

Schools of the future: Clues to understanding them in the light of alternative education in Chile.

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Abstract

The following article presents a reflection on the education of the future, based on the experience of alternative schools in Chile. Through semi-structured interviews with founders of eight alternative schools in northern, central and southern Chile. After having codified and established major categories, we will present three selected categories that are relevant to the education of the future. The results show us a dialogue between many postulates on the education of the future and the projects of the schools; the place of children's emotions in the daily life of the schools; and the relationship with nature, which is expressed in terms of their projects, in the location of the schools in the middle of forests, coastal and rural areas, as well as in the investigative outings in the open air, as in the case of the schools located in urban areas. Finally, we will look at the role of dialogue within the schools as a method applicable to the different activities, as well as in their organization, finding similarities with the ethics of the human.

Keywords: non-formal education, emotional education, environmental protection, dialog, ethics, alternative education.

1. Introduction

In this article we present qualitative research on alternative schools in Chile. We have applied semi-structured interviews to the founders of eight schools in the north, centre and south of the country, we will expose the ideology and project of these schools, as well as the place that the emotionality of children occupies in the daily planning of these establishments (Cordeiro, Marques, & Costa, 2021). Similarly, we will observe the importance of nature for these founders. From the choice of the name of the school inspired by the Mapuche culture, the people of the land, to the presentation of the educational project that includes an education that takes up nature, ecology and respect for the planet (Martínez, 2000); as well as the location of the establishment in the middle of nature. This research selected schools in nature, in rural contexts and in the city. In all cases we will look at the relationship between these schools and the environment in which they are located. The education of the future has been defined on many occasions (Meirieu, 2021); currently, the 2030 goals of the United Nations provide a vision of education for the coming years (Vaillant Rodríguez, 2018). In our article, we will look at some approaches to the education of the future. The view of the human being in a multidimensional perspective, or rather, conceived as a microcosm (Valdéz, 2021).

The human being represents a multiplicity of manifestations that give him the character described above. Homo sapiens and homo demens; homo faber, homo ludens; homo empiricus, homo imaginarius; homo economicus and homo consumans; homo prosaicus and homo poeticus represent this view of the human being. In the same way, the planetary problem represents another great challenge for the education of the future. The great catastrophes we are experiencing (Maldonado Salazar, 2018): droughts, floods, water and sky pollution must put this emergency in the first place in schools. Thinking about students who think about this situation, leaving aside the merely numerical paradigms of growth (Cobo & Narodowski, 2020) and the measurement of human progress. These elements make us think of a new human-centred ethic

(Gil, 2021). The education of the future must place life at the foundation of its knowledge and skills.

In this sense, our research will seek to establish the links that can be observed between the education of the future and the role of alternative schools. The results will show us how these postulates achieve a dialogue with the educational projects of free schools. In this way, we can establish a further link, namely the multidimensional perspective of the human being, the relationship with nature and the construction of a human ethic.

2. State of the art

a. Education for the future: key concepts

First of all, we will take some concepts evoked by Edgar Morin on education for the future, which he wrote in 1999 in his book "For an education for the future". Morin proposes seven pillars that will support education for the future, for the new millennium. In this sense, we will take three of these pillars, which will help us to understand how alternative schools take up many of the ideas evoked by Morin. First, we will take the concept of teaching the human condition. Morin proposes that the human being is both a singular and multiple entity (Valdéz, 2021; Gil, 2021). The human being is posited as a point in a hologram, in the same way, the planet is but a satellite in an infinite universe (Sánchez, 2013). However, the planet possesses all matter, which is part of the universe.

Morin's idea is based on that evoked by the Greeks: man is a microcosm. For Morin, the planet is also a microcosm and, therefore, the human being also possesses this characteristic. The human being carries the cosmos in himself. Therefore, the human being is a complex entity, which carries within itself, in a bipolarised way, the antagonistic characters. Homo sapiens and homo demens, rational man and delusional man. Homo faber, homo ludens, the working man and the playful man. Homo empiricus, homo imaginarius, empirical and imaginative man. Homo economicus and homo consumans, the economic man and the consumer or squanderer man (Recio, 2018). And finally, homo prosaicus and homo poéticus, the prosaic man and the poetic man. All this can be found, according to Morin, in the human being. Therefore, this entity is characterised by contradiction (Cifuentes-Ávila, Díaz-Fuentes & Osses-Bustingorry, 2018), the opposition of ways of being. We have a man who thinks rationally, but also a man who, at the same time, can fall into delirium, absolute irrationality (Gascón, 2020). We have a human being who, explaining his existence on the basis of work, but also divertimento has a characteristic (Spinelli, 2019), therefore, explains the existence of the human being, experience, senses and imagination, also build human nature (Lorieri, 2009). And, fundamentally in this era, man constructs his life on the basis of economy and material goods.

In this way, man transits between the elevation of the spirit: the poetic life and the prosaic life (Gil, 2020), all these conditions of the human being do not occur separately, but the complexity of the human being lies in the fact that all these conditions can manifest themselves in an entangled, thought-out way (Rasco, 2012). A second idea that Morin contributes is to teach earthly identity. The twentieth century has left us with a legacy of dominant currents that have enveloped us in a conformational view of the world.

The ideologies of the twentieth century have made us see the other as an adversary (de Requena Farré, 2021). However, as a result of these same dominant currents, counter-currents have

appeared, which should bring us closer to a teaching of earthly identity (Rodríguez, 2018). One counter current is the ecological one that opposes industrial technical thinking (Balocco, 2012). On the other hand, there is a counter current called, according to the author, resistance to prosaic life. New visions appear that seek the elevation of the human being in a spiritual dimension (Betanzos, Martínez, & Cabezas, 2022), which moves away from the worship of certain worldly pleasures. In this sense, scourges appear, such as alcoholism and drug addiction, which seek to increase unbridled passion, stimulating pleasures to the last point (Goleman, 2022). In this sense, a current of resistance seeks to contemplate existence and find fulfilment. Thus, Morin points out that transforming the human species into true humanity (Galvani, 2022), becomes the fundamental and global objective of all education, looking not only at progress, but at its survival, the essence of our humanity in this planetary era should lead us to a reciprocal commiseration (Reyes & Guaina, 2022) of all for all.

The education of the future must learn an ethic of planetary understanding (Araiza, 2022). Obey and guide life. Based on our own observation of what happens in this life, of the natural catastrophes that emerge and of the conditions of possibility of human beings in different contexts. In this way, respecting others, looking at their differences, also allows us to affirm our identity (Sáenz, Zurita, García & Zúñiga, 2021). These values will lead human beings to develop an ethic of solidarity and understanding, and then to explore an ethic of the human race (Lares, 2022). However, in these three pillars that we have just presented on "The Seven Necessary Knowledge for the Education of the Future", by the philosopher Edgar Morin, a key question arises: how can we translate these values into schools, curricula and syllabuses? An essential question, which seems to go unanswered, a kind of very general free interpretation (Marçola, 2012). We will try to answer this question in the second part of our article.

b. Overview of alternative schools

We are going to explore the origin and values of alternative schools in Chile. These schools are part of a larger category and we can call them alternative schools (Eberhart, & Kapelari, 2010). Thus, if we talk about alternative schools, we are talking about a movement that is not homogeneous, and there are different objectives, often linked to the territory in which these schools are located, as well as to the life and professional history of the founders and foundresses. Thus, Carneros and Murillo (2017) propose a categorisation as follows: i) alternative education, ii) new education, iii) alternative pedagogy, iv) free education, v) democratic education, vi) active education, vii) responsible education. What are the characteristics of alternative schools? Firstly, the school has its own criteria (Carneros & Murillo, 2017) based on the pedagogical thinking of its founders. Their origin is not necessarily based on law; therefore, they do not follow national legislation on school structures to the letter (Castillo-Armijo, 2022). Thus, these schools are mostly not recognised by the Ministries of Education, but remain in the category we call non-formal education.

Figure 1. Classification of alternative schools

Tabla 1. Tabla de clasificación de la escuela alternativa con ejemplos

	Escuelas infantiles alternativas	Boques-escuelas Escuelas Reggio Emilia Otras (Montessori, Waldorf, Libres...)
Escuelas alternativas	Escuela alternativa (etapa de escolarización)	Escuela alternativa con modelos cerrados
		Escuela alternativa con modelos abiertos
		Escuelas Montessori Escuelas Waldorf o Steiner Escuelas logósoficas Escuelas Dalton Escuelas Jenaplan Escuelas Freinet Escuelas libres Escuelas democráticas Escuelas libertarias Escuelas activas Escuelas respetuosas

(Carneros & Murillo, 2017).

The 21st century has given rise to the emergence of many schools, which are located in different places, in the countryside, also called Nature Schools or Forest Schools, in the city, coastal places, (Díaz-Bajo, 2019). Finally, the last characteristic is the open model, which incorporates different pedagogies. They are not necessarily based on one model or pedagogue (Carneros & Murillo, 2017), but rather a kind of pedagogical syncretism or eclecticism (Roldán, 2012), combining different methodologies, which can be combined by the founders' own pedagogical experiences. Many of them come from the formal education system.

Alternative schools are implemented in small spaces, mainly in houses (Castillo-Armijo, 2022), but they can also be in plots of land, in the countryside or in coastal areas (Castillo-Armijo, 2022), they work on the contents of the Ministry of Education and take free examinations. Learning is combined in the form of a braid. This means that, based on the implementation of activities, they seek to combine the different subjects of the national curriculum, integrating mathematics, biology, language, history (Vinasco & al., 2017), always based on manual activities, fundamentally, these are combined with spaces for games and spaces for social coexistence. Thus, these schools seek to transform the ethics of human coexistence into a society that favours good treatment, respect and solidarity.

3. Method

We conducted an exploratory case study and used a case study methodology.

We selected eight alternative schools, located in three regions of Chile, Metropolitan, Valparaíso and the Ninth Region, which provide us with three different contexts. Similarly, in order to better understand the different manifestations of the curriculum, through semi-directed interviews with school principal of alternative schools, we have addressed various issues (Hernández Carrera, 2014), such as the emergence of the school, the educational projects of these establishments, the personal and professional profile of the founders. The curriculum of the schools, the standard school days and finally the evaluation.

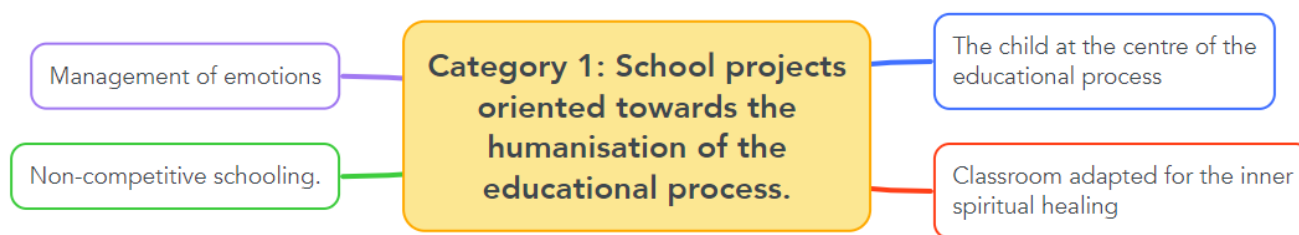
After conducting the interviews, we proceeded to transcribe them. And, from a thorough reading of each of the interviews, we have established a coding using Atlas ti (Alvarado, Cuentas, & Arbeláez, 2021).

Once this coding was done, in which we took different paragraphs from the interviewees and put them together based on this coding. We have instituted three major categories of analysis, which will serve to broaden our analysis of the content and establish a dialogue with the most significant concepts of education for the future. (Estrada-Acuña, Mora, & Arzuaga, 2020).

For the development of each category, we have created a mind map that presents the four fundamentals that define each category. After this, we will explain these ideas in detail.

4. Analysis and results

a. Category 1: School projects oriented towards the humanisation of the educational process.



(Own elaboration).

From the interviews conducted, the school principals pointed out several aspects that integrate and form part of their school projects. They all seek to highlight various aspects of human activity, namely: **the management of emotions** in groups (Cornejo, Araya, Vargas, & Parra, 2021); likewise, an important aspect is the children's opinion in relation to the activities that are implemented on a daily basis.

A guiding element of the schools' project is to create an atmosphere of humanisation. The head teachers include the term human rights in their narrative. This term shapes the reality of the school. Thus, the school principals emphasises that the most important element of the school is the presence of the children. Therefore, **the child is at the centre of the formative process**.

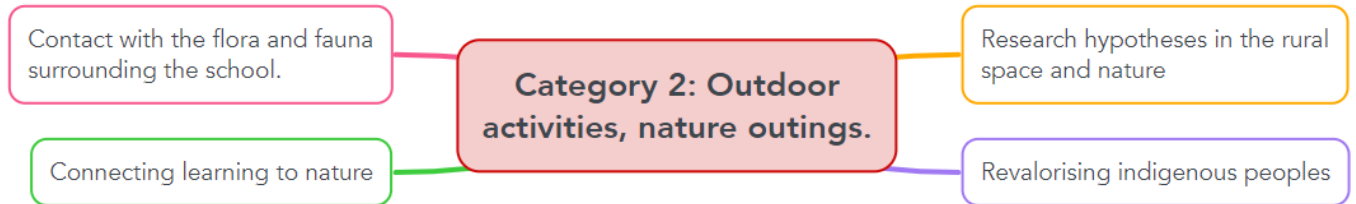
Dealing with all their emotions, behaviours and imaginations will be part of the curriculum of this institution, as well as of the activities of each day. Reflections on human rights. The discussion will take the form of different topics that address different areas of human endeavour.

The relationship to space is also another aspect of a human rights-centred perspective, as defined. In the interviews, **associating space with inner healing gives reassurance**. The focus here is on dealing with problems experienced in the past, as well as experiences or conflicts in everyday life. The link made by the directors is associated with emotions.

The school principals work in a personalised and flexible way, trying to ensure that all the children progress at their own pace, without leaving people behind. In this sense. Alternative

schools are different from traditional schools in the sense that they propose a less competitive schooling.

b. Category 2: outdoor activities, nature outings.



(Own elaboration).

The second category deals with field activities, outings in nature, in short, the description of the environment where the alternative schools are located. First of all, we have selected a few paragraphs that describe the general context in which the alternative schools are located. Secondly, we will refer to some of the activities carried out in some of these establishments. When we refer to the environment or context, we are going to point out two things; firstly, some reflections on the way in which some play activities are framed; as well as some school activities. Secondly, we are going to refer to the school's ideology and its link with the environment.

The school principals report on the differences that exist between the children who are members of the school, according to the length of time they have been at the establishment. As for those who have just joined the school, the lack of motor skills, as well as knowledge of the environment in which the school is located. **The contact with the flora and fauna surrounding this school is also very important.**

The school principals, who points out that there are differences between the children of today and the children of ten or fifteen years ago. Play in public spaces has tended to disappear, replaced by various technological activities. Situations such as going to play in the square seem to lose a common sense that previous generations possessed, which naturally associated playful activities in a public space. Here the challenge for this school is to adapt to this new reality for children.

One of the pillars of alternative schools is **research hypotheses**. In this case, discovering ants appears as a biology activity, but also in other subjects: movement, breathing. And, of course, the construction of a discourse to explain, refute or confirm the hypothesis. So here again we see how alternative schools use their environment, not only the courtyard that the school building may have, but also the public space next to it.

The relationship with nature does not only concern pedagogical outings. There is also a proposal from the point of view of the ideology of the schools. In this school, the name chosen for the establishment seeks the **revalorisation of the indigenous peoples**. Respect for the land and the environment are part of the school's mission and vision. By formulating its name in the Mapudungun language, the language of the Mapuche people - the people of the earth - the link with the earth has a greater significance.

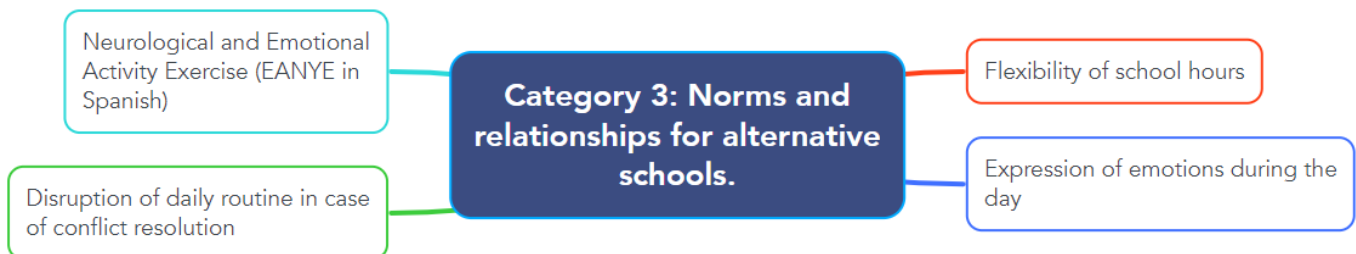
Within the city there are semi-urban spaces, such as the well-known ecological community in the Metropolitan Region of Santiago de Chile. In this sense, schools use rural spaces within this community. Activities on a plot of land, where children have the opportunity to get to know the plantations, the animals, in order to explore the land and to find out what is underground.

Within the schools there are various tasks linked to the school infrastructure: cleaning the vegetable garden, watering the plants, collecting and preparing fruit, preparing firewood for heating on cold days. They are done on a communal basis. Therefore, they are not outside the school curriculum, but are part of the daily activities, which are **connecting**.

To continue with the activities proposed by the context. One of the schools visited is located a few metres from the beach, the anchorage of activities is related to the sea. In this sense, the activity of collecting rubbish on the beach is related to various subjects, in this case mathematics. The calculation of the area is a content that is specifically worked on in this activity. Likewise, contact with neighbouring associations to deal with local issues, such as the protection of a bird, is also part of the context.

In this way, we see how alternative schools, both from the point of view of their projects and the type of child they aspire to educate, as well as the concrete activities they develop in their daily lives, are related to contact with nature and with the space they share with other communities.

c. Category 3: Norms and relationships for alternative schools.



(Own elaboration).

The third category deals with the rules and relationships that take place in alternative schools on a day-to-day basis, as well as the decision-making bodies in these schools. In this category we will agree on different strategies implemented by alternative schools that aim to **resolution of conflicts** and seek to create a cohesive community. We will also look at how decisions are made in these schools.

The **EANYE**, a dynamic that in its initials stands for **Neurological and Emotional Activity Exercise**. This dynamic usually forms part of the first activity of the day. The **EANYE** can consist of small activation exercises, combined with some movement and/or stretching. The mentioned exercise can be anchored to different themes of the day's events: to revisit a situation that occurred the day before, or to focus on the activities that will be seen during the day. It can

also follow a thematic line (ecology, respect, the universe, vowels, for example). In short, they serve to give continuity to the day in schools.

The fundamental aim of this activity, as well as of the different tasks of the day, is to generate a disposition in the children. Alternative schools try to put freedom into practice by applying it at different times of the day.

Another example of the application of this value is the **flexibility to attend school**.

In general, schools open between 8:30 and 10 a.m. There is no obligation to arrive on time, as there is no sanction. The obligation to keep to timetables is addressed through the opposition between the obligation to keep to timetables and the sanction that comes with the non-observance of this obligation.

Similarly, the day's activities may be interrupted by biological needs. In alternative schools, as the founder points out, there is no inconvenience in satisfying each of these needs. On the contrary, abstinence from such urges is seen as an impediment to the children's learning process.

Likewise, the possibility of expressing oneself is part of the school's ideology. Highlighting the **expression of emotions** is directly related to the coexistence of the group. This is one of the values mobilised by the alternative schools and their ultimate aim is to create a cohesive community.

All these dynamics are observed by the mediators where the objective is to generate links, not forgetting that many of the experiences of the founder and the families who attend these schools have to do with problems in the formal system, toxic working relationships, violence and bullying.

5. Discussion and conclusions

Education for the future proposes seven fundamental pillars for the new millennium. The main element of these proposals is the human condition and respect for the planet as their main objectives and challenges. The emphasis on humanity is, however, a complex understanding, since the human being is a multiplicity, but at the same time very unique. Interviews with the founders of alternative schools state that they offer an education that seeks to take up certain aspects of the human condition (Betanzos, Martínez, & Cabezas, 2022). The child at the centre of the educational projects, his or her rights, expression and emotionality appear as the founding axes of the ideology of these establishments.

Awareness of place must play a greater role in the education of the future. The founders of the alternative schools put forward three ideas in this regard: i) educational projects that take nature as a guiding thread in their proposals (Lestón, 2021). In this sense, the choice of the name of the school in Mapudungun, the language of the people of the land, the Mapuche people. ii) The choice of the location has a rationale that seeks to heal wounds, anxieties or stress. iii) the "anchoring" outings and pedagogical activities. The visit to plots of land or fields, in order to study in situ, combining content from the official curriculum subjects.

The third idea is the ethics of the human being. A new dimension of interpersonal relationships and the orientation of society's institutions that places the human being as the beginning and the end of their actions. In this sense, mere academic performance dehumanises the educational act

(Ortega & Romero, 2021). The interviews showed us two elements in this regard. To begin with, the planning of the day can be modified if an inconvenience occurs that affects a child. The other element that emerged is the EANYE, with the aim of preparing children physically, mentally and spiritually for the different activities of the day. Finally, various instances of participation and dialogue appear (Rapanta, & al, 2021), both at specific moments of an activity and in an assembly.

Taking into account the pillars of the education of the future proposed by Edgar Morin and the paragraphs of the interviews conducted, we find similarities in the accounts. Could we see a new school model, in the image and likeness of the model of alternative schools? Along the same lines, can we conceive of formal schools in the middle of the forest, near the sea,

of activation exercises, alternative therapies, yoga or other techniques applicable in a new education of the future? These questions, we believe, should be part of a new education, an education for the future.

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