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ORIGINAL ARTICLE

Free pedagogies and emotional self-regulation: anti-authoritarian notes on education[1]

Pedagogías libres y autorregulación emocional: apuntes antiautoritarios sobre educación

Pedagogias livres e auto-regulação emocional: notas antiautoritárias sobre educação

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ABSTRACT. This article aimed to study the relationship between emotional self-regulation and free pedagogies. To do this, an extensive literature review was presented and a critical theoretical debate was raised about the limits of traditional education and its negative impact on children's mental health. The results show that, on the one hand, emotional self-regulation is a good predictor and protective factor against psychopathologies, and, on the other hand, that alternative education shows clinically significant impacts on the development of emotional self-regulation and, consequently, higher rates of satisfaction with life, proactive behaviors, and fewer antisocial behaviors. In addition, traditional education shows a low level of socio-affective development in childhood.

RESUMEN. Este artículo tuvo como objetivo estudiar la relación entre la autorregulación emocional y las pedagogías libres. Para ello, se presentó una extensa revisión de literatura y se planteó un debate teórico crítico en torno a los límites de la educación tradicional y su impacto negativo en la salud mental infantil. Los resultados muestran que, por un lado, la autorregulación emocional es un buen predictor y factor de protección ante psicopatologías; y, por otro lado, que la educación alternativa muestra impactos clínicamente significativos en el desarrollo de la autorregulación emocional y, en consecuencia, mayores índices de satisfacción con la vida, conductas proactivas y menos conductas antisociales. Además, la educación tradicional presenta un nivel bajo de desarrollo socioafectivo en la infancia.

RESUMO. Este artigo teve como objetivo estudar a relação entre a autorregulação emocional e as pedagogias livres. Para este fim, uma extensa revisão da literatura foi apresentada e um debate teórico crítico foi levantado sobre os limites da educação tradicional e seu impacto negativo sobre

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| Auto-regulação emocional, educação tradicional, pedagogias alternativas. | a saúde mental das crianças. Os resultados mostram que, por um lado, a auto-regulação emocional é um bom preditor e fator protetor contra as psicopatologias; e, por outro lado, que a educação alternativa mostra impactos clinicamente significativos no desenvolvimento da auto-regulação emocional e, consequentemente, maiores índices de satisfação de vida, comportamentos pró-ativos e menos comportamentos anti-sociais. Além disso, a educação tradicional mostra um baixo nível de desenvolvimento sócio-afetivo na infância. |

1. INTRODUCTION

This research seeks to expose clear and precise connections about the importance of rethinking the traditional model of education by virtue of a comprehensive accompaniment of children, which does not neglect essential dimensions of their existence such as the social and affective area. This approach is intended to problematize the difficulties and challenges of the current traditional educational system, in terms of the importance of the development of emotional self-regulation (ESR) in boys and girls in view of the historical neglect on the part of the hegemonic education regimes in relationship to the socio-affective area. For this, this research is part of a transpersonal paradigm of psychology and psych-pedagogy.

This article contributes to your field in three ways. On the one hand, it describes and characterizes experiences of free and alternative schools in Latin America in general and in Ecuador in particular. In addition, it presents a critique, scientifically supported, of the prevailing model of traditional education that has colonized all spaces of knowledge, nullifying or subtracting place to different educational proposals. Finally, the results of this research are intended to contribute to the theoretical and empirical debate, in such a way that it allows to outline pedagogical proposals and influence public policies in the area of education.

Next, the need to respond to the conceptual and methodological challenges around the link between pedagogies and emotional self-regulation is justified, through an extensive literature review and theoretical debate that positively correlates the development of ESR and mental health in children, and adolescents. In addition, research that explores the relationship between mental health and the traditional model of education is mentioned in an introductory way.

Most studies that study the challenges of education in Latin America and the Caribbean use academic performance as an indicator of school success as a measure (Vélez et al., 1994). What is found in this literature review by Vélez et al. (1994) is that the quality of education is measured in terms of academic performance, and the variables that influence performance are: student / class ratio, teacher / student ratio, school size, public / private schools, rural area / urban, full or part time, mixed / non-mixed schools, male teacher / male student, female teacher / female student. These are all variables related to academic performance that are investigated. For the 21st century, updated research in this regard insist that: "in a few cases, aspects of cognitive and affective development of students are also being evaluated" (Román and Murillo, 2009, pp. 31-46) (in Murillo & Román, 2010, p. 101).

Additionally, it is found that other relevant indicators are educational materials in relation, again, to academic achievement. This includes: free access to texts and reading material, other teaching materials and infrastructure. Other characteristics that are measured are: the characteristics of the teachers, and the pedagogical practices. In addition to other indicators such as socioeconomic level and health status. From all this, it is concluded that the

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parameters used to evaluate education place too much emphasis on achievement indicators, such as academic performance; and, therefore, there is a neglect or invisibility of other fundamental aspects of childhood development, such as the socio-affective area through other indices such as: the level of happiness of children, creativity, autonomy and self-regulation emotional. In this sense, there is an urgent need to rethink pedagogy, and therefore, the traditional education system with a view to respecting the vital processes of children based on non-authoritarian accompaniment processes in prepared environments (Montessori & Wolfson, 2003; Wild, 2006), this will be called free or alternative pedagogies.

On the other hand, emotional self-regulation, as the main axis of analysis in the pedagogical context, has been shown to have a positive impact on children's mental health (Akaydin & Akduman, 2016). For example, Ato et al. (2005) found that there are significant correlations between emotional self-regulation and the reaction of discomfort in childhood, with variables such as tolerance to frustration and adequate externalizing behaviors regarding the reaction of discomfort. Likewise, it was found that emotional self-regulation has a positive impact on school performance, which is associated with adequate stress management, good concentration and attention in demanding contexts (M. Morales & López-Zafra, 2009).

The proper management of emotions has a positive impact on self-control, confidence and flexibility to solve problems, manage emotional suffering, sadness, stress, and the ability to overcome adverse situations (Akaydin & Akduman, 2016). All of these are positive variables that predict good mental health in adulthood. According to Ato et al. (2004):

> High negative emotionality, together with low emotional and behavioral regulation, will be associated with externalizing behavioral problems such as aggressiveness and low social competence. On the contrary, a low regulation of emotion together with a high behavioral control and a high negative emotional intensity will be associated with internalizing behavioral problems such as fear or shyness. (p.77)

In this sense, a positive impact has been found on the development of emotional self-regulation in boys and girls in relation to alternative models of education, particularly Montessori pedagogy; while traditional models have shown poor results (Castellanos, 2002; Dohrmann et al., 2007; Rathunde, 2003; Rathunde & Csikszentmihalyi, 2005). In comparative studies between traditional education and Montessori education, it was found that the second model has a significant effect with respect to the first in the development of self-esteem, self-efficacy and pro-social behavior (Castellanos, 2002). In adolescence, pro-social behavior was related to avoiding engaging in problematic behaviors such as robbery, fights, and drug and alcohol consumption (Castellanos, 2002). In addition, better results have been found in intrinsic motivation in the educational process of boys and girls, better perception of the quality of the educational experience and better adaptability to the social context in relation to the development of social skills in childhood within programs Montessori pedagogy (Rathunde, 2003; Rathunde & Csikszentmihalyi, 2005). These results make it possible to question the supposed efficacy of traditional education.

In addition to the above, the current educational system presents two problematic characteristics, first, traditional education is hegemonic, that is, it is presented as the only alternative, annihilating in its passage an immense

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diversity of different educational processes, which will be discussed below as the well-known alternative and humanistic pedagogies: Pestalozzi, Montessori, Waldorf, Steiner, Vygotsky (Bodrova, 2003; Cox & Rowlands, 2000; Edwards, 2002). Second, part of the assumption that all boys and girls are equal, learn in the same way, have similar interests and aspirations, and that the category that brings them together is the age range, completely ignoring cultural diversity, the different forms of learning, as well as the authentic needs of children.

Research shows how, in traditional systems, intrinsic motivation towards studies progressively declines as the years of schooling increase, which has to do with the traditional classroom environment; in relation to the form of discipline, opportunities that students have to make autonomous decisions (Eccles et al., 1993). It was found, in another study, that the traditional school environment determines academic failure and school dropout in relation to motivation and problematic behaviors shown by students, as the schooling process progresses (Eccles et al., 1991).

For all the above, there is the need to rethink the current educational system, as it hinders optimal child development and, therefore, neglects and violates one of the most fundamental aspects of human nature: the socio-affective area. There is an extensive literature on how school interventions are implemented that promote emotional self-regulation in traditional school students (Durlak & Weissberg, 2007; Espinosa et al., 2009). For example, Espinosa et al. (2009) conducted an extensive literature review where they found that traditional educational programs are including school interventions that promote emotional self-regulation. Durlak and Weissberg (2007) found that incorporating interventions that promote EC into the traditional system showed positive results in personal and social skills, and in reducing behavior problems.

In summary, studies that compare traditional education versus free or alternative pedagogies find that the results in different dimensions associated with mental health such as: tolerance to frustration, pro-social behaviors, self-efficacy, self-esteem, social skills, are best in alternative pedagogy. On the other hand, in terms of public policies, school interventions are being incorporated into traditional models to solve problems related to poor emotional self-regulation.

In this sense, research regarding the nexus between healthy and appropriate development in the socio-affective area of childhood, particularly emotional self-regulation, and educational models, whether alternative or traditional, is very poor or null. For example, Humphrey et al. (2007) conducted a literature review regarding emotional intelligence and education. The little existing research focuses its study on the impact of alternative education (Flower et al., 2011). There is a historical neglect of the dimensions associated with human development or, in the best of cases, a strictly marginal place of these factors.

Despite the little literature that links ESR and educational models, there is research that raises the crisis of the mental health of students in traditional education systems; for example, see (Anglin, 2003). According to the United States government, mental health in children and adolescents is of national interest. Therefore, since the beginning of this century, this situation has been declared a crisis of public order (U.S. Public Health Service, 2000). In that order of ideas, 21% of adolescents between 9 and 17 years old have been diagnosed with some psychiatric condition or some addiction disorder that reduces their functioning, half of them have significant dysfunction, and 5% of them show dysfunction severe (Anglin, 2003). Given the seriousness of the matter, school-based mental health services intervention programs have been created (Atkins et al., 2010).

What has been found is an extensive literature review of the two separate concepts: emotional self-regulation (Dulewicz & Higgs, 2000; Humphrey et al., 2007; Zeidner & Roberts, 2002); and alternative education (Anglin, 2003; Cossentino, 2005; Duckworth, 2006; Flower et al., 2011; Huxel, 2013; Kayili & Ari, 2011; Larson, 2010; Lillard & Else-Quest, 2006; Peters, 2009). In addition, it is worth mentioning, although this is not the object of study of this article, the current debates around the disruptive power of new information technologies and alternative models of education. For example, through technology-enhanced-learning practices (Burden et al., 2019) or new smart pedagogies (Kearney et al., 2018).

Additionally, comparative studies are located regarding traditional education models versus alternative models in terms of the development of self-efficacy, self-esteem and pro-social behavior. Finding better results in the alternative models of Montessori pedagogy (Castellanos, 2002).

Other studies, contrary to the dominant scientific paradigm -with regard to the highest achievement index such as academic performance-, study other indicators such as: motivation and the quality of the educational experience, which showed better results in students from Montessori schools (Rathunde, 2003; Rathunde & Csikszentmihalyi, 2005). Furthermore, Maker et al. (2008) studied the development of creativity in traditional schools versus alternative schools, finding that Montessori pedagogy is significantly better in the development of creativity in its students. Regarding emotional self-regulation, various studies link this developmental process with school performance, social competence, teacher / student interaction, educational styles and parenting patterns, family interaction and family climate (Abarca et al., 2002; Alegre, 2012; Cuervo Martinez, 2010; Henao López & García Vesga, 2009; M. Morales & López-Zafra, 2009; Rendón, 2007; Sánchez Nuñez & Postigo, 2012).

In the state of the art that was carried out for the purposes of this article, despite the important correlation that the educational processes of alternative schools have with emotional self-regulation and, in general, socio-affective development (Ervin et al., 2010). Only two investigations were found that directly studied the link between emotional self-regulation and alternative models of education. The first, which belongs to Ervin et al. (2010), was a three-year longitudinal study that compared emotional self-regulation in children from Montessori alternative schools versus traditional schools. Lloyd's second study (2008) investigated the relationship and similarity between María Montessori's concept, raised a century ago, of normalization and the concept of modern psychology, emotional self-regulation. These findings are presented in greater detail in the results and discussions.

According to what has been said, the fundamental objective of this article is to present an extensive state of the art in relation to the impact of alternative education on the emotional self-regulation of boys and girls, compared to traditional education. The analytical question that guided this research is: How do free pedagogies positively influence the development of emotional self-regulation in childhood? This aims to give a contribution to the area of pedagogy and psychology with the aim of exposing theoretical and methodological tools that allow accompanying the processes of child growth and development. This implies respecting the authentic needs and vital processes of children, on the contrary, or in tension with the practices of traditional educational models that put productivity and economic development based on academic achievement before the meaning of life, annihilating, in its path, all possibility of self-realization.

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2. METHOD AND MATERIALS

The methodology used was qualitative, the technique was the literature review. The choice of this method is based on the possibility of summarizing and posing an extensive theoretical debate on a particular issue (Guirao Goris, 2015). For this, this article presents a reflective analysis based on an extensive documentary review. Emotional self-regulation and alternative pedagogies were used as main constructs, in that sense, the literature review technique also allows an analytical object to be addressed at a meta-level and, consequently, makes it possible to identify theoretical gaps in a specific disciplinary field (Snyder, 2019).

In this way, publications of journals indexed with international arbitration under the peer review evaluation system were taken into account. The following databases are used to access this information: EBSCO, Taylor & Francis, and Science Direct. The main search engine was Google Scholar. The keywords for the search were: emotional self-regulation, non-directive schools, alternative schools, Montessori Method. Subsequently, the search specialized with words such as: long term effects of alternative schools, comparative studies between traditional and alternative schools, literature review of education and emotional self-regulation. The choice and delimitation of this research was based on the preliminary findings of a brief state of the art, with an exploratory intention, which made it possible to locate the predominance of theoretical, empirical and methodological debates, around emotional self-regulation, alternative education and concurrency of the Montessori Method, together with a clear political intentionality, and epistemic position, of the author regarding the question presented on education. This corresponds to the fact that these keywords have been privileged and not others. Furthermore, this analysis focused on research in English, given the limited literature on these variables published in Spanish.

The process of systematizing the literature was carried out manually, no qualitative analysis program was used. Quantitative and qualitative studies were found. Regarding the former, experimental, quasi-experimental and prospective investigations were reviewed. Also, bibliographic reviews or meta-analyzes were included. Regarding the latter, they were self-report, descriptive and phenomenological studies. These are noted in the results. Finally, for the theoretical discussion that is established with the empirical research, classic books of alternative pedagogies from the work of Maria Montessori and Rebeca Wild were used.

3. RESULTS AND DISCUSSION

This section presents the results of the literature review and the theoretical debate around the two elements mentioned, in the first place, alternative pedagogy is approached, certain fundamental authors, their approaches and pedagogical proposals are described. In addition, empirical research on the Montessori Method is presented; finally, non-directive pedagogy is addressed in the Ecuadorian context. Second, emotional self-regulation is addressed, it seeks to define this conceptual category, and then research is presented regarding emotional self-regulation, parenting styles, and education. Third, a comparative analysis between traditional schools and alternative schools is presented.

3.1. Montessori Method: free schools and alternative pedagogies

3.1.1. Alternative Education: Steiner and Montessori

In the area of pedagogy there are classical authors who have supposed a complete epistemological turn in the conception of education. Among the most important are the following: Montessori, Waldorf and Reggio Emilia

(Edwards, 2002), Vigotsky (Bodrova, 2003), Steiner (Cox & Rowlands, 2000), and Gardner (Vardin, 2003). All those authors have in common a strong criticism of the traditional education model. There are differences regarding their historical origins and philosophical and conceptual assumptions, but also important similarities that make these authors and their pedagogical proposals a movement for progressive reform in the area of education. This movement and its authors converge on fundamental ideas, such as the rejection of war and the need to build peaceful societies. Through accompanying child development, aiming for them to develop their full potential, understanding each boy and girl as a unique and integral being (Edwards, 2002). Perspectives of these currents propose understanding the infant as an infant, it is worth reiterating, and not as an incomplete adult (Cox & Rowlands, 2000).

Waldorf education was founded by Rudolf Steiner (1861-1925), who was an Australian scientist and philosopher. Steiner coined and developed anthroposophy understood as "knowledge of the true nature of the human being" (Steiner, 1965). This means understanding being as an integration of body, soul and spirit (Cox & Rowlands, 2000). The historical context of his proposal was the end of the First World War. His perspective was that a new form of school could educate human beings capable of creating peaceful societies. Its pedagogical premises are: coeducation (bringing men and women together in the classroom), accepting the cultural-ethno-historical baggage of each child without discrimination; and, the promotion of independence, autonomy and self-government (Edwards, 2002). Steiner's proposal aims to create safe and creative classroom environments that invite the child to learn. Steiner's focus is "artistic-imaginative" education. Fantasy is fostered in synergy with art. The importance of his method emphasizes the cyclical "rhythms" in annual, weekly and daily activity terms of the child, based on which the curriculum is designed. The focus of education consists of: corporal expression, construction and creation of the game, oral language, stories and songs. For example, to introduce a math lesson it is done through songs. Conceptually it is based on humanistic psychology, with a child-centered perspective (Cox & Rowlands, 2000). There are approximately more than 800 Waldorf schools in more than 40 countries (Edwards, 2002).

On the other hand, Maria Montessori (1870-1952), the first Italian woman physicist, developed a methodology to work with children with disabilities. His peace education movement (Montessori & Wolfson, 2003) was denounced by the fascist regime, and he had to leave Italy to go to the United States (Edwards, 2002). Durante ese tiempo (1910- 1920) el método Montessori se esparció en Europa e India y en los años cincuenta gracias a la educadora Nancy Rambush se expandió como un movimiento de escuela independiente (Edwards, 2002).

It is estimated that about 5,000 Montessori schools operate in the United States (Edwards, 2002). Montessori's emphasis was on the need for children to learn practical skills for real life. The "teacher" takes on a passive role, unless the child initiated an interaction. t was a non-directive method of education whose aim was to allow the child to explore and learn on their own. Children were given non-formal "classes" in drawing and art, encouraging free drawing from the imagination (Montessori, 1918, 1965).

Similarities of the authors described lie in the radical change in the conventional role of the teacher, in the form of evaluation and, of course, in the different theories of development, therefore, in their curricular proposal (Edwards, 2002). The role of the teachers, in the three authors, is to fulfill the function of caregivers, guides and companions of the children.

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This will depend, directly, on the pedagogical tools and the prepared environments. The form of evaluation is also different; the traditional form of assessment through examinations is omitted. In contrast, extensive descriptive information is offered to parents of the child's progress and development in daily activities. For example, "teachers" use diaries in which children's activities are recorded.

Next, we will proceed to deepen the Montessori methodology, based on its development theory, curricular proposal, role of the teacher and forms of evaluation, in addition, to the extensive existing literature of the Montessori Method and the impact on different spheres of the child's vital development.

3.1.2. Montessori Method: epistemic assumptions and philosophy of education

This section will delve into the theory, epistemological assumptions, philosophy of education and, in general, the Montessori Method. First, the theory of development proposed by María Montessori, the curricular proposal, the role of the teacher (Huxel, 2013) and the forms of evaluation (Duckworth, 2006; Edwards, 2002; Peters, 2009) will be briefly described. Subsequently, theoretical methodological links will be proposed with other authors such as Lev Vygotsky, Gardner, Piaget, regarding Montessori pedagogy, (Bodrova, 2003; Elkind, 2003; Vardin, 2003). Finally, fundamental concepts of this pedagogy will be broken down based on the empirical results shown by scientific research, regarding certain constructs of said method such as: "work" (Cossentino, 2006), "Foundations", "ritualization" (Cossentino, 2005), in addition, the social and academic impact (Lillard & Else-Quest, 2006).

Montessori conceives the development process as an aspect of natural, dynamic character, self-directed by forces that arise from within (Wild, 2006), which, to a great extent, open the way to growth and teach (Edwards, 2002). The development of the child is understood as a holistic process, which includes the emotional, ethical and spiritual area, contrary to an exclusively academic approach (Duckworth, 2006). In this sense, the theoretical influences of Montessori were influenced, fundamentally, by the movement of philosophers of progressive education in Europe: Rousseau, Pestalozzi, Seguin, Itard (Montessori, 1912, 1918).

Vygotsky's influences, as the dialogic nature between his postulates and the Montessori Method, are marked in terms of how they conceive the development of the child. For example, through the stages of development, the indisputable interaction between the child, her emergent competences and the prepared environments (Bodrova, 2003). Vygotsky and Montessori argued, having worked with children with special needs, that the infant's poor functioning is not only determined by inherent characteristics, but by inappropriate education (Bodrova, 2003). Development, therefore, is conceived for periods of six years, with particularly sensitive areas.

The pedagogue, influenced by Piaget's constructivism (Elkind, 2003), will see the child as an active character in the construction of knowledge, through play. She argues that from birth to 3 years is the period of the unconscious absorbing mind, while from 3 to 6 years is the period of the absorbing conscious mind, in this period it is expected that she will begin to develop reading and writing skills. (Edwards, 2002). In these two periods of development, the child will seek and develop sensory stimulation, movement regulation, freedom to choose and explore in serene and prepared environments (Montessori, 1912, 1965). From 6 to 12 years of age, the child is expected to explore the world and develop the rational capacity to solve problems, develop cooperative social relationships in contrast to competitive relationships (Duckworth, 2006; Edwards, 2002),

imagination and to complicate their cultural knowledge. Finally, from the ages of 12 to 18, children will rebuild themselves as social beings and humanist explorers, solve real-world problems, and become rational seekers of justice (Edwards, 2002). At this stage, the question is characterized by who am I? (Wild, 2006).

The role of the teacher, in the Montessori methodology, is fundamental in order to fulfill the philosophical and epistemological presuppositions of the stages of children's development, respecting their vital processes and allowing learning to emerge from the inside. The role of the teacher is non-intrusive; while children are involved in self-directed classroom activities (Montessori, 1912). The teacher's work consists of a systematic observation of the children; the goal is to facilitate an atmosphere of productive calm (Montessori, 1912). Observation fulfills the role of covering and responding to the real individual needs of children in the community settings of the class (Huxel, 2013). The purpose is to seek the development of confidence and self-discipline, so it is expected that as the child's development progresses, the interventions will be less. This methodology seeks autonomy. In the early years, the teacher facilitates interaction with the environment through the senses; the child is expected to learn what he really needs (Montessori, 1912). Whereas, with adolescents, the teacher's participation is more active, only as he presents and introduces the materials and activities in accordance with the authentic requirements of adolescents. In short, the role of the teacher is to respect the child through prepared environments that allow them to cultivate their independence, curiosity, intrinsic motivation, and movement (Huxel, 2013).

The Montessori Method environment is carefully prepared and ordered so that children are free to respond to their natural tendencies for individual and collective "work" through play (Montessori, 1912, 1918). A Montessori classroom is made up of open spaces where quantities of "work" materials are displayed. An important characteristic is that the child freely chooses which job proposal to carry out (Larson, 2010). For example, environments prepared for children between the ages of three and six are made up of areas; one dedicated to practical life exercises, sensory exercises, and, the other two areas are materials dedicated to language and mathematics (Larson, 2010). The constitution of the different environments has influences based on Gardner's theory of multiple intelligences (Vardin, 2003), given the understanding of the multi-dimensionality of the child with respect to the different types of intelligence. The two authors understand the unique and peculiar nature of each organism (Vardin, 2003). In this sense, this method is distinguished by respect for the child through environments prepared with the aim of generating their own learning possibilities, where they can make decisions that affect their own lives and that of their peers (Peters, 2009).

Finally, the evaluation methods in alternative pedagogies and particularly in the Montessori Method, break with the traditional scheme of written tests, even with the logic of grades. The American Montessori Association proposed a document "Learning and evaluation" in which it suggests other formats such as portfolios, presentations, multimedia projects, with the aim of allowing the child to authentically correlate the ideas learned, think critically and use the information in a meaningful way (Edwards, 2002). There is an extensive literature that demonstrates the effectiveness of the Montessori Method with regard to literacy, mathematics and motivation skills (Chattin-McNichols, 1992; Haines, 2000; Loeffler, 1992; Miller & Bizzell, 1983; Takacs, 1993).

Next, certain fundamental concepts of this methodology will be described, such as work, normalization and ritualization. Montessori's concept of "work", mentioned previously, has to do with the concept of normalization;

understood as the process in which the child, through a suitable environment, can develop normally, assimilating the self-discipline and control (physical and mental) necessary for a healthy life (Cossentino, 2006). In this sense, Montessori in her book Absorbing Mind states that the concept of "work" is related to the game focused on "real life" issues, which are capable of achieving a concentrated mind (Cossentino, 2006). This explains the reason for the prepared environment of real life affairs. This concept of "work" is not directive, as it arises from within the child and naturally, based on his innate interest in exploring and learning. Montessori proposed the work cycles - morning and afternoon cycles - adapted to the internal cycles of children from their physical needs. For example, repetition is a fundamental aspect (Cossentino, 2006).

According to Lillard and Else-Quest (2006), ritualization is a fundamental concept within the Montessori Method. The interaction between the student, the teachers and the environment takes place through rituals that generate harmony. The aspect of ritualization revolves around the limits between the interior and the exterior of the child. This means the harmony that must exist in the student-teacher interaction and the environment. It is made up of sequencing and repetition (Lillard & Else-Quest, 2006). The construction of the ritual process of the method is directly related to the construct of "work", given the similarity in terms of rhythms and processes that "work" and "ritualization" imply. In sum, the most prominent elements of ritualization are: repetition, order, materialized abstraction, the economy of movement and language; and, the symbolic density. Ultimately, under the concept of ritualization, one can understand the complex phenomenon of the cultural activity of teaching.

3.1.3. The impact of the Montessori Method on the educational process: experimental studies

In this sense, to end this section, the results of some investigations whose transversal axis is the Montessori Method in the educational process are presented. This aims to strengthen the comparative analysis between alternative education and traditional models. The authors Kayili and Ari (2011) studied the effectiveness of this method regarding the reading process in primary education. The sample was children between the ages of five and six. In total there were fifty participants, 25 from the control group and 25 from the experimental group. The Metropolitan Readiness Test was used as an evaluator to determine the reading level of the participants; the Preschool and Kindergarten Behavior Scale to measure social skills; as well as the FTF-K Frankfurter Tests for Five Years - Concentration, to measure concentration skills. The tests were administered before the implantation of the method, as well as six weeks after.

The results showed that the Montessori Method is effective regarding the process of teaching reading skills in preschool children. In addition, it was found to be more efficient compared to current -traditional- teaching processes ($z = 4.376$, $p < 0.05$). Additionally, significant differences were found ($z = 4.343$, $p < 0.05$) in the social skills of the Montessori group versus the control group. Finally, significant differences were also found ($z = 4.380$, $p < 0.05$) between the concentration skills of the Montessori group versus the control group. The end result was that the Montessori Method was better on all three variables.

Another study by Lillard and Else-Quest (2006) evaluates the social and academic impact of the Montessori Method. The children were studied throughout an educational process with this model, implementing at different levels, primary (3 to 6 years), and secondary (6 to 12 years). The sample was students from Montessori schools in Milwaukee, Wisconsin, largely urban. An experimental group - which was randomly assigned to the Montessori educational system, with 59 students - and the control group - randomly assigned to a traditional

education system with 53 students - were used. The two groups were assessed in terms of cognitive / academic and social / behavioral skills. The results showed that the students of the Montessori system scored higher in the two variables - academic and behavioral.

In summary, Montessori students (43% versus 18%) tended to use more levels of reasoning in relation to fairness, they shared more in the pair game. The Belief Task Test was administered to measure social cognition, 80% of the Montessori students passed the test, while only 50% of the control group did. They were shown to be superior in their sense of community and social skills.

3.2. Ecuadorian context and non-directive pedagogies

In Latin America the experiences of free and popular schools arise from the current of socio-pedagogy, mainly led by Paulo Freire. In this new line of epistemic, pedagogical and socio-political work, the conception of education is articulated with social problems, in relation to the serious structural damages of the capitalist hegemonic system. Freire's proposal is a pedagogy of the oppressed that takes into account the problems of education from the marginality (Freire, 2005). It starts from a strong criticism of the modernizing and colonial model of the traditional education system.

Therefore, an emancipatory process that aims at the liberation of the individual necessarily has to rethink education. Freire's pedagogical proposal suggests that education towards freedom should not be a domesticating process, but rather an awareness of the individual in his permanent process of liberation, through education. This means that the learner acquires an active and conscious role in his learning process (Freire, 2005). Therefore, it is not intended to be a teaching method, but a dialectical learning method.

Under these premises, in relation to freedom, awareness and education as an active process, arises the pedagogical proposal of the free school in Ecuador, from the Pestalozzi foundation. This proposal was developed by Mauricio and Rebeca Wild (Wild, 2004, 2006). The pedagogical proposal was influenced by the theoretical and methodological contributions of María Montessori and Humberto Maturana. According to Maturana and Varela (1996), based on the theory of living organisms, beings are auto-poietic. This implies that "an instructive relationship never prevails in them, but life, deployment and progress for a mutual coupling" (in Segorbe, 2016, p. 12). Under the assumption that people are living organisms, this principle also has to be respected. Therefore, the entire pedagogy of a free school will be guided under this premise. In a free school, children without directivity decide from the inside how to interact, according to their rhythms and internal cycles, with the proposals they find in the prepared environments. Nothing is "taught" in these schools (E. Morales, 2015).

The model emphasizes the sensitive periods of development, the importance of prepared environments, the phenomenon and the sense of spontaneous activity. Trees and shrubs mark the space between preschool and elementary and middle school. There are different environments prepared and offer free access, according to the different stages of development (Wild, 2004). In all of these environments there are seven responsible adults whose sense of presence is to give children the feeling of exploring freely and autonomously in a safe environment. "Adults do not guide, stimulate or motivate them, but they provide emotional and human support in each situation" (Wild, 2004, p.19).

The temporal and routine frame of reference that children need is given through "juice hour" –where the children serve themselves a juice, although they can eat whenever they want–, "project time" –manual activity variable-, "time for music and dance" –coordinated group activity-, "story time"; and, "the time of the announcement to get ready to go home" (Wild, 2004). Elementary school children enter transitional stages, where they know they can access pre-kindergarten prepared environments and that they will eventually enter secondary school environments. Always respecting the limits and agreed rules of interaction in each environment, to maintain the characteristic of peace and tranquility of the environment. Outside the house, there are other offers of free activities such as: soccer, basketball, vegetable garden, bread ovens, and ceramics. "These environments also have their functional locations that allow recreational, practical, artistic and sports activities not to interfere with the handling of teaching materials that require concentration, for example, those related to mathematics, languages and other subjects" (Wild, 2004, p.19).

Being a free school, the "curriculum" is presented in autonomous offers through concrete materials. The role of the accompanying adult is to take notes of the children's activities, for the "pedagogical report", without qualifications, which is prepared twice a year, the report revolves around the observation of the child's vital processes (Segorbe, 2016). The offers of the environments will be subject to the interaction of the children determined by their particular and unique maturity processes and personal rhythms (Morales, 2015). In addition, there is a routine of weekly offers such as cycling, excursions and trips to swimming pools. Each group decides, in the only mandatory weekly participation activity, in the "weekly assembly", agreements and working methods through its own rules (Wild, 2004). According to Wild (2006), "in the environment prepared for children, the limits should be coupled with authentic needs and at the same time be linked to the possibility of deciding" (p.108).

The role of the assembly, particularly in children between the ages of seven and eight, is fundamental, given the operational stage of development, where they will have to experiment with concrete reality through their own rules in the discovery of the meaning of relationships (Wild, 2004). In this assembly, each child raises their concerns or discomforts and coexistence agreements and consequences are developed - no punishments or conditions of any kind - in the case of transgressions. In the case of adolescents, the marker of their development is the question. Who am I? So from the age of ten, jobs outside of school are allowed three days a month, in activities with adults.

On the other hand, there is also a work with the "teachers" or responsible adults where they reflect on the children's experience, and then, two afternoons a week, have family appointments to discuss the life process of their children. In addition, information regarding developmental stages is shared at the parent school. Encouraging through all these encounters a sense of horizontal, non-hierarchical and cooperative work has the sense of changing the traditional paradigm of not "teaching" or "directing", but rather accompanying the autonomous process of children (Wild, 2004, 2006, 2012).

In summary, as can be observed when describing the functioning of a free school, the differences with a traditional school are diametrically opposed, both in relation to the ontological conceptions of the child in terms of their development and needs, as well as in the structure of the school: from the "curriculum", the rules, grades, class schedules, work with families (Segorbe, 2016). On the one hand, we have a free school that aims to respect

the child, trusting in the inner wisdom of their development process, and encouraging their autonomy; while traditional schools obey the industrialization model regarding their practices, schedules, and structures (Segorbe, 2016).

3.3. Emotional self-regulation: describing and characterizing the affective world

3.3.1. Emotional intelligence in boys and girls

Next, for the purposes of this article, the theoretical construct of emotional self-regulation will be conceptually described, as well as its categorical umbrella, emotional intelligence (Akaydin & Akduman, 2016). Later, the concept will be expanded in relation to its brief historical development (Whitebread & Basilio, 2012); and the relationship it has with other aspects of children's development such as social competence (Rendón, 2007), and tolerance to frustration (Ato Lozano et al., 2005).

According to the Emotional Intelligence Model (EI) based on Skills by Mayer and Salovey (1997), EI is defined as a set of skills that reveal genuine intelligence regarding the adaptive and functional use of emotion management to solve problems and adapt appropriately to its environment. EI would be composed of behavioral traits, as well as personality traits such as impulsivity (Mayer & Salovey, 1997). This intelligence involves the recognition, expression and understanding of emotions, their management, empathy and social skills (Akaydin & Akduman, 2016). Therefore, EI constitutes emotional self-regulation that is why they could be thought of as similar concepts.

According to Fox, "emotional regulation is an ability to modulate affect at the service of respecting socially and culturally defined norms" (Cited in Ato Lozano et al., 2004, p. 70). On the other hand, according to Thompson they are "intrinsic and extrinsic processes responsible for evaluating and modifying emotional reactions, especially their intensity and time characteristics, in order to meet certain objectives" (Cited in Ato Lozano et al., 2004, p. 70). In this context, some other authors agree that emotional self-regulation can be understood as the management of emotional fluctuations and therefore a conscious control of the behaviors that emanate from emotions (Akaydin & Akduman, 2016). From these different conceptions, it is understood that emotional regulation is the conscious capacity - through internal and external processes - to observe, identify and control emotional reactions - of a behavioral nature - by virtue of adaptive processes of the individual with respect to their environment. These processes include: emotional recognition and expression; understand emotions, manage emotions, empathy and social skills (Akaydin & Akduman, 2016).

The development of the concept of emotional self-regulation is linked to developmental psychology and cognitive psychology of information processing; whose contributions regarding the concept of "meta-cognition" have been fundamental (Whitebread & Basilio, 2012). Additionally, the tradition of clinical research, within the framework of neuropsychology, provides valuable contributions on the processes of brain development and early executive functioning (Whitebread & Basilio, 2012).

Emotional self-regulation develops through endogenous and exogenous factors:

Among the endogenous factors, the maturity of the brain has been studied, especially of the attentional networks and the motor and cognitive-linguistic capacities of children. Among the exogenous factors, parents have been given a primary role in helping and guiding this development process. (Ato Lozano et al., 2004, p.72).

The behavior of the child's attachment figure is decisive in the development of EC strategies. For example, when the mother is participatory versus passive, the child uses more complex coping strategies (Ato Lozano et al., 2004). The sensitivity of the caregiver and the environments, as well as the appropriate strategies provided to the child, are vital for the development of EC.

Emotional self-regulation is related, as mentioned above, with social skills, particularly with social competence (Rendón, 2007). It is understood that AE is "a mechanism at the service of respecting socially and culturally defined norms" (Rendón, 2007, p. 358). Therefore, emotional processes function as adaptive scaffolds of social competence. For example, in preschool age the development of the regulatory control system is a critical period; It is worth mentioning that this system plays an active role in social competition (Rendón, 2007). Along the same lines, the upset reaction has an undeniable link with EC. According to Ato Lozano et al. (2005), it was found that there is a negative correlation between the response of discomfort and the use of precarious strategies, while the uses of strategies with a higher degree of sophistication show positive relationships with the response of discomfort. Therefore, it is concluded that self-regulation strategies influence the response to discomfort.

3.3.2. Emotional self-regulation and parenting styles

There is a marked and significant relationship between emotional self-regulation and parenting, educational and family climate styles (Alegre, 2012; Cuervo Martinez, 2010; Henao López & García Vesga, 2009; Sánchez Nuñez & Postigo, 2012). Alegre (2012), compared the four parenting styles: democratic, authoritarian, permissive and negligent. The democratic style establishes clear limits, encourages dialogue and autonomy and, at the same time, is affective and empathetic. The authoritarian style establishes rigid limits; there is a significant emotional distancing and they are authoritarian and inflexible parents. The permissive style establishes diffuse limits, without clear rules, they are far from the lives of the children. The negligent style is characterized by a general neglect of the physical, psychological and emotional needs of children.

Se encontró que niños de padres democráticos puntúan más alto respecto a los demás niños con otros estilos en tests de ajustes psicológicos, vínculo afectivo, resiliencia, rendimiento escolar, competencia social y conducta pro-social. Additionally, it was found that the positive parenting practice groups (warmth, affection and parental support, encouraging autonomy, positive discipline, supervision) versus the negative parenting style showed higher indices of emotional self-regulation, self-esteem, psychological adjustment (Alegre, 2012).

Finally, strong positive correlations were found in reduced alcohol intake, increased academic performance, and prevention of exposure to risky contexts in sexual terms, increased satisfaction and meaning of life, pro-social behaviors, and increased self-awareness, confidence, self-efficacy and self-esteem (Alegre, 2012).

Additionally, Henao López and García Vesga (2009) measured the relationship between the interaction styles of parents of preschool boys and girls, with a sample of 235 boys and 169 girls, in an age range between five and six years. The variables were: self-regulation, emotional understanding and empathy. The Family Educational Practices Identification Scale (PEF) test was used for parents and the emotional performance evaluation (EDEI) was applied to the children. The result was that a balanced style - limits with love and respect, affection and understanding - positively impacts on appropriate and adaptive behaviors, as well as on a better emotional understanding; versus permissive and authoritarian styles that resulted in inverse relationships, the higher the permissive and authoritarian styles, the less empathy and emotional performance.

In this sense, Sánchez-Nunez and Postigo (2012) analyzed the relationship between self-reported emotional intelligence (EI) and the perceived EI of parents in relation to the perception of family climate. A sample of 156 children (71 boys, 85 girls) was used. The test was TMMS-24, and an adaptation of PTMMS-24 to evaluate the perception of the parents, to evaluate the family climate the FES scale was used. The results found were that there is a significant relationship between the parents' perception of EI and the children's perceived family climate. For example, if children perceived their mothers with greater emotional clarity, they also conceived of their families as more cohesive, expressive and organized.

3.3.3. Emotional intelligence and education

According to Buey (2002), emotional education (EE) emerges as a model of school intervention in educational response to the mental health crisis in traditional educational systems, which contain pathologies such as: anxiety, depression, discipline problems, violence, drug abuse, eating disorders. In this sense, the conceptual category of emotional illiteracy is used to describe poor EI skills and their negative relationship with educational dimensions. Therefore, according to Buey (2002), the educational space is essential for EI; Encouraging autonomous learning and development that seeks emotional stability and self-confidence are determining factors.

Therefore, the fundamental relationship that exists between EI and education will be exposed (Buey, 2002; Fernández-Berrocal & Ruiz, 2008). The determining link between teacher and student interaction in emotional education will be presented (Abarca et al., 2002); the relationship between EI and school performance (M. Morales & López-Zafra, 2009). According to Abarca et al. (2002), teacher-student interaction is decisive regarding the development of emotional intelligence in children. For example, one of the main indicators is the teachers' responses to conflict situations. It was found that inviting children to assess the situation for themselves, alluding to their own empathic capacity in order for them to decide that it is correct or not correct, shows positive results with EI. The mediator role is the best one versus the authoritarian role, with inflexible characteristics without openness to dialogue and to the participation of students in decision-making; moralizing and judging, it has to do with granting value judgments and usually reproving behaviors and pointing them out as "incorrect"; and, passive or submissive, with respect to teachers who do not show an active role in the teaching process (Abarca et al., 2002).

On the other hand, Fernández-Berrocal and Ruiz (2008), explored the impact of emotional intelligence on academic performance. It was found that the ability to observe and attend to emotions; therefore, if overcoming negative mental states, it positively affects school performance. Poor EI is linked to poorer handling of stress and emotional difficulties during studies. EI determines cognitive abilities (Fernández-Berrocal & Ruiz, 2008). Furthermore, teaching IE to children in the academic setting was found to show better results when practiced and experimented on versus when there are only verbal instructions.

Finally, M. Morales and López-Zafra (2009) reviewed the current state of EI and educational processes. It was found that there has been a progressive increase in awareness that acquiring academic knowledge alone is not enough for school success or for children's development. They determined that EI is associated with the socio-scholastic adjustment of children.

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Furthermore, it is concluded that traditional education does not address this area and therefore a significant deficit is found. The attempt is made to respond through the establishment of school intervention programs (Anglin, 2003; Atkins et al., 2010). Proof of the above, regarding the deficit of traditional education in EC, is that the US government has declared the area of mental health in children and adolescents in public schools in crisis (U.S. Public Health Service, 2000). It should be noted that this systemic scenario has not only been maintained, but has increased, for example, see the case of the United Kingdom (Gunnell et al., 2018).

The long-term positive impact on people's lives in relation to emotional self-regulation is discussed below. Various studies have investigated the benefits of EC in various dimensions of life such as stress level and mental health (Ciarrochi et al., 2002), life satisfaction (Palmer et al., 2002) and happiness (Furnham & Petrides, 2003).

Ciarrochi et al. (2002), found, with a sample of 302 university students, that there is a high positive correlation between the following variables: stress was associated with higher levels of depression, hopelessness and suicidal ideation. Furthermore, high levels of EC are positively associated with low levels of depression. In sum, there is a directly proportional interaction: the higher the emotional self-regulation, the lower the levels of stress, therefore, the lower the incidence of depression, hopelessness and suicidal ideation.

Furnham and Petrides (2003) found, with a total sample of 88 individuals with an age range between 18 and 23 years, that emotional self-regulation has a high positive correlation with levels of happiness and well-being. For this, the following tests were used: Trait Emotional Intelligence Questionnaire Short Form and The Oxford Happiness Inventory. According to Petrides et al. (2004), AE is a good predictor of important life outcomes such as low levels of school absenteeism and being excluded from the educational system.

Finally, according to Palmer et al. (2002), it was found, in a total sample of 107 participants, that emotional self-regulation has high positive correlations with the level of satisfaction in life. For example, the inability to understand and discriminate between moods and emotions, as well as the difficulty to identify emotions, are correlated with low levels of satisfaction in life.

3.4. Traditional schools and alternative schools

Next, investigations are presented that compare the traditional model versus the alternative one, taking into account the aforementioned differences as pedagogical variables, comparing with results related to the development of self-esteem, self-efficacy, and pro-social behavior (Castellanos, 2002); the development of creativity (Maker et al., 2008), academic achievement (Dohrmann et al., 2007; Lopata et al., 2005) and motivation of students, and quality of the educational experience (Rathunde, 2003; Rathunde & Csikszentmihalyi, 2005).

Castellanos (2002), evaluated 5-year-old children with the following tests: Washington Self-Description Questionnaire (WSDQ), three subscales of the Children''s Multi-dimensional Self-Efficacy Scales (ie, academic achievement, self-regulated learning, & social), Physical and Verbal Aggression Scale, and the Prosocial Behavior Scale. The results found revealed that there is no significant difference in the child's self-perception regarding self-esteem, self-efficacy, academic achievement, and prosocial behavior; However, significantly low levels of physical and verbal aggression were found in the children of the Montessori model, and they also

showed higher levels for group work - this is related to the self-regulating learning scales, ease of engaging and maintain relationships of the same gender, with respect to children of traditional models.

Another study, by Maker et al. (2008), measured creativity in non-traditional pedagogical models of children from four primary schools, for three years through the Test of Creative Thinking – Drawing Production (TCT-DP). The results showed that the development of children's creativity is significantly related to active learning, the student's ability to choose, access to varied material, exploration, and the opportunity to solve problems (problem solving) and find problems (problem solving).

On the other hand, Dohrmann et al. (2007), measured the results of the two models regarding academic achievement, in a sample of 5th grade students from a Montessori school and from a public school. The Montessori group was found to show significantly higher scores in the area of math / science, while there were no significant differences in the areas of English and social studies. Lopata et al. (2005), did a similar study where they compared the academic achievement of the systems. Students who attended Montessori school scored better in math and art.

Finally, Rathunde (2003) evaluated five Montessori schools and found that this pedagogical model encourages intrinsic motivation; the self-perception of the educational experience (flow experience) is significantly higher. Furthermore, Rathunde and Csikszentmihalyi (2005) found that Montessori students show better affection, feel more energetic (feeling energetic-potency) and show undivided interest. On the contrary, students from traditional schools showed low intrinsic motivation.

4. CONCLUSIONS

The research question of this article was: How do free pedagogies positively influence the development of emotional self-regulation in boys and girls? This question, based on the theoretical approaches and the previously described literature review, involved reviewing the positive link between emotional self-regulation and mental health; and, describe the correlation between Montessori Pedagogy and the development of emotional self-regulation.

On the one hand, emotional self-regulation is related to positive levels of life satisfaction, which, in turn, is related to stress management and resilience. In this sense, emotional self-regulation in early childhood is a good predictor of mental health in adolescence and adulthood. EC has high positive correlations with happiness, which would have to do with the ability to recognize and manage emotions, social skills and adaptive behaviors - characteristic aspects of EC. Furthermore, AE has positive correlations with pro-social behaviors; lower rate of engaging in criminal behavior, using drugs, and engaging in risky behavior.

On the other hand, Montessori pedagogy has shown significant results in the development of emotional self-regulation, in relation to various areas of the schooling process. In comparative studies, the Montessori model scores much higher in school performance, particularly in math, literature, and art versus traditional schools.

In addition, the Montessori Method shows better results in the quality of the educational experience, the development of self-efficacy, self-esteem, pro-social behaviors, intrinsic motivation and social skills compared to traditional models. While, on the contrary, the traditional education system shows poor results in the development of emotional self-regulation, in the quality of the educational experience and in intrinsic motivation.

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All these positive results regarding the Montessori model and the development of emotional self-regulation are due to the theoretical foundations of this type of pedagogy, which emphasizes respect for the authentic needs of children, in relation to cycles and rhythms; and, through non-directive learning that stimulates autonomy.

This article allows us to conclude that the Montessori Method positively affects the development of emotional self-regulation. In addition, EC has a positive prognosis in mental health in early childhood and adolescence, as well as in educational intervention programs that seek to prevent and address behavioral and emotional problems at school. These findings are consistent with the implementation of school intervention programs, in traditional public education, which aim to strengthen the socio-affective deficit, especially emotional self-regulation. This, based on the declaration of a mental health crisis in the traditional educational system for the case of the United States.

The main limitation of this article is that the bibliography analyzed regarding the negative impact on mental health of the traditional system is scarce and that which exists is outdated due to the current context and the new pedagogical challenges related to virtually in the setting of the COVID-19 pandemic. Furthermore, these investigations do not take into account other relevant socio-psychological factors, such as gender, ethnicity and class. Regarding emotional self-regulation and the Montessori Method; for example, the gender variable has not been included.

In this sense, it is of sociological and psycho-pedagogical interest to study, in the future, how the patriarchal system that presents a social construction of hegemonic masculinity, displays within its characteristics of being and appearing male, repression and constant containment of feelings, to through statements such as "children do not cry", in addition, it is not allowed for children to interact affectively with other men, this could impact their emotional development, with respect to girls who, on the contrary, are encouraged to hyper-emotionality. Which, it is interesting to analyze in relation to the greater predominance of women with Borderline Personality Disorders compared to men under the umbrella of the hypothesis of affections to AE produced by the patriarchal culture.

Another variable that is considered appropriate to deepen is that of ethnicity. That is, to propose how the socio-cultural context in relation to ethnicity affects - in the case of Ecuador, in the different indigenous nationalities - in the development of emotional self-regulation; and, in addition, ask how efficient intervention programs with Montessori Methodology would be in this type of culture. This implies building a cross-cultural psycho-pedagogical model of alternative education.

In addition, it would be interesting to study the insertion of emotional self-regulation in popular education programs, whose theoretical-methodological analysis would aim to anchor the development of mental health in relation to the class. That is, to measure how and how beneficial the development of EC is in the popular sectors, with respect to the upper-middle class.

Finally, regarding the current scenario of the pandemic, produced by the COVID-19 virus, new and demanding challenges are unfolding in this field of research. On the one hand, virtually, as a contingent context in relation to social isolation policies, has replaced the classroom. This entails a substantive modification in the forms of reciprocal interaction, where the affections, the corporeality and the space of the sensible, which is put into play during the learning process, is disrupted.

Consequently, relationships between peers, and between students and teachers are deeply limited, this has the effect of the absence of situations, for example, that allow the development of tools for conflict resolution, assertive communication and, in addition, the construction is prevented, constant emotional self-regulation, as this occurs through the encounter with the other. That is, the relationship with the environment loses materiality, concrete relationships -in the affective and sensory-perceptual bodily sense- decrease and, therefore, the infant's vital needs are presented, at present, as secondary to the productivity logic of the child, current educational system based on academic achievement.

The problems mentioned in traditional education have been exacerbated due to the current context. To conclude, taking into account the question of class and its relationship with the technological gap, these new challenges for psych-pedagogy have not only exacerbated the limited learning conditions, but, in some cases, have become inaccessible for an important sector of the population that cannot access a computer and an internet connection. On the other hand, it is convenient to question free pedagogies regarding the current context of predominantly virtual teaching of formal education, how to generate prepared environments that respect the vital needs of childhood, encouraging autonomy and creativity?

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