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CHILE: FREE SCHOOLS. THREE CASES

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Abstract: In Chile, in recent years there has been a progressive increase in criticism of the formal educational system, which has generated a diversity of school alternatives, in addition to the already well-known Montessori and Waldorf methodologies, long established in the country.

Within the framework of a larger investigation about the educational alternatives that are currently being developed in Chile, two aspects of the alternative called Free Schools are presented here. One, of a popular nature, which is generally carried out on Saturdays as support for children who regularly attend schools subsidized by the State in the sector in which they live. The other, outside the formal school system, which operates from Monday to Friday, without subsidy, although following the national curriculum, in which the knowledge achieved by the students are validated through free exams from the Ministry of Education and with interesting methodological proposals that attract the attention of many Chilean families.

Keywords: alternative education; free schools; Lefebre Lever Method; Waldorf; Montessori; Mapuche.

INTRODUCTION

At the beginning of the 21st century, with force in the second and beginning of the third decades, many families express their disagreement with the Chilean educational system. And this has its effect on the development of several educational alternatives other than the well-known Montessori and Waldorf methodologies, generally not achievable for low- and middle-income families. These alternatives are home education and free schools, which we will study here in two of their varied formats.

Free schools have been operating in Chile for more than fifteen years. The first, “Luchín”, was born in 2007 in the commune of La Reina

in Santiago. From then on, new free schools have continued to appear from the north to the south of the country, staffed by volunteers, generally students and university professionals from various careers and inhabitants who have an evident teaching vocation and a concern for the well-being of their children not only at home and at school, but where they develop.

In González and Ramos (2013:27-28), the first thesis to qualify for the title of Early Childhood Educators and Initial Basic Education, in which the perceptions of educators from the network of free schools in Santiago are studied, six schools are registered of that type to that year:

In the Metropolitan Region: La Cisterna Free School (Commune of La Cisterna), Futuro en Camino Free School (Pedro Aguirre Cerda Commune) and La Faena Free School (Peñalolén Commune).

In Regions: Los Rucos Menzelinos Free School (Los Ríos Region, Valdivia), La Población Free School (Magallanes Region, Punta Arenas) and El Alerce Free School (Los Lagos Region, Puerto Montt).

Until 2024, the growth of Free Schools has been notable (Castillo, P. 2022).

In 2012, a new way of carrying out the educational process emerged that has given rise to a network that brings together the “Free and Happy Little Schools” of the Lefebre Lever Method, created by the Chilean educator María Verónica Lefebre Lever, who died early in 2023, leaving his legacy and progression in his daughters Sol, director of the mother school, and Tamara, national coordinator of the Lefebre Lever network, which has hundreds of graduates of Diploma in their Method, who year after year grow the number of free and happy schools in Chile and the world, reaching almost one hundred by mid-2024.

Just as these increases steadily, the “popular” free schools close, momentarily

or permanently, for various reasons: lack of support from the population, economic difficulties to support them, lack of teaching volunteers, lack of a constant physical place to operate, disinterest of their teachers. students or lack of support from families.

For its part, in 2013, the Family Collective of Free Education began its activities under the wing of the Mapuche Museum of Cañete, in the Arauco area, with a proposal that integrates Waldorf and Homeschooling guidance practices (García, 2017) and especially, space included, of the ancestral Mapuche culture.

AIM

The objective of this research has been to collect information about three educational experiences outside the formal school system, that is, not supervised by the Ministry of Education in terms of curricular-academic, financial and administrative. And in that context, a case study design was chosen, instrumental and collective, with descriptive scope.

The research focused the study of the Free Schools of Chile in two aspects: one, of popular roots and practices and, the other, in schools outside the formal school system, although working with the adapted national curriculum.

METHODOLOGY

In this work, from the qualitative paradigm and mainly using non-participant observation and in-depth interviews, in person and online, an approach is made to the philosophy and practice of a popular free school, a Free and Happy school and a school to charge of a free education family group.

DEVELOPMENT

In accordance with the predetermined objectives, the development of the research focused on the analysis and understanding of the foundations and scope of the two aspects that underlie or inspire the free schools of Chile, as described below.

POPULAR SIDE

This aspect has a declared political-social component. Its main characteristics are autonomy, voluntary work, the promotion of critical awareness and self-management. In general, they operate on Saturdays in social and neighborhood headquarters and even in houses that they have been able to build on vacant sites, with or without support, with or without municipal authorization. There is an organization that brings together the majority of free schools in Chile: La Otra Educación. (Laotraeduc, 2024).

This organization, on its website, points out that:

“Our project seeks to develop learning from the identities and needs that emerge from the social reality in which communities find themselves, understanding education not as a particular activity or action, but as a process of social inclusion.

The educational model of La Otra Educación is guided by the values of solidarity, inclusion, equality, responsibility, sustainability, camaraderie, volunteerism, respect and joy, which are put into practice transversally in everyday life, as well as in the content., in the work days and in the different thematic workshops that are held. Therefore, they are integrated by people as ways of doing and being in community.”

The impetus for the creation or “appearance” of this type of schools arises from the social movements that occurred in Chile during 2006 (Martínez, 2016), with occupation of schools and protest

mobilizations and demands by students (Valenzuela, 2012), which were channeled by groups of student activists in political movements, who decided to propose and launch a work project in the populations to install citizen participation as the main axis of the social transformation that they want to establish, dissatisfied with the dynamics of some changes that the Chilean political class has proposed (Jofré, M., 2013). These schools focus their interest on children and young people who attend both public and subsidized private schools in a certain territorial sector, but who do not reach the standards of the school system, who do not understand what they are taught in school, who do not they are attending due to illness or another reason and they only have what their colleagues are willing to share with them, but they do not understand it. It was noted that sometimes the children went because they needed more time on homework, to be taught in a different way, or simply to clarify doubts in class.

This organization, La Otra Educación, began its work in 2007 and has been building an alternative education project with free schools in La Serena, Copiapó, Valparaíso, Santiago, Talcahuano, San Pedro de la Paz, Chiguayante, Los Ángeles, Valdivia, Puerto Montt and Punta Arenas, that is, covering almost the entire country. Free schools work with volunteers who organize assemblies, discussions, workshops and other activities on Saturdays of each week. In the meetings, the monitors, who like to call themselves “educators,” promote the treatment of topics omitted by formal education, for example, that aim to question the market system and its cultural rules, providing tools that allow children to imagine other possible worlds and, in the process, help in their construction. In conversations with educators and when analyzing the philosophy underlying practices in free schools, it is easy to notice the

reference to Paulo Freire (Fernández J. 2007). At least in one school visited, the imprint of Freire’s model, of a democratic and liberating education and his questioning of traditional pedagogy, was observed (Freire, P. 2022). As an organization, they maintain that the ideology provided by formal education is militaristic and authoritarian, and they are interested in installing the transmission of knowledge in a collective construction process. References were also found to the pedagogies of Alexander Neill, with the assembly at the Summerhill school (Neill, 2009) and Celestin Freinet, through free text, the field trip and inter-school correspondence with letters sent by postal mail, discarding communication via email. There are many schools of this type. Some have a short life, but others are born under the motto: “One, two, a thousand Free schools.”

In the interest of gathering information about the way of working, orientations, practices and philosophy, a free school was investigated.

THE “SOLIDARITY” FREE SCHOOL

At the request of key informants, names of individuals and the school have been changed. They work in a prefabricated house, made of light material, installed in the vicinity of the populated area. It is a house with an area of 18 square meters, with a single room, where there is no toilet or kitchen. It is a single piece, which has some minor furniture and a rustic table almost the length of the room, made with thick slats mounted on three trestles and with stools for the children. In one sector a well-stocked library stands out.

Each visit to the school allowed us to get to know the children, their educators and their mothers and fathers in more depth. Although there were twenty-six children enrolled, of whom eighteen usually attended regularly, their fathers, mothers, older siblings or aunts

usually went to drop them off and participate in the Parent Councils.

Of the Observations records, the one that seems most significant is presented below, because the steps that each session had were followed.

INV is the researcher and the informant are INF1 and INF2.

Observation Record for Saturday, May 13, 2017, from 09:00 to 14:00 hrs

INV.: 09.45 hrs. The children arrive little by little, most of them accompanied by their mothers, who greet each other affectionately with the four educators. I take the opportunity to consult an educator who is a student of Early Childhood Education at the University of Concepción about the mechanism or work procedure and ask if they mind if I take notes.

INF1: We do not work with a class script as designs are now called. In reality, we come to help the boys with whatever they need, that is, Carlitos, for example, if he has a Natural Sciences test, he tells me and we study together. There are others who ask me to teach them how to spell, because they don't understand accents and they get confused when they have to write.

INV.: So, there is no lesson planning, the children arrive and that's it...

INF1: Yes. We can also come another day, if they ask us, but until now, I have been with this for two years, they have never told us to come another day, but I wouldn't have any problems if I don't have classes at the U. Well, here We get together on Saturdays. I really like coming and I use a morning that would help me sleep more or clean my room, but I prefer to do this which is like a civil service and for free education, which is what interests me the most. Maybe I'm studying a career that will force me to work in a kindergarden or a school, but as long as I can do this, working with children based on what they want or need, it seems great to me.

INV.: 10.10 hrs. Most of the children are already there. There are twelve. Some comment that so and so will not come, because he is sick. Outside the weather is threatening. They introduce me as a professor who comes from the University to watch a class. They greet me with friendliness, but I don't attract much attention, some say they know me, because they had seen me on the two occasions when I came to talk with the organizers and when I was at one of them's house with the books I brought to your library.

They are already around a table with their notebooks and school books ready. They are children who study in different courses and in different schools. They all know each other, because they live in the same population.

It catches my attention that they talk about "the little school" because of their Escuela Libre. I embrace that constant when months later I apply some questionnaires and ask them about their "little school." The diminutive, affectionate, I also found in the case of the Lefebre Lever Method schools.

The educators are distributed among the children in individual attention. Some kids wait patiently for an educator to be free to tell them what they want to study.

From the outside, the truth is that I am surprised by what I see, although there is noise typical of age and the gathering of so many children in a small space. I see children eager to learn what they did not understand in their classes at the school they attend and who remain in study after the attention of the educator who is going to work with another child in the meantime.

At 11:30 there is a break for breakfast. It amazes me that provisions appear out of nowhere, so that the children can help themselves to a bowl of milk and a sandwich. Some brought yogurt.

I reach out to one of the founders and educator as well. She is very young, just

graduated from Secondary Education. I ask him how they do it to be able to provide the students with breakfast.

INF2: Ha ha ! It is no problem. Here we self-manage everything. We do benefits, collections and each educator make a monthly fee so we don't lack.

INV. : Do you put money in?

INF2: Yes, although not everyone pays. It's just a thousand pesos [a little more than 1 dollar]. But we make do with the Creole mates that we make very often, because they allow us to meet with the people of the town and there we sell sopaipillas and bread and mate and we do well. I am the treasurer and I take care of every peso.

11.45 hrs. After breakfast they go out to the dirt patio where the “teaching accompaniment” even continues, they talk and/or play with each other.

12.25 hrs. The return to activity was not quick, but there was no pressure or bell ringing or shouting to return to the house where the free school operates, but rather I saw a very loving and tolerant way, strange to my school and university experience, in the that, in many cases, at the ringing of a bell everyone goes to their respective classroom, where once the teacher enters, the door is closed and no one else can enter.

The study continued for another half hour and at 1 p.m. they gave way to a Children's Council. There, an educator who had been appointed at the meeting of the Council of Educators last Wednesday took the floor, as he said, and proposed that the children talk about inequality. Several expressed their disagreement and then invited them to draw something that reflected the inequality. The critical and even political gaze of the children is striking. In fact, I remembered the documentary “One Hundred Children Waiting for a Train” from 1988 (Cinechile, 2024, “1.31-2.29”) in which, when asked by a

film monitor for a drawing of its population, the children from a peripheral sector of Santiago de Chile they made some with a marked anti-dictatorship and anti-repression political tone.

1:40 p.m. After the Children's Council, which interested me because of how communicative, participatory and autonomous they were, probably because of the loving and trusting atmosphere and because it is a weekly practice, they went out into the street where they sang and did a round and then they headed to a nearby children's playground. The children's council reminded me of one of the practices at Summerhill School, founded in 1921 by Alexander S. Neill and now run by his daughter, Zoe Neill Readhead, who in the About on the school website writes: “The Meeting is a clear example of children's involvement in their community. All the laws that govern the community are made in the school Meeting.” (Summerhill, 2024)

INV. : On three occasions I observed the days from the beginning to the end, verifying that the structure of the activity was maintained. Later I learned that this was the work model followed by most of the free schools in Chile.

When some mothers came to pick up their children, I went over to say goodbye to the children and there they told us that they liked to accompany their children and that they were grateful to the educators who could collaborate and participate in the activities, because in the normal schools of their children, they could not enter, except when there were family gatherings. And indeed, we verified that in two schools in the sector, where most of the children from this free school, “Solidaridad”, attend from Monday to Friday, the schools had high bars all around and the mothers could only leave their children in the access door.

The “Solidaridad” school does not have a formal curricular proposal, with a hierarchy of objectives, competencies and contents and educators also care that this is the case, to say that the process they carry out arises from the specific needs that the child brings.

Immersion in the scenario allowed, in any case, to deduce that there is a “macro” design of what they want to do, how to do it, when to do it and where to do it. There is also a planning, for example, of the values and news that will be worked on each Saturday session, as well as the concern to establish the list of educators who will participate in the sessions and, although they did not accept it when told, there is even a class script. They also raise freedom, autonomy and participatory democracy as axes of their action. That was clearly observed. And that’s also a resume.

ASPECT OUTSIDE THE FORMAL EDUCATION SYSTEM

Although there were pioneers before the 1990s, it was in this period that an educational phenomenon began in Chile with the appearance of alternatives to the formal system to generate educational processes driven by new ways of establishing communicative relationships in pedagogical contexts, for example, with good treatment, like at home.

Information had been collected from families who were choosing not to educate their children in the Chilean school system, which has a model “...completely deregulated in its essential aspects, although overregulated and over-supervised to the extreme in bureaucratic details” (Waissbluth, 2013:80), which consists of three types of administration and financing: paid private education; private education subsidized by the State; and municipal education also subsidized by the state, the latter case which in 2020 began to mutate into a system of Local Education Services (Servlocal, 2024), which replace the

municipalities within the framework of the National Public Education Strategy.

The investigation of why some of these families choose home education in Chile motivated the study of other forms of education that occur outside the formal school system. And among the schools that follow the Montessori (Montessori, 1979), Waldorf (Quiroga, 2019), Freinet and free schools’ methodologies, a type of school called *Escuelita Libre y Feliz* appeared that caught our attention.

FREE AND HAPPY SCHOOLS, THE LEFEBRE LEVER METHOD, BY DR. MARÍA VERÓNICA LEFEBRE LEVER

In 2012, the academic and research community became aware of a new educational method that was being developed in the Valparaíso region, in the city of Villa Alemana. It was created by the doctor in education María Verónica Lefebre Lever (La Serena, December 11, 1960-Villa Alemana, July 13, 2023), a prominent school and university teacher who abandoned the formal system to implement a method that gains followers every year. In this town, the Lefebre Lever network offers the Diploma in Free and Happy Methodology, so that families from all over the country can build their own free and happy schools, generally in their own homes.

For the purposes of this research, the opinion and experience of Dr. María Verónica Lefebre Lever (MVLL) was obtained in a meeting that took place in her home, which also served as “Escuelita”, as she always called it and which in his honor we will call that from now on.

MVLL: What led to building this school is the absence of meaning and significance in the traditional school curriculum, in Chilean schools, starting from kindergarten. This comes from a long time ago, since I started working, in ‘82. Later, in ‘85, ‘90, in the Guaraní peoples, in Paraguay. Then I return

to Chile and I continue to find that something is missing and I begin to create projects: theater applied to education, children's body expression in the school curriculum, different projects that I created and took to the schools where I worked. But in 2012 an important event occurred in my life and that is the search, together with my daughter and my son-in-law, for the garden for my granddaughter Canela. My granddaughter had just turned 3 years old, she had been in absolute maternal-paternal care at home, we had an attachment network of 4 people who we rotated so that they could work a few hours to be able to give Canela what we believed was a nurture spoiled. And we began the pilgrimage of searching for a garden, and my daughter, very confident in my maternal and investigative eyes, invited me to this search and we began to see that no garden met the conditions of meaning, significance and co-parenting that we were looking for for my granddaughter. At that moment, on March 25, 2012, we decided to end this search and create a space for all those who would like to live an educational life from co-parenting with an educational sense.

Regarding the experience developed by Dr. Lefebre, it must be noted that the majority of families arrive at school knowing that they work with the curriculum of the Ministry of Education, that children take free exams in educational units that the Ministry designates and that the contents are addressed as prescribed, said Dr. Lefebre: "through the tunnel of affection." And that tunnel, he added, "is the Lefebre Lever method". It is a curriculum that is approached from different didactics, which has transversal axes, which she called the Pillars of the methodology (Lefebre, 2024):

- 1.- Co-parenting: attachment in educational contexts.
- 2.- Respect for biology: knowing our body and emotions.
- 3.- Neuroscience: brain and emotions.
- 4.- Research: scientific development.

5.- Philosophy: critical and reflective thinking.

6.- Complementary therapies: there is no education without emotion.

In an interview in July 2018, Dr. Lefebre stated:

"The contents are passed through complementary therapies and the proxies know that we are going to pass the school curriculum, but not in nonsense, we are going to pass it through the drain and we are going to take what the kids need and that is going to be absent of rigor, of protocols and rules that do not help understanding, but rather strengthen competence and memorization."

Within the framework of our research on Alternative Education in Chile, it has always been of interest to know the time dedicated to education in different forms, school or not, such as home education. When we consulted her, in a video conference from Madrid in 2020, Dr. Lefebre responded:

"They arrive at 9 in the morning and leave between 12:45 and 1:00 p.m. 12:45 is the departure time, but we have 15 minutes allowed for the families to come and pick them up from the playground, let's talk about how they are, because since this is not a traditional school, so here the parent meetings are meetings. of happiness. It's not that we are going to be accountable for how it is. No, families who want to come to the school to find out how their child is doing, ask for a separate hour, we show them the videos, which show how and how much they learn, and we talk. So, the kids arrive at 9 and we have divided our day into: brain gymnastics, table activity, snack, complementary activity and thematic reinforcement (...) this little school has a basic planning that, unlike most of the schools in our country, that the people, the parents, do not know what the children are going to, only the technical head knows, here the planning is sent to the families every Saturday, the families know exactly what we are going to do so that in this sense of co-parenting, they can reinforce it at home."

In 2012, when we had the first conversation with Dr. Lefebre, there was only one free and happy little school. In 2024, there will be almost one hundred small schools built by those who have completed the Diploma in Methodology and which have been spread throughout the country, from Iquique in the north to Coyhaique in the south in Chilean Patagonia. There is even a Free and Happy Little School in Germany (Kulturzentrum Caléndula, 2024).

In one of our first conversations, without a recorded record, Dr. Lefebre told us: “I prefer a thousand little schools with twenty students than twenty schools with a thousand students.”

And in a text written by the architect Andrea Leiva Sepúlveda, to obtain her degree, when asked how the educational space is conceived in the Lefebre Lever method, Dr. responded:

“We conceive simple and cheerful spaces; taking education in small spaces, school-houses, and where there must not be more than 20 children. We do not want infantilized spaces where the little cuncunita that chases the little cricket appears on the wall. No, we want spaces full of respect for boys and girls, who see that green, blue or light blue can be on their walls, and that toys can be organized in boxes, within reach of their bodies (...) Also a lot of light, so that light enters everywhere, this house does not have a single curtain, and we don't want them, because we want as much light as possible to enter; “If we had more resources we could have a big skylight on the roof.” (Leiva, 2017:34).

THE CAÑETE FREE EDUCATION FAMILY COLLECTIVE

In 2013, a group of young families created this group to provide their children with a freer and more comprehensive education than what the regular school system offers. Interested in not limiting their spontaneity; but, on the contrary, to encourage their natural development around experimentation

and play, they thought about less structured learning spaces, which is why they finally arrived at the premises of the Mapuche Museum of Cañete (MuMa 2024), where its director At that time, Juanita Paillalef Carinao welcomed them.

Cañete is a city located 635 kilometers south of Santiago de Chile, in the province of Arauco. And its Mapuche museum is a three-story construction, inspired by the lines of a Ruka, the habitation of the most numerous and warrior indigenous people in Chile.

The seven families that make up this group use concepts and practices from Waldorf pedagogy, Homeschooling (Escriu, 2015), territorial knowledge and emphasis on Mapuche culture through the relationship with the sociocultural and territorial environment (Bengoa, 2018), based on respect for the environment and its cycles. Through activities such as gardening, planting, harvesting and crafts, children go from experience to theory in a family environment in which communicative interactions motivated by love prevail.

To learn more about this, in February 2020, one of its representatives was interviewed twice, in a Madrid-Cañete video conference. We consult you about the organization of the curriculum:

The days, we do not call them classes, are planned every six months together with the teacher in charge and the parents. The days last only 4 hours and are developed through a system of daily shifts of the parents who, within their knowledge and skills, contribute their knowledge in workshops, to display the skills and cognitive development of the children. in a framework of respect, sensitivity, and mainly from experience.

Then, we asked him about the objectives and content of the national curriculum, since it is known that the children who attend these schools take free exams and do very well in the evaluations.

Yes, we work on the contents established by the ministry (language, mathematics, history and biology) plus the subjects or trades that complement our curriculum, such as: computing, theater, architecture, skating, literature, etc. Also Economy, Mapudungun, cooking. In reality, they arise from children's interest in learning about other subjects and also from collaborators such as the museum that teaches workshops on clay work, stop motion or drawing.

The group works with children from 1st to 5th grade. They were also asked about the work schedule to see if it differs from a normal day for a child who goes to school in the formal system and in what aspects the possible difference occurs. In this regard he answered:

The day begins at 9 in the morning and ends at 1:00 p.m.

The basic structure is as follows:

09.00-09.30 Arrival, change of shoes for slippers and colloquial greetings.

09.30-10.00 Body work. Silent. Body work is an activity of maximum 30 minutes that consists of muscle relaxation and stretching. The idea is to prepare physically and mentally to face the day, sometimes, body games (marches, dance) are also performed.

10.00-11.00 Activity of the day: language, mathematics, history...

11.00-11.30 Snack.

11.30-12.30 Walk rain or shine.

12.30-13.00 Song, story or round

13.00 End of the day: to the house.

CONCLUSIONS

Popular free schools give great importance to the space in which children study and live. More than "population" as a place where they reside, they speak of "territory", and some relevant pedagogical practices have to do with collecting historical information about their territory and interviews with ancient or important people such as population, union

or social leaders in general who live there.

The educational community of these free schools has to do mainly with the neighbors who many times, although they do not necessarily have a child within the project, also get involved, because their natural space is the territory they proudly call "la pobla", that is, its population. The case of a professional soccer player was observed who participated in an activity, although he no longer lived there, but he wanted the children to see that with having dreams and goals, discipline and serious work to achieve them it was possible to make them come true. That athlete, a national soccer team, was proud of the "territory" of his childhood and youth, not of having left there.

Through non-participant observation visits, in-depth interviews in an environment of trust, it was possible to see that it was also about developing a critical consciousness in children and young people, through activities to learn about the history of the settlement, cleaning and beautifying the common spaces, work with the family to promote a responsible attitude towards their environment, concerned with improving and caring for their world.

For its part, the Lefebre Lever Method of the free and happy little schools is the only Chilean method of alternative, non-formal education, which works from its perspective on the official curriculum and validates the knowledge of children and young people through the legal means of free exams that are taken in the presence of system schools, which prepare and correct the evaluations certified by the Ministry.

We have known this method since 2012, a time in which rapid growth can be seen, which continues due to the willingness and enthusiasm of dozens of families who participate in the courses taught by Dr. Lefebre Lever and who are now led by their daughters and team, as well as the satisfaction of hundreds of families for having their children

in these educational environments where they are welcomed and well treated, all of which predicts even greater development for this type of little schools in Chile and projection to other countries.

We met the Cañete free education family group in 2019 and, although they have been in the task for some years, currently it is made up of only seven families. They are studying permanently and consider themselves as a community educational project in constant creation. Their current interest in making themselves visible is praiseworthy, since we also know of other family communities that carry out educational projects linked to the territory, nature, ecology and, in this case, to the ancestral culture of the Mapuche people, to which they add other experiences that come from abroad. This raises the possibility of a

new research vein to form a future registry of non-formal and informal education in Chile.

The fact of working freely, according to the educational needs of the students, integrating content or subjects and personal learning rhythms and interests in a process in constant construction, is something that we consider to be the ideal pedagogical work.

In summary, free schools are, in these two aspects analyzed, a form of education established under the premises of respect for the human person, boy, girl, young person, equal access to knowledge according to different learning styles, solidarity, the appreciation of the biology of the human body, emotions, nature and history, learning through experience and, as the driving force behind everything, good treatment, which is a form of love.

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