Caring to Learn, Learning to Care

Three high schools (Peru & Aotearoa New Zealand)
  • Which are the factors that promote and sustain authentic pedagogies of care?
    – Method: Case study framed in constructivist theory – qualitative research tradition
    – Research sites and participants

• **Learnings and wonderings:**
  – The ultimate end of education is to “make you more human”
  – Caring pedagogies are based on humanistic ideals linked to indigenous world views
  – To enable genuine care, schools need to create environments for teachers and leaders to connect with the human being that is the student
THE CONTEXT
Latin América

• Ancient Civilizations- Indigenous cultures
  – Inkas (Perú); Mayas (México); Nasa, Wayuu (Colombia)

• Colonization & Mestizaje

• Inequality and political conflict
“We should learn about ourselves, our strengths and weaknesses. **In 11th grade, we receive career proposals from Universities, but we don’t know much about ourselves.** We receive information but we don’t know how to make use of it in real life situations. The national educational project should be called “Self discovery from early childhood to grade 11th”, and it **shouldn’t be only about knowledge, but about the human side.”**

Juan, student, Bogota Colombia 2013
In this context, where there is diversity, inequality and political conflict, which are the ends of education? Which kind of education contribute to sustainable peace and social justice?
The inextricable link between caring and learning


- Relationships, Reciprocity, Respect & Community have a direct impact on learning
What are the factors that promote and sustain authentic pedagogies of care?

THE RESEARCH PROJECT
## Sites & participants

<table>
<thead>
<tr>
<th>School</th>
<th>Country</th>
<th>City/Region</th>
<th>Urban/rural</th>
<th>Students (2016)</th>
<th>Ethnicity</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>Perú</td>
<td>Arequipa</td>
<td>Urban</td>
<td>318</td>
<td>Mestizo</td>
<td>Coeducational in primary, single girls in secondary</td>
</tr>
<tr>
<td>T.</td>
<td>New Zealand</td>
<td>Christchurch</td>
<td>Urban</td>
<td>600</td>
<td>25% Māori</td>
<td>75% Pākehā</td>
</tr>
<tr>
<td>O.</td>
<td>New Zealand</td>
<td>Waikato</td>
<td>Rural</td>
<td>397</td>
<td>45% Māori</td>
<td>55% Pākehā</td>
</tr>
</tbody>
</table>
School Waikato, Aotearoa

✓ Education must care for the human fundamentals,
To care is to include

✓ Some schools “get in the road of the human”

Education and life are the same thing. (...). The secret is that we’ve got to feel safe. We’ve got to feel nurtured. We’ve got to feel wanted; we've got to feel understood. And in some ways they are really simple requests that any human has of another. Sometimes in a school we let the school get in the road of the human

Principal Andrew, Feb. 2016
My boys and I talk about crocodiles and I say... If I let you be crocodiles no learning will happen... **my job is making you more human**.... once they understand why they relax, they try and modify the reptilian behaviour... but no one has ever really sit down and spoke to them about that.

Teacher Roger, Feb 2016

- Humanizing education
- Student-teacher relationship help transition adolescence...or
  
  ...“no one sit down and spoke about that”
I think when it comes to University you need to, you have to focus on yourself, but to survive at a little school, I feel like it is not all about yourself, to survive in a small school you need to have friends and things like that. You can't just focus on yourself. In University no one can personally help you with your grades and things like that, it is on yourself whether you want to try hard or not, but in general... in the school [there are] supports and you need to have friends and get out there

Student Trudy, February 2916
At present there are few schools that actually teach people how to live, because people do not rely only on their knowledge, mere brain, or getting qualifications. People also must know how to be good people because that is how we can function in the world. This is what I value most of this school, it makes us feel we are part of something in common, sharing our interests plus getting knowledge to be out there.

Student, Ana, August 2015
To live as a human person you need to be treated as a human. **I want that students feel that human contact** that comes from experience and leaves an imprint **that will form a guiding principle** in their lives.

- Education should nurture ethical principles
  - Co–responsibility
  - Compassion
  - Agency
- Modelling & authenticity

School Arequipa, Peru

Teacher, Enrique, August 2015
I make it very clear that the first and foremost is to make a good man if that means that academically you want them to succeed that’s all right but you don’t want someone who gets 100% in the test who can’t relate to people in the work place because they are not going to get hired, you want someone who can relate to people ...who can feel empathy those are the most important things about. You want them first and foremost be good people (teacher)

Teacher Ronald, July 2015

School
Canterbury,
New Zealand
School
Canterbury, New Zealand

You don’t have to be brave against compassionate you can be brave and compassionate.

Student Sam, July 2015

✓ Facilitate situations where young students make meaning of school values
LEARNING AND WONDERING
Learnings ....

From the perspective of Pedagogies of Care the end of education is making us “more human”

• Conectedness
• Co-responsibility
• Knowledge of self
• Trust
• Ability to learn
• Self emotional management

School should not “get in the road of the human” , but create atmospheres of
• Inclusion, care, cooperation and trust...
Is this new? How does this resonate with traditional and Indigenous cultural world views?

<table>
<thead>
<tr>
<th>Attitudes &amp; virtues (Indigenous Andean World view)</th>
<th>Maori World view/ te ao Maori</th>
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</thead>
<tbody>
<tr>
<td>Minka</td>
<td>Whanaungatanga</td>
</tr>
<tr>
<td>Collective Responsibility</td>
<td>Exercise collective responsibility through engaging in family like relationships (Macfarlane, 2014)</td>
</tr>
<tr>
<td>Ayni</td>
<td>Kotahitanga</td>
</tr>
<tr>
<td>Solidarity</td>
<td>Unity, bonding, working together</td>
</tr>
<tr>
<td>Maki purarina</td>
<td>Manaakitanga</td>
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<tr>
<td>Reciprocity</td>
<td>Caring for the health and well-being of others</td>
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<td>Pakta kawsay</td>
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<tr>
<td>Equilibrium</td>
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<tr>
<td>Alli Kawsay</td>
<td></td>
</tr>
<tr>
<td>Harmony</td>
<td></td>
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<tr>
<td>Wiñak kawsay</td>
<td></td>
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<tr>
<td>Creativity</td>
<td></td>
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<tr>
<td>Sumak Kawsay</td>
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<tr>
<td>Good Life</td>
<td></td>
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<td>(Kowii, 2015)</td>
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People grow like plants, if care is adequate growth and its fruits are good, if you do not care, then the fruits are not satisfactory
The question remains as to how those ancestral values inspire the present to make the necessary reforms to schooling for young people.
A Humanist Educational Project

• End: Become better human beings and live a “good life” *Sumak Kawsay*

• Some schools “get in the road of the human”, some schools sustain the caring ethical ideal

• Sites of effective practice
  – Build caring relationships
  – Model values. Support authentic teaching
  – Keep conversation going. Shared vision
Sites of effective practice

– Build relationships
  • “If they (teachers) don’t socialize they are just going to get the kids to nowhere” (Student Bob)

– Model values. Support authentic teaching
  • “the leaders’ job and other senior staff is to keep injecting before staff everyday stories of humanity, that connect in the school. So that they can laugh and shed a tear and feel and be reminded” (Principal Jim)

– Keep conversation going. Collective meaning-making
  • “systems can just end up being a system” (Teacher Robert)
Qualitative tradition:
Explore meaning in context

Constructivist framework:
Explore co-construction of meaning

Methodology: qualitative case study
• In depth holistic observation illustrate the diversity of interacting factors

Data collection:
Conversation with purpose (Interviews)
Group Conversation (Focus group)
Participant Observation

Analysis:
• Discourse Analysis
• Thematic analysis
Manaaki Whenua, Manaaki Tangata, Haere Whakamua

Cuidar de la gente, cuidar de la tierra, así vamos hacia adelante

Gracias