

A group of children are walking through a lush green field, holding hands. They are wearing colorful clothing and hats. The background shows trees and a clear sky. A large green triangle is overlaid on the left side of the image, containing the magazine's title.

revista brasileira de pedagogia Waldorf

Brazilian Waldorf Education Magazine



Photo: Escola Waldorf Rural Turmalina
Paudalho - Pernambuco

Nº3
April
2025

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revista brasileira de pedagogia Waldorf

The year 2024 was full of new air for FEWB. I, Valéria Nogueira, took over as Pedagogical Articulator - after the brilliant performance of Cristina Velasquez during the previous five years - Cleonice Vieira dos Santos took over as president, leading the institution in the search for innovation and social justice in Brazilian Waldorf education. Telma Braga took over as Administrative Coordinator, unprecedented in the institution, bringing internal dynamics and supporting Waldorf Education institutions in the administrative and financial areas. FEWB also made changes to its Bylaws in order to guarantee representation for the institutions of the Network of Social Organizations in Waldorf Education, with Talita Melone occupying its first chair, in addition to the renewal of the representation of the Independent Gardens,

with Ana Paola Zeminian (Jardim Apoema, São Paulo-SP), and Elementary Education, with Priscila de Souza Oliveira Rico Boni (Pequeno Príncipe, São Paulo - SP).

Along with the warmth of Fortaleza, my hometown, I brought to my work at FEWB, as well as to our Waldorf movement, capillarization as a center: our country, of continental proportions, needs a pluralistic view of Waldorf Education, its institutions, its actors and its territories. FEWB is like a great heart, which beats to make anthroposophic pedagogical innovations reach all schools. There are currently 128 affiliated institutions, 30 in the process of affiliation and 108 being supported by FEWB in their institutional Waldorf development. We are present in all regions of Brazil and our objectives are: to increasingly support and improve the nascent initiatives and those already existing in their multiple challenges.

In this edition of the Magazine, we brought important actions from the Programs: Ecology and Environmental Sustainability, with the Socio-Environmental Integration in Waldorf Schools

project, and FEWB Life, with new partnerships for the health care of teachers and employees of affiliated schools; updates on the Waldorf Movement in the country, highlighting research by Waldorf teachers, and Inside FEWB, with activities carried out by the institution's executive area, including the Symposium on Education and Health.

Throughout 2025 we will prepare for the VII Brazilian Congress of Waldorf Education that will take place in 2026, in the city of Florianópolis-SC, as well as for the international celebrations of the 100 Years of Waldorf Early Childhood Education. Stay tuned!

We hope you enjoy reading and we look forward to seeing you, teachers and school communities, in the next edition of the Brazilian Journal of Waldorf Education!

Valéria Nogueira
Eurythmist and Pedagogical Articulator at
FEWB

Children young people and schools!

Juliana Cruz e André Korsakas
Gestar coordinators

In Waldorf schools as well, we often say that children and young people must be at the center of our reflections and decisions. Accordingly, we are always working to promote a salutogenic development - one that generates health - for each of them. There is, however, another being that also depends on our constant attention and care in order to grow in a healthy way and fulfill its educational mission: the school itself.

It was with the purpose of supporting the birth and healthy development of Waldorf schools in Brazil that the Gestar courses were created in 2021, based on a partnership between FEWB and the Paripassu Institute, which, in turn, are part of the Cultivating Waldorf Schools Program.

Since then, 4 annual online editions of the Financial Management and Governance and Management courses have been held, and in 2024, in addition to these, three other new courses were offered: CEBAS for Waldorf Schools, Step by step for the CEBAS application and Communication and Waldorf Communities. In addition to Thematic Meetings that included the participation of Ute Craemer and Joan Melé.

Together, to date, the Cultivating Waldorf Schools Program courses have included more than 200 registered schools and more than 500 participating representatives. These numbers also include schools that have participated more than once, demonstrating the importance of the Cultivating Waldorf Schools Program and its partnership with Gestar in ongoing training and in strengthening the schools' management culture and institutional development.

It is important to highlight that, thanks to the indispensable support of the Paripassu Institute, all these actions are offered at very affordable prices, with the possibility of choosing between different price ranges and with total freedom to contribute to the schools of the Network of Social Organizations in Waldorf Pedagogy affiliated with FEWB.

With 2025 approaching, the actions of the Cultivating Waldorf Schools Program are already being prepared with the support of Gestar. Stay tuned for news and count on FEWB and the Cultivating Waldorf Schools Program to support you on the path of birth, development and strengthening of your schools!



Collaborative Management for the PDIW Construction

Beto Dertoni
Course coordinator and
Coolaborar Creator

In 2024, in partnership with Coolaborar¹, the Cultivating Waldorf Schools Program launched the course for the Waldorf Institutional Development Plan (Plano de Desenvolvimento Institucional Waldorf - PDIW) to support mature affiliated schools in obtaining the Waldorf Seal - the formal institutional path for recognizing the solid and high-quality work developed by the schools within their communities.

The Plan aims to identify challenges and set goals for the coming years and therefore involves all levels of the school: the governing body, faculty, and families. The groups conduct a self-assessment of the institution's main areas (resources, processes, relationships, and identity), as well as reflect on several contemporary issues relevant to education, such as access, inclusion, and student retention policies; social and community work; ecology and environmental sustainability; and economic fraternity.

We know that creating a development plan with the participation of the entire school community is very challenging. Taking this into account, the course was designed to support the entire engagement process - from the faculty to the families - addressing aspects such as listening to the school community; distributing tasks within the plan development team; conducting meetings and decision-making

in a productive and engaging way; fostering more authentic and empathetic relationships; and holding respectful, honest conversations to establish feedback routines that encourage the personal growth of those involved.

In this first edition, monthly online meetings were held from March to June, led by Beto Dertoni and Rhauna Damous from Coolaborar. In these meetings, in addition to learning about the topics covered, the participating schools had the opportunity to ask questions about developing their own plans, as well as to share experiences with one another.

The course encouraged the participating school communities to take a thoughtful and caring look at themselves and the valuable work they do. It had strong participation, with 35 individuals from 15 different schools across various regions of Brazil. By the end of the process, some schools had completed their plans, while others will do so in the coming months. The Cultivating Waldorf Schools Program will soon share more information and updates about the next edition.

¹ Coolaborar is a consulting company that works on the development of Collaborative Management in Waldorf Schools.



Study Group 100 Years of Early Childhood Education

Cleonice Vieira dos Santos
Group Coordinator and Federation of Waldorf Schools
of Brazil President

As one of the preparatory activities for the celebration of 100 years of Waldorf Early Childhood Education, to be celebrated in 2026, three meetings were held in the second half of 2024, for studies and exchanges about the book: *I Am You - Children's Knowledge with Pedagogical Responsibility*, by Anna Seydel.

The studies were coordinated by the teachers of the Pedagogical Support of the Escola Waldorf Rudolf Steiner: Ana Cecília Barros, Florência Guglielmo and Lívia Sordi, in addition to the presence and participation of the Waldorf Early Childhood Education teacher and president of FEWB, Cleonice Vieira dos Santos and, for technical

support, we had Alcir Rodrigues, a member of the FEWB pedagogical team.

The meetings were held in a hybrid format - in person at FEWB headquarters and online for the entire country. The studies were divided into two parts: reading and manual activity - where straw dolls were made.

In 2025, the deepening of studies inspired by Anthroposophy and Waldorf Education - so essential to the education of children - will continue. Follow FEWB on social media to stay updated on the group's activities this year and come join us!



Waldorf Educational Territories

The rapid, intense, and ongoing expansion of Waldorf initiatives across the country led FEWB to organize its work through the Territórios Educacionais Waldorf (TEW - Waldorf Educational Territories).

Understanding each TEW as a socially constructed space, the cultural diversity of these regions must be reflected in the shaping of policies, the provision of services, and in meeting the needs of their Waldorf institutions.

The TEWs promote outreach and enable greater efficiency in supporting the processes of emergence, development, and institutional maturity of Brazilian Waldorf initiatives. Their activities are carried out through the joint efforts of members of the FEWB Board of Directors, its Pedagogical Managers, members of the Forum of Tutors Coordination, and representatives of the Early Childhood Education Regions within each TEW.

SOUTHING: Waldorf Educational Territory Knowledge Exchange - Minas Gerais

Maria Gabriela Jahnel
Coordinator of the FEWB Mentors' Forum

Brazil resembles the cerrado, specific type of savanna ecosystem. From afar, or at a quick glance, some might say it's all just wild brush. But when you look closely, with time and attention, subtleties, surprises, and beauty emerge - and you realize there are many flowers, fruits, and medicinal plants! In short, a wealth of diversity. There are many "Brazils" within Brazil. While language unites us from Oiapoque to Chuí (the last cities to the North and to the South of Brazil), there is also a vast universe of differences in accents, food, arts and crafts, expressions of popular religious culture, rhythms, music, and dance. These are nuances that only reveal themselves through a lingering gaze.

And if Brazil often feels like a continent, Minas Gerais is almost a country unto itself! As the Coordinator of the Forum of Mentors and representative tutor for the Minas Gerais Territory through FEWB, together with Tamires Silva, we organized the first in-person gathering of the Territory, held in early November at the Querubim Waldorf School in Diamantina. The gathering was named Sulear, inspired by two iconic figures - Paulo Freire and Gilberto Gil - who called for orientation by the Southern Cross constellation.

The purpose was to reflect on the celebration of the year's festivals in the Southern Hemisphere, based on Rudolf Steiner's Cosmic Imaginations, a body of work masterfully guided by Glauce Kalisch, who has been deeply engaged with this topic for several years. The gathering also featured a heartfelt sharing by Rosa Fantini, who recounted her journey and encounter with Anthroposophy and Waldorf Education, offering glimpses into the origins of the first



Waldorf school in Brazil. Both speakers shared their lived experiences as Waldorf teachers - their inner questions, their search for answers - and made it clear that pedagogical practice comes alive when what is offered to the child - be it content, activity, song, story, or experience - first passes through the teacher, gaining depth and meaning.

The presence of two masters of the *sempre-vivas*¹, Dona Juraci and Dona Marlene, quite literally crowned the gathering. They recounted their journey of harvesting *sempre-vivas*, walking through the cerrado and sleeping in stone shelters (*lapas*), as well as their professional transition from extractive gatherers to artisans, learning to transform the flowers into works of art. To the sound of improvised verses and regional songs, we learned how to make *sempre-viva* crowns to grace our Advent celebrations.

Welcoming circles, songs and embraces from the Jequitinhonha Valley, verse-throwing chants and work songs, a stroll through the historic town center, and of course, *pão de queijo*, all enriched this powerful gathering, which left us with two clear takeaways: the importance of repeating such moments, with all the warmth and richness that only in-person gatherings can offer, and the inspiration to start a study group focused on *mineiridades* - the essence of being from Minas Gerais.

The value of the teacher's role as a researcher was deeply affirmed - of nurturing a bond with their surroundings, of having a sensitive eye for local culture, and of cultivating love for one's own roots, history, and path. In other words, *Brazilianness* begins within each of us and is revealed in the details - like the flowers of the cerrado. May they remain ever-living.

1 everlasting flowers



Conscious November

Júlia de Carvalho
FEWB's Social Midia Manager

The Racial Relations and Interculturality in Schools Program has been developed together with Waldorf Education institutions since 2022. However, we want to go beyond the application of Law No. 11,645/08 and establish anti-racist practices with students through educators, teachers and school staff.

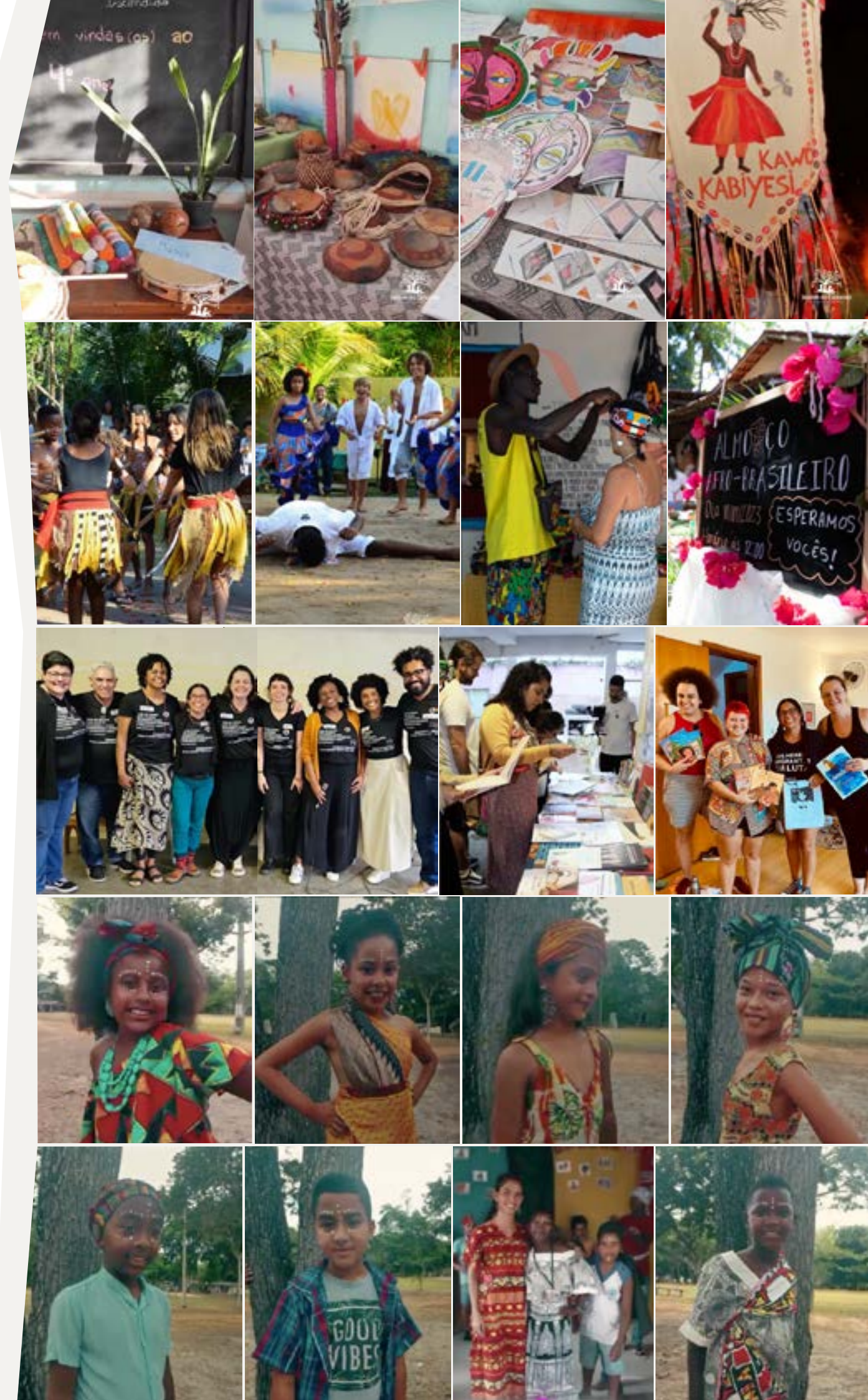
In November 2024, the month in which we commemorate the trajectory of Zumbi dos Palmares¹ and Black Consciousness, we held tributes throughout the period, with the collaboration of the anti-racist groups of the Waldorf Schools, who shared beautiful videos of experiences with students, meetings of the diversity committees and actions of the school community on this topic. This initiative reflects the maxim that the anti-racist struggle is a daily and joint exercise.

We would like to thank all the school communities that were with us, sending us their materials, as this is essential for the anti-racist struggle in schools, ensuring the visibility of their actions on this topic within the Brazilian Waldorf movement, driving innovations and transformations!

The anti-racist struggle does not only happen in November, and therefore we continue to receive materials for dissemination in FEWB media. We are waiting for you: send your materials and inspire the Brazilian Waldorf movement to build an anti-racist Education!

¹ Leader of the slaves freedom movement

Ao lado, alguns quadros dos vídeos que retratam os projetos da Escola Jardim do Cajueiro, de Barra Grande - BA, Escola Waldorf Berta e Emil Molt, de São Paulo - SP e Flor de Laranjeira, de Inhambupe - BA.



Cultivating the Brazilian soul in the daily life of Waldorf Early Childhood Education

Lígia Brasileiro and Tamires Silva
Course coordinators

"The members of a people will only be able to make their free and concrete contribution to this common mission if they have, above all, an understanding of their ethnic nature, an understanding of what we could call the 'self-knowledge' of the ethnic group."

Steiner, GA 121 p.17

Olelê! Olelê!

This is what a Bantu Kongo leader says when he wants to bring his community together to celebrate something good, beautiful and true that has been brought into the world. We invite the Brazilian Waldorf community to celebrate with us the Extension and Cultural Expansion Course "The cultivation of the Brazilian soul in the daily life of Waldorf Early Childhood Education" which is coming to the end of its third edition!

This course was held in partnership with Brasilidades Curso Livre, through the Racial Relations and Interculturality in Schools Program. Through intercultural dialogue between teachers of traditional Brazilian cultures and Waldorf teachers, the course fostered research, experience and understanding of aspects of the cultural legacy of the main peoples that shape our identity, especially Afro-Pindoramic peoples. Based on the study of anthroposophic anthropology, from birth to seven years of age, we built paths for an authentic, open, plural and representative pedagogical practice of this identity.

There were 48 participants enrolled from various regions of the country, and 13 affirmative action spots were filled. The program was carried out in a semi-in-person format, with seven online "Plantings" and "Harvests," and two in-person gatherings. Through experiential studies on the anthropology of childhood, seasons of the year, music, food, storytelling, play, racial literacy, and handcrafts, participants refined their observation of the cultural and natural expressions found across diverse Brazilian territories. They became able to discern which cultural elements from each context can contribute to the humanization of childhood in their local communities.



We honored those who came before us: we spoke with Waldorf teachers with long educational careers, such as Cleonice Vieira, Rosa Fantini, Glauce Kalisch, Sandra Eckschmidt, Paula Levy, Flávia Betti, Luiza Lameirão, among others. We learned about anthroposophic and decolonial nutrition with teacher Maria Luiza Guimarães and doctor Elaine Azevedo. We twirled skirts and spinning tops with teacher Faria and Ana Flor de Carvalho. Fábio Mukanya and Vanda Maria Lima led us to reflect on the musical mantle of young children. Each one, based on their research and cultural experience, revealed a little about the healthy musical environment for a child's arrival in the earthly world. Carolina Oliveira, Luciana Sapia and Rosa Maria touched the group with important reflections on race, racism, whiteness and the urgency of building anti-racist practices from the cradle. We listened to Tamires Silva and Yvoty Medina Guarani tell their experiences as early childhood educators and researchers of the gems found in traditional Afro-Pindoramic tales. Lulled by the sweet voice of Lucilene Silva, we were led to play and sing in the backyards of our ancestors, bringing to life the culture and traditional music of Brazilian childhood.

In São Paulo's winter, we held our first in-person "Planting", which took place in partnership with Rudolf Steiner College. It was two and a half days warmed by the embraces of traditional circles of affection. We wove an original cradle with Werá Cleirray Guarani to rock our Afro-Brazilian babies, born by the hands of midwives-artisans Vivi Cruz and Graciele Silva. We converged on the anthropology of young children from a Kalapalo, Bantu-Kongo

and Anthroposophical perspective.

The second in-person "Planting" took place in the summer of the northeast, in Lauro de Freitas, Bahia. It was a meeting that brought together Early Childhood Education teachers working in various formal and non-formal education spaces, public and private, the majority of whom were black and from the Northeast. It was three days of human and decolonial formation, experienced on the ground of the Vila Nova de Portão Public School and the Quilombo Quingoma. Finally, we crowned the sowing with a great "Harvest Party", in which the students shared their research on the inclusion of local culture in the Waldorf Early Childhood Education curriculum.

In fertile Brazilian soil, we sow seeds of belonging, kindness and love for the human being in the making. We trust that they will sprout in the right season!

Olelê! Olelê!

Come and see "the beginning, the middle and the new beginning" being born, as Nego Bispo said, towards a pedagogy of coexistence!

Foto: Encontro presencial em Lauro de Freitas - BA | Janeiro de 2025



MOITARÁ: the traditional music of brazilian childhood

Lígia Brasileiro and Tamires Silva
Coordinators of the Brasilidades Curso Livre project
and hosts of this edition of Rodas de Conversas Moitará.



It was with the seed-words of Lydia Hortélio that Lucilene Silva opened the Moitará Conversation Circle on November 11, 2024:

Traditional childhood music is our musical mother tongue.

Lucilene Silva is a master educator and PhD candidate in Music, who has dedicated her life to the study of "Childhood Culture and the Traditional Music of Brazilian Childhoods", alongside Lydia Hortélio and Adelsinho. She teaches at Instituto Brincante, OCA - Escola Cultural, and Casa Redonda. In this gathering, Lucilene shared with participants the treasures collected over her long academic journey researching the traditional culture of Brazilian childhoods.

She enchanted everyone with her voice, guiding those present back to their own childhoods - recalling lullabies, games, circle songs, rhyming rounds, chants, choosing rhymes, and more.

Through songs, beautiful imagery, and powerful reflections, Lucilene showed us the deep importance of traditional childhood music in the art of educating in Brazil. She emphasized that traditional music created by and for children accompanies them from birth and follows them through every stage of development until adulthood. This same traditional childhood music carries the rhythms and swing of Brazilian music; the richness of our popular poetry; and the gestures, movements, and challenges inherent to the development of a child born and raised in Brazil. For this reason, it is essential in the education of Brazilian children.

This Moitará took place in an online format, and its participants were able to reconnect - warmly and meaningfully - with the traditional music of Brazilian childhoods.

Moitará: Self-Listening and the Strength of the Collective

In the month of Black Consciousness, we held another MOITARÁ TALKING CIRCLE : Self-Listening and the Strength of the Collective. It was a moment of exchange, recalling the importance of the collective in shaping the identity of Black individuals. We also reflected on the importance of respecting each Black person's individual journey in discovering their Blackness, as well as the various ways we can organize ourselves as a group - through self-listening and kindness toward our own paths.



Moitará: Indigenous culture as a backdrop to the literacy process in Waldorf education

In this talking circle, teacher-researcher Rosa Cristina shared her pedagogical practice based on the research she presented at the 6th Brazilian Waldorf Education Congress, held in Juiz de Fora, Minas Gerais. Through the thematic blocks—such as the water and time cycles—that are part of the 2nd grade curriculum, Rosa facilitated experiences inspired by elements of Guarani culture.

Marli, as an experienced teacher and mentor, offered valuable insights into the path taken by Rosa. Among her contributions, she emphasized the importance of Indigenous cultures being interwoven into the curriculum content, strengthening it as a pedagogical practice.



Study Group Black and Indigenous Women Educators in Waldorf Education

Cleonice Vieira dos Santos

Group Facilitator and President of the Federation of Waldorf Schools of Brazil.

The Group began in August 2024, with the aim of promoting listening, welcoming, exchanges and studies among black and indigenous women educators, working in Waldorf Pedagogy. The study materials, chosen by the participants themselves, were the works: *Pequeno Manual Antirracista* (A Small Anti-Racist Handbook), by Djamila Ribeiro, and *Black Skin, White Masks*, by Franz Fanon.

The meetings lasted one hour, once a month, on Fridays, and, in addition to studying, there were moments of manual work. Bimonthly online meetings, with guest speakers, were open to the public, discussing the topics *Study of Ethnic Racial Relations*¹ and *Self-Listening and the Strength of the Collective*².

This initiative remains strong in the fight against racism! Come study and share with us!

Follow FEWB on social media: this year's schedule is coming soon!

¹ Theme presented and conducted by researcher Dayse Cristina Araújo da Cruz, pedagogue and master in Language and Education from the Universidade de São Paulo, specialist in Waldorf Early Childhood Education from Rudolf Steiner College, and Early Childhood Education teacher at Escola Waldorf Rudolf Steiner (São Paulo-SP)

² Theme presented and conducted by researcher Carolina dos Santos Oliveira, historian, PhD student in Education at Unigran (Asunción, Paraguay), Member of the MNU, and teacher at the Instituto Ouro Verde - INOV (Nova Lima-MG)



The Transformative Role of Anti-Racist Books in Education

Carolina dos Santos Oliveira

Historiadora, doutoranda em Educação pela Unigran(Asunción, Paraguai), membra do MNU e professora no Instituto Ouro Verde - INOV (Nova Lima-MG)

In building a more inclusive and egalitarian society, education holds a central place. The school environment builds, validates and transforms the worldviews of children and young people. The pedagogical choices we make, including books, become a strategic and intentional decision, capable of profoundly impacting social relations and the formation of people capable of acting meaningfully in the world.

The work of curating anti-racist materials and creating a guide with recommendations for future pedagogical choices purposefully reinforces the Program for Racial Relations and Interculturality in Schools. The documentation produced, available in digital format since November 2024, seeks to disseminate the actions promoted by the program since 2022, providing teachers with security and autonomy in their choices, delving deeper into the theme, always respecting the anthroposophical anthropology of children and young people, suggesting the age range for recommendation

and also offering elements for adaptation by teachers.

We remind you that anti-racist books are not just works featuring black characters or discussing diversity. They are powerful tools that present authentic perspectives, challenge stereotypes, and promote deep reflections on social reality. When carefully selected, these books can dismantle prejudices, inspire empathy, and offer children and young people the opportunity to question structures that perpetuate inequalities.

Works that promote Anti-Racist Education must offer stories and characters that reflect not only the fight against racism, but also the celebration of the culture, achievements and humanity of black people. Stories that humanize and present black people in situations of comfort, within the perspective of Affective Black Literature, are also essential for discussing sensitive topics in a respectful and constructive manner.

The role of the educator, in this scenario, is essential. Choosing materials that challenge exclusionary narratives and inspire a critical view of society is one of the most important steps in forming more conscious citizens. By mediating

these readings, teachers not only enrich their students' literary repertoire, but also contribute to the construction of a society where respect and equality are non-negotiable values.

By embracing anti-racist literature, educators become agents of change, expanding their students' horizons and showing them that it is possible to dream and work for a fairer future. It is precisely in this commitment that the transformative potential of education lies. Through reading, we can plant the seeds of a more empathetic, critical generation committed to building a better world for everyone.

How about starting this transformation today?

Visit the Racial Relations and Interculturality in Schools Program page and access various materials to support school communities in combating racism, including curated books and a guidance guide, and share your school community's experiences with us!

 fewb.org.br/programa-relacoes-raciais

School Inclusion: from observation to guidance

Cinzia Diniz Antonini
School Doctor and Founder of
Instituto das Vertentes

The course School Inclusion: from Observation to Guidance was held from March to October 2024 in partnership with Instituto das Vertentes (Vertentes Institute), with support from the Mahle Institute. This course originated at Instituto das Vertentes, from the School Medicine activities and the collaborative work with teachers and other professionals from Waldorf schools. It emerged as a metamorphosis of a path that began in 2021 with the course From Observation to Guidance, designed to launch an Individual Development Plan (IDP), specifically called the Pedagogical Individual Development Plan (PDIP). This plan was developed between 2018 and 2021 by Rosa Fantini¹, Amanda Rocha², and Cinzia Diniz Antonini³, based on the establishment of the Inclusion Center at Colégio Rudolf Steiner de Minas Gerais and the need for an IDP that considered child development and observation through the lens of anthroposophical anthropology.

Organized into 6 modules in which the themes of curriculum physiology, child observation and work with the PDIP were central, the meetings also addressed the legal and institutional challenges of School Inclusion, aspects that have impacted in daily school life. 90 professionals participated, including Waldorf teachers, school doctors and therapists, from 45 schools in nine Brazilian states, 12 of which were institutions of the Network of Social Organizations in Waldorf Pedagogy. Around 30 teachers from the Network had access to the course completely free of charge in the online meetings, and in the in-person immersion

modules, we had the participation of 9 teachers with full financial support for food, lodging and transportation from the Mahle Institute. With a total duration of 110 hours - around 70 hours of online course and 50 hours in immersion modules - the immersion meetings were held at Cachoeira Farm in Santo Antônio do Amparo-MG, a farm over 200 years old, with organic and sustainable coffee production. There were two special meetings: one at the season of Saint John's celebrations and another at the season of Michaelmas.

Waldorf Education has immeasurable power as a factor of generating health for the future. Its indelible beauty is deepened by the loving, true, kind and courageous dedication of teachers who act as true servants of humanity. Despite this, we know that much still needs to be strengthened, developed, built and supported so that schools continue to be social spaces for the integral development of children and young people. The importance of the work of the school doctor as a collaborator and supporter of teachers in schools is fundamental to this valuable, stimulating and inspiring task, and this project confirmed this.





Symposium on Education and Health

Dra. Claudia McKeen, Anthroposophical Doctor and School Doctor

From November 1 to 3, 2024, the Symposium on Education and Health took place at the Rudolf Steiner College (FRS), focusing on the current challenges in the development of today's children and youth. Held in a hybrid format, the event was a joint initiative of FEWB, FRS, School Medicine, the Medical Section, and the Federation of Curative Education and Social Therapy (FEETS). It brought together 218 participants, including teachers, therapists, school doctors, and students from nine Brazilian states as well as a few from abroad.

As preparation for the Symposium, a questionnaire was developed for Waldorf schools affiliated with FEWB in order to map the challenges, needs, and concerns that teachers have been facing in their daily school practice. The responses collected clearly highlighted how restlessness, attention disorders, various forms of autism spectrum disorders, and hypersensitivity-as well as fears, depression, and media dependency-are predominant issues. However, the questionnaire responses also made it particularly evident that, beyond the difficulties children and adolescents themselves face, one of the main challenges for teachers is how to maintain an individualized approach for each student in classrooms where 40% of the children are in inclusion programs. This reality has led to mental and physical exhaustion among teachers, emphasizing the urgent need for specialized training.

As early as 1919, when he founded the first Waldorf School, Rudolf Steiner recognized that the physician and the therapist should be part of the pedagogical team in order to support teachers in their work with the healthy development of children and adolescents. The doctor was to offer their perspective to the teacher and look at the child in partnership. Steiner described the roles of teacher and doctor in a surprising way: for him, the teacher's role is to ensure that the child remains healthy, while the doctor's role is to ensure that the child is able to learn well. In this sense, the Symposium-organized jointly by teachers, doctors, and therapists-marks the beginning of an increasingly close collaboration among these professionals in Brazil.

The Symposium's program was also structured based on the themes identified by teachers through the questionnaire and featured the participation and guidance of Karin Michael, anthroposophical doctor, school doctor, and co-editor of the Medical Section in Dornach, who led the following lectures:

- Are today's children signaling a new stage in human development? Autism Spectrum and Hypersensitivity
 - Restlessness, nervousness, difficulty concentrating, ADHD: understanding the phenomena and pedagogical-therapeutic possibilities
 - Fear, loneliness, depression, self-harm ("cutting"), media dependency: the challenges faced by children and adolescents today - the physiology of the Waldorf curriculum: prevention and healthy development.



In her lectures, Karin shared perspectives to help us understand why it has become increasingly difficult for an individuality to fully incarnate in a body. Where does the rise in sensitivity, restlessness, nervousness, and the various forms of autism come from? What are the children bringing with them? What are they trying to tell us through their behavior? Where are we today in terms of human development?

In recent decades, we have experienced a techno-scientific-informational revolution, and as a result, there has also been a shift in our physical constitution, in the relationship between the essential members of the human being, and in human consciousness itself. Today, some of the most common illnesses and causes of death are heart and circulatory diseases. On the other hand, mental illnesses such as anxiety and depression are increasing worldwide. This indicates that the rhythmic system-the human center-is becoming more fragile, and therefore, more sensitive.

In her first introductory lecture, Karin addressed Rudolf Steiner's perspective on the development of free thinking² to explain that the same process is happening today with the etheric forces in the heart region. For some time now, the etheric forces of the heart have gradually begun to separate from the physical heart. This changes the way people feel about themselves, their relationship with the surrounding world, and their perception of their own inner center. Hypersensitivity, which today already affects about 20% of children, can be understood as a symptom of these changes, which become especially dramatic for children in the second septennium, as during this period the rhythmic system develops in a special way: the child's own etheric heart is formed, replacing the inherited etheric heart. This hypersensitivity causes: 1) children to remain within themselves and perceive the world around them and other people's actions as an attack; 2) to feel other people as if they were inside them, outside their own body, their souls extending beyond the physical limits of the body, scattered through the environment, constantly flooded with impressions.

The autism spectrum also involves hypersensitivity, but only in certain areas of perception, such as extremely sharp hearing. However, other areas of perception remain completely closed off, and nothing seems to



be perceived by these children. Karin explained how a closer look at the knowledge of the 12 senses, in their connection with the seven vital processes, can be a key to understanding this spectrum. The 12 senses are like portals through which we perceive the world, while the seven vital processes are those through which we process the world within us. If the center changes and the heart begins to perceive differently, the processing of sensory impressions through the vital processes needs to be grasped in a new way; as a result, people become more sensitive and at the same time more unstable. Children with autism or hypersensitivity show us this process through their difficulties but, at the same time, indicate how we can better understand them and help

them through therapeutic measures from Waldorf Education itself.

Among the variety and richness of topics covered in this Symposium, there were Case Study presentations by Gláucia Santos, Vânia Meira, Rafaela Crivellaro³, and Professor Eduardo Franco do Nascimento⁴, as well as two Round Tables: Deepening the Case Studies with Gláucia Santos, Eduardo Nascimento, Cinzia Antonioni, Florência Guglielmo, Karin Michael, moderated by Valéria Nogueira; and Impulses for the Future with Paula Mourão, Claudia McKeen, Luiza Lameirão, Natália Vello, Valéria Nogueira, moderated by Cristina Velasquez. Eurythmy took care of revitalizing the attendees and promoting a healthy internalization of the important content shared at this event.

We look forward to welcoming everyone to the upcoming events of this important partnership between Waldorf Education, School Medicine, Anthroposophical Doctors, and Therapists.



Course "Understanding Waldorf Elementary Education 2024"

Talita Melone, NETWORK coordinator, and Emerson Rocha Castro e Silva, Project Coordinators

In 2020, mapping and registering more than 30 entities between public schools and institutions that serve children and young people in situations of social vulnerability based on Waldorf Education, FEWB began a movement that culminated in the formation of an internal group responsible for coordinating activities linked to these institutions, the Cultivator Group: formed by professionals working in these organizations and by supporters of initiatives.

In 2022, the project Methodological Course for Social Organizations in Waldorf Education

began: Understanding Elementary Education as a joint part of actions carried out by the Cultivator Group, aiming to provide pedagogical, didactic and methodological support to professionals working in institutions of the NETWORK of Social Organizations in Waldorf Pedagogy. With the support of the Paripassu Institute, there were two editions of the project: the first in 2023 and the second in 2024. In 2023, 60 vacancies were filled, including educators and members of the municipal Education Departments. In 2024, the course had 67 registrants, including education secretaries, educators, school coordinators, Pedagogy students, Waldorf Education students, and 32 institutions present in the states of Bahia, Paraná, Goiás, Pernambuco, Minas Gerais, Sergipe, São Paulo and Rio de Janeiro.

Planning for the new edition of the Methodological Course for Social Organizations in Waldorf Education: Understanding Elementary Education in 2025 is in full swing and includes important new features: from the perspective of phenomenological observation, the modules will work across the curriculum and school context on ethnic-racial relations, student inclusion and retention, as well as gender and other themes that are present in everyday school life.

Curso Metodológico
para Organizações Sociais na
PEDAGOGIA WALDORF
COMPREENDENDO O ENSINO FUNDAMENTAL



Inscrições:
fewb.org.br/metodologicopw



As respostas foram positivas ao projeto, como podemos perceber pelos depoimentos abaixo:

"Without a doubt, since, as an educational advisor, I envision practices that seek to understand the human being in its essence, encouraging the rescue of origins, of what is truly important in this world." Julianne Viana Guerra, Escola Municipal de Aplicação de Maricá - EMAP Zezinho

"Different ways of applying content, which were new to me, will enrich my classes. Looking for new ways to improve my classes. Doing my best so that my students at my institution understand better" Suzane Lima de Melo, Escola Lar de Emmanuel

"In this case, it helped me to have a more artistic perspective for my work. I was not familiar with Waldorf Education. And in the subject I teach, it will add a new way of learning. What motivated me the most is understanding the dynamics of the school where I work and the motivation to continue is the same." Grazielle Rocha, E.M. Cecília Meireles

"In addition to better understanding the threefold and fourfold division in child development and elementary education." Tiago Caetano Martins (Thiago Luz Educa), Pedagogy student of Universidade de Uberaba (UNIUBE-MG)

"First, it's a school demand. Second, my development to work with students and improve my work as a teacher and help build Maramar School to become a Waldorf School." Cristiana Conceição Santos, Escola Comunitária Maramar

CULTIVATOR GROUP TIMELINE

The oldest social school is the Araucária Municipal School, in Camanducaia MG



FEWB 21st Anniversary Event in the Christian Community: a special meeting between Cristina Velasquez and Thelma Benedicto marked the birth of the idea of the NETWORK

The coordinating group was formed at the invitation of FEWB, called the CULTIVATOR GROUP:
Cristina Velasquez
Talita Melone
Telma Benedicto
Silvia Reichmann
Vanda Elisa de Farias
Mirtes Garuba
Alcir Rodrigues
Juliana Barbosa Ramalho

WHAT DEFINES A SOCIAL SCHOOL?

Institutions that work with children and young people in situations of socioeconomic vulnerability, committed to Waldorf Pedagogy and free, quality education

The Group decides to hold the first meeting of social schools in which their needs are surveyed and their potential is identified.

Encontros on-line
EDUCAÇÃO EM TEMPOS DE CRISE
Curso oferecido para educadores de instituições Sociais que atuam com base na Pedagogia Waldorf

24 25 26 01 02 03
Inscreva-se aqui: <https://forms.gle/iceNwkuuvvaXVyb6>

FEWB

REDE receives a complete course for all its organizations on Emergency Pedagogy, with Reinaldo Nascimento and Will Boudakiann.

Fundamentarte
Curso de introdução ao Fundamentarte da Arte de Salvo de Rudolf Steiner

Quadrimestração

27 | ABRIL | 2021
18h30 às 20h30

COM *Marcelo Petraglia*

FUNDAMENTARTE
Teacher training course organized by the Vale de Luz Municipal School and supported by the Paripassu Institute

100 YEARS OF
WALDORF
PEDAGOGY

**WALDORF
100**

Ceremony at the City Council of Nova Friburgo - RJ is held in honor of the 100 years of Waldorf Pedagogy, and FEWB is one of the invited institutions

2019

1st REDE Report with the priority axes:

- Relationship with the government;
- School-family integration;
- Pedagogical autonomy;
- Teacher training;
- Financial sustainability;
- Fundraising

2020
AUGUST / SEPTEMBER



The 1st Meeting of the REDE with 25 institutions present, Ute Craemer and Alexandre Raboni for the Anroposofical Society, Melanie Guerra for the Rudolf Steiner Faculty and the FEWB

2020
NOVEMBER



2nd NETWORK Meeting



- Production of REDE's institutional video for presentation to supporters of the Waldorf Movement
- Development of projects to raise funds
- Internal agreements at FEWB to support REDE institutions with scholarships for their courses

2021
MARCH



**ORGANIZAÇÕES SOCIAIS
NA PEDAGOGIA WALDORF**

Beto Dertoni's support in the REDE's strategic planning reinforces its identity and priority work axes

Increase in partners in Waldorf Pedagogy, they now offer scholarships to NETWORK schools in their courses

CEBAS
FEWB offers a course so that schools understand how to obtain CEBAS and can carry out social actions



Beginning of the development of local actions to present schools in their regions.
Bahia case, with 7 schools

FEWB SCHOLARSHIP FUND begins debate for direct support to teachers in social schools

The number of social schools is increasing, and they are starting to seek out FEWB to become part of the NETWORK.
There are now 25!!



FEWB reviews its entire membership process and designs a path for social schools in the NETWORK

Partnership with Esquiluz and Apiscor, for the campaign to donate pencil cases and crayons to REDE schools



Virtual meeting with the representative of the Pedagogical Section of the Goetheanum, Constanza Kaliks, to present the NETWORK

2022
MARCH

2022
DECEMBER

2023
FEBRUARY

2023
MARCH

REDE is invited by the Anthroposophical Society to present and showcase its work throughout Brazil



The need for TUTORS for social schools, teachers with experience in public and partner schools, in regions outside the RJ-SP axis, is beginning to be discussed.



1st In-Person Meeting of the REDE, organized by the Monte Azul Community Association. We brought together more than 30 visiting institutions to learn about the work of Monte Azul, partner daycare centers, CCA and CJ, and elementary school at the Horizonte Azul Resilience School

FEWB and REDE define a path to be closer to the Brazilian city governments that have public or partner Waldorf schools in their municipalities, establishing partnerships!!

The first visit is to the City Hall of Nova Friburgo RJ with the presence of Cristina Velasquez and tutor Beatriz Carmolingo



The number of social schools is growing. Now we are 35!!



FEWB visit to the Children of Light Association, in Canoa Quebrada - CE



With the support of the Mahle Institute, the REDE Coordination was established, with: Gabriela Morais, from the Flor de Laranjeira Social School - Inhambupe BA; and Telma Benedicto, from the Monte Azul Community Association - São Paulo SP

2024
APRIL

2024
OCTOBER



Talita Melone, from the Cecilia Meireles Municipal School, is elected to the new chair of the FEWB board, dedicated to representing Social Organizations in Waldorf Pedagogy

Ao lado:
Algumas escolas da Rede de Organizações Sociais na Pedagogia Waldorf, visitadas pela FEWB em 2024



Escola Dendê da Serra - Serra Grande BA



Escola Comunitária Jardim do Cajueiro - Barra Grande BA



Circo Ponte das Estrelas - São Paulo SP



Projeto Maramar - Marau BA

Socio-Environmental Integration Project in Waldorf Schools

Valéria Nogueira (FEWB), Luciana Gomes de Almeida and Pedro Jovchelevich (ABD), Camila Freitas, Cynthia Mahon and Elaine Azevedo (NENA), Vagner Lopes (Agronomist and father at EWRT)



In 2023, FEWB, in partnership with ABD (Brazilian Biodynamic Agriculture Association), CSA Brasil (Community Supported Agriculture) and NENA (Anthroposophical Nutrition Study and Promotion Center), jointly structured the project Socio-Environmental Integration in Waldorf Schools, which integrates Education, Agriculture, Nutrition and Health with anthroposophical bases. The general objectives are to strengthen the autonomous development of Waldorf school communities, which develop agriculture and which have, as a majority, students in economic and social vulnerability. At a time when virtual media is gaining overwhelming proportions, interfering in the healthy development of children and young people, experiencing manual activities interacting with the land promotes health, strengthens social ties and vivifies the Earth.

As specific objectives, the project seeks to (I) raise awareness among school communities in different regions of the country about the relationship between education, health, food production, healthy eating and meaningful social bonds, (II) expand pedagogical and curricular perspectives through the foundations of Biodynamic Agriculture, social arrangements such as CSAs and anthroposophical nutritional guidelines.

The Waldorf Rural Turmalina School (EWRT), located in the city of Pau D'Alho, in the state of Pernambuco, was chosen to carry out the pilot project. EWRT was founded in 2016, and the forces that drive it are constantly renewed and strengthened through work with the land and the kingdoms that comprise it - mineral, plant, animal and human - integrating them. Every day, teachers, children and young people carry out activities with the land, based on local needs, through a "Purposeful doing". 1 Purposeful doing is one that is filled with creative solutions for the needs of the environment and the development of children and young people, becoming more complex in this process, as they receive contributions from everyone who lives in the educational environment and who, through this dynamic, realize that, together, they can transform and determine realities.

In this context, students practice agriculture, cleaning, cooking, carpentry, composting, and maintenance. Up until class four in Elementary School, children carry out these activities with their own Class Teachers, with some students from more advanced classes joining them. From class five onwards, the work groups are mixed and bring together students from different classes. The knowledge acquired in this activity is used in the classroom, building bridges between what emerges from practical work with the land, and which changes the school landscape throughout the year, and the elements of the subjects taught.

The project activities began with visits by agricultural engineers Luciana Gomes de Almeida (president of ABD at the time) and Pedro Jovchelevich (manager of ABD at the time). The visits took place in April and May 2024. In April, Pedro clarified and reinforced the Fundamentals of Biodynamic Agriculture with teachers and students.

The following month, Luciana spoke with staff and teachers and conducted a diagnosis of all the areas used for growing vegetables, fruits and grains; with the support of the school's father who is also an agronomist, Vagner Lopes, she conducted studies of the region's soil and climate. Due to the hot and humid climate, characterized by a constant average annual temperature above 24°C, high annual precipitation, with greater concentration in the fall and winter, and progressive reduction in the Spring and Summer, the region is known as the Zona da Mata do Pernambuco, with a large amount of remaining Atlantic Forest vegetation. Based on these mappings, it was determined which crops would be best adapted and the growing seasons, according to the current infrastructure conditions of the school, which already cultivated vegetable gardens, small fields, cultivation and processing, and an agroforestry system.



Together with anthroposophical nutritionist Cynthia Mahon, Luciana met with the EWRT Agriculture Delegation² to plan vegetable production, both to meet the school kitchen's demand and to start a CSA with the school community. Thus, the Delegation chose the plants to be grown based on the climate suitability, soil and nutritional guidance based on Anthroposophy, seeking to respect the eating habits of the local community. During the months of June, July and August 2024, the implementation of production required the reorganization of the production areas, the acquisition of a Tractor to facilitate soil preparation, an irrigation system and the hiring of a collaborator to complement the work carried out by the children, families and teachers.

In September 2024, Valéria Nogueira, FEWB pedagogical articulator, conducted a visit to assess the pedagogical impacts that had already become noticeable since the beginning of the project's implementation. One of the first and most positive impacts observed was the purchase of the Tratorito (a walk-behind tractor), acquired with funds provided by the project. The equipment significantly increased the efficiency of the

soil-turning process and the building of planting beds. Previously, both tasks were carried out manually using hoes, which required much more time and an unreasonable level of physical effort from the children and youth involved, as handling the hoes for such purposes exceeded their physical capacity.

Another positive impact, with direct pedagogical implications, was the level of organization the project brought to the students' agricultural practices. Before the project, planting was done in a disorganized manner, without proper planning, which led to waste - especially during school breaks, when there was no one available to properly care for the gardens and fields or harvest crops that were ready for consumption. With the planning now in place, it has become possible to have a broader vision of the plants and their cultivation over the medium and long term. As a result, the pedagogical aspect of agricultural practice has gained much more meaning for the students, who can now more clearly and coherently perceive the outcomes of their work, while also supplying and consuming biodynamic foods they themselves have produced at school.



2nd year class of 2024
Professor Magno Barbosa

In August, Cynthia, Camila Freitas and Elaine de Azevedo (NENA) held several training sessions for the school community: lectures for teachers on food and its botanical families, in conjunction with the constitution of children and young people, and workshops presenting proposals for balanced meals with the participation of children who harvested food from the garden the day before the workshop and their families who cooked together, under the guidance of the project's partner professionals. The cycle was completed when, after planning, planting, handling and harvesting the food, cooking workshop and lectures, the production was processed by students, teachers and staff and began to be offered in school meals.

With the implementation of the project at EWRT, it was noted that the pedagogical practice was renewed and revitalized the school, providing physical, emotional and spiritual nourishment not only to the students, but to everyone who, in some way, was involved in the activities linked to the project. Valéria concluded that the project developed successfully and that the pedagogical impacts are easily noticeable, especially when compared to previous periods. The pilot will last eleven months - from April 2024 to March 2025 - and is supported by the Mahle Institute.

Throughout the second half of the project, diligent and careful efforts were made to ensure that the practices incorporated were consolidated and sustained from then on: meaningful pedagogical practices; agricultural practices that substantially contribute to providing healthy food to the school community; and strengthening the community and local production through the CSA to be implemented, which will be supported by Cláudia Vivacqua, from CSA Brazil. This is the next activity of the project, which will be carried out until March 2025.

Follow the project, FEWB and the Ecology and Environmental Sustainability Program for more inspirations like this, visit: fewb.org.br





Photos:
Turmalina Rural Waldorf School
Paudalho - PE

PROGRAM



The FEWB Vida Program was created for teachers and staff at Waldorf schools affiliated with FEWB. In 2024, with the aim of promoting health for professionals working in these schools, FEWB established partnerships with health-related institutions to offer exclusive discounts on Weleda products, consultations at Casa Rudolf Steiner and Ambulatory Monte Azul, and sessions with psychologists from the Brazilian Association of Anthroposophical Psychologists.

In the past year, FEWB Vida benefited more than 400 teachers and staff members from the following states in Brazil: Bahia, Ceará, Distrito Federal, Goiás, Minas Gerais, Mato Grosso, Pernambuco, Paraná, Rio de Janeiro, Rio Grande do Sul, Santa Catarina and São Paulo.

The discounts are granted exclusively to teachers and staff of Waldorf schools in Brazil affiliated with FEWB, as well as to FEWB members and collaborators. They do not extend to relatives or other individuals.

Learn more about the program by accessing the partnership agreement guidelines and request your membership card at:

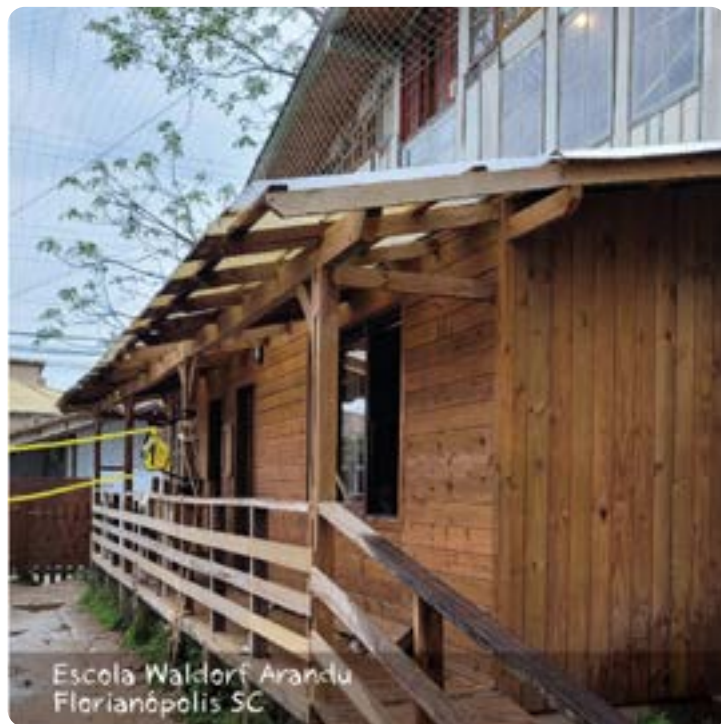
<https://www.fewb.org.br/vida>



Visits in 2024

FEWB ITINERANTE is the Institutional Capillarization Program: through in-person visits to affiliated initiatives and those in the process of affiliation, FEWB expands, updates and directs its actions, strengthening ties with school communities.





Escola Waldorf Arandu
Florianópolis SC



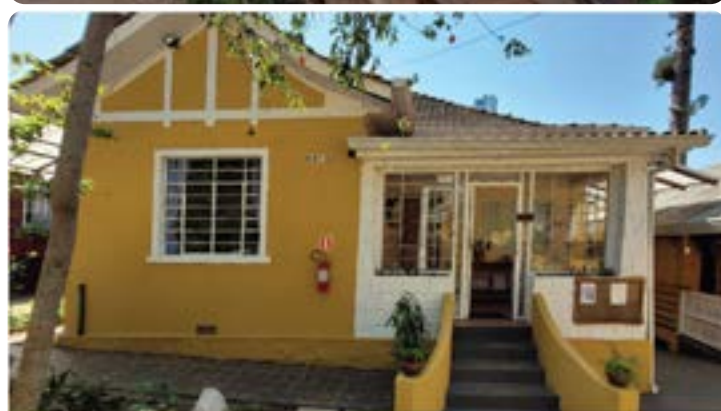
Escola Waldorf Anabá · Florianópolis SC



Escola Waldorf Aurora · Florianópolis SC



Escola Waldorf Aurora · Florianópolis SC



Escola Waldorf Tummalina · Curitiba PR



Jardim Vale do Girassol · Brusque SC



Terra Cora Educação Infantil · Campo Largo PR



Terra Cora Educação Infantil · Campo Largo PR



Jardim Manto Azul · Curitiba PR



Centro de Educação Infantil
Magê Molê · Curitiba PR

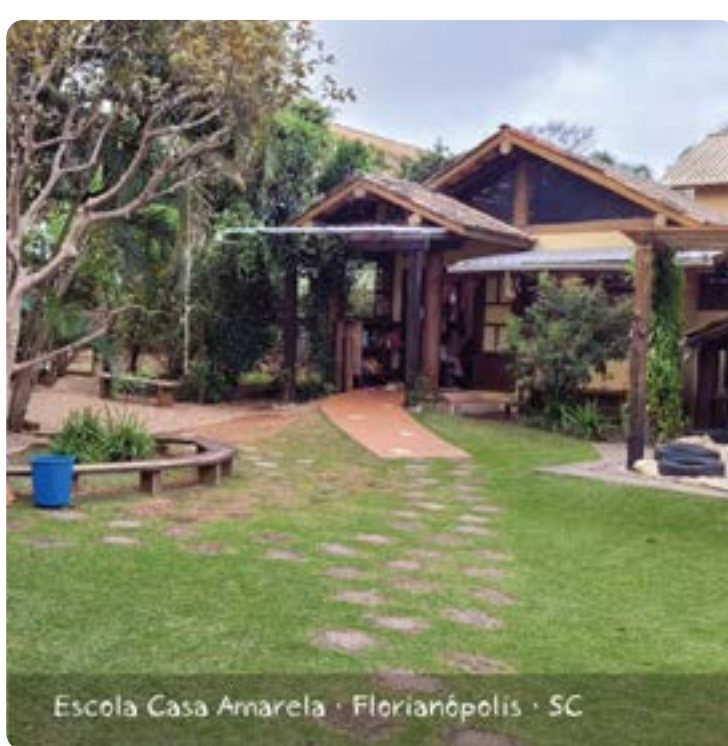


Centro de Educação Infantil
Magê Molê · Curitiba PR



Espaço Educacional Lázuli · Florianópolis SC





Escola Casa Amarela · Florianópolis · SC



Amaré · Garopaba SC



Amaré · Garopaba SC



Jardim Ghimell · Curitiba PR



Jardim Bela Vista · Porto Belo · SC



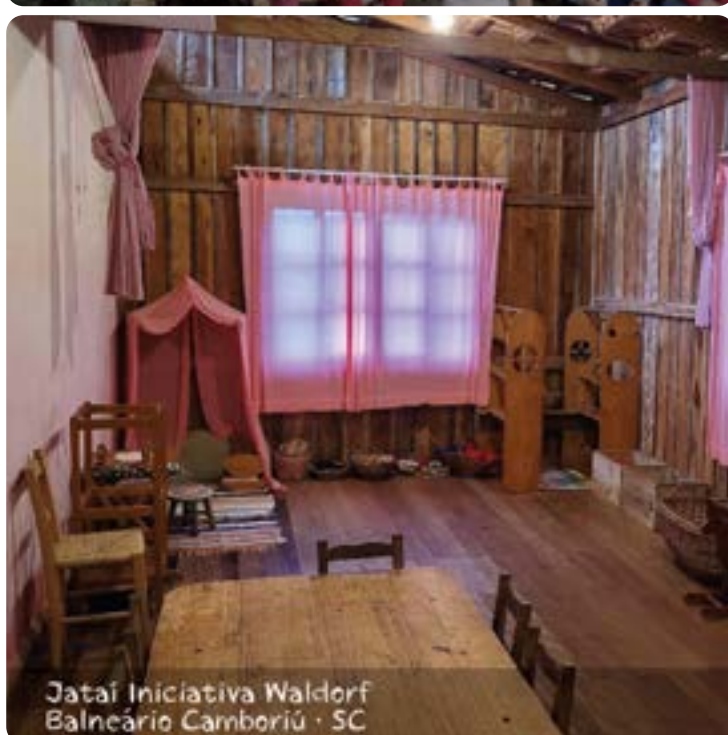
Jardim Bela Vista · Porto Belo · SC



Cordão Dourado · Curitiba PR



Cordão Dourado · Curitiba PR



Jataí Iniciativa Waldorf
Balneário Camboriú · SC



Jataí Iniciativa Waldorf
Balneário Camboriú · SC



Jardim Ibirá Ibã · Florianópolis SC



Limão Rosa · Curitiba PR



Associação Comunitária Ponte das Estrelas
São Paulo SP



Associação Comunitária Ponte das Estrelas
São Paulo SP



Escola Rural Dendê da Serra · Uruçuca BA



Escola Rural Dendê da Serra · Uruçuca BA



Escola Comunitária Jardim do Cajueiro
Maraú BA



Escola Comunitária Jardim do Cajueiro
Maraú BA



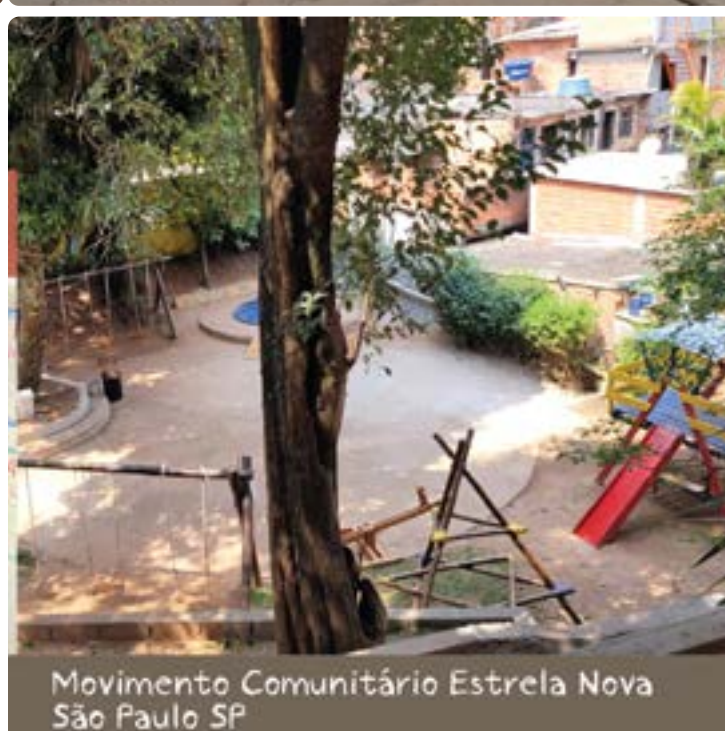
Projeto Maramar · Maraú BA



Projeto Maramar · Maraú BA



Movimento Comunitário Estrela Nova
São Paulo SP



Movimento Comunitário Estrela Nova
São Paulo SP



Escola Saíra Sete Cores · Serra Grande
Uruçuca BA



Escola Saíra Sete Cores · Serra Grande
Uruçuca BA

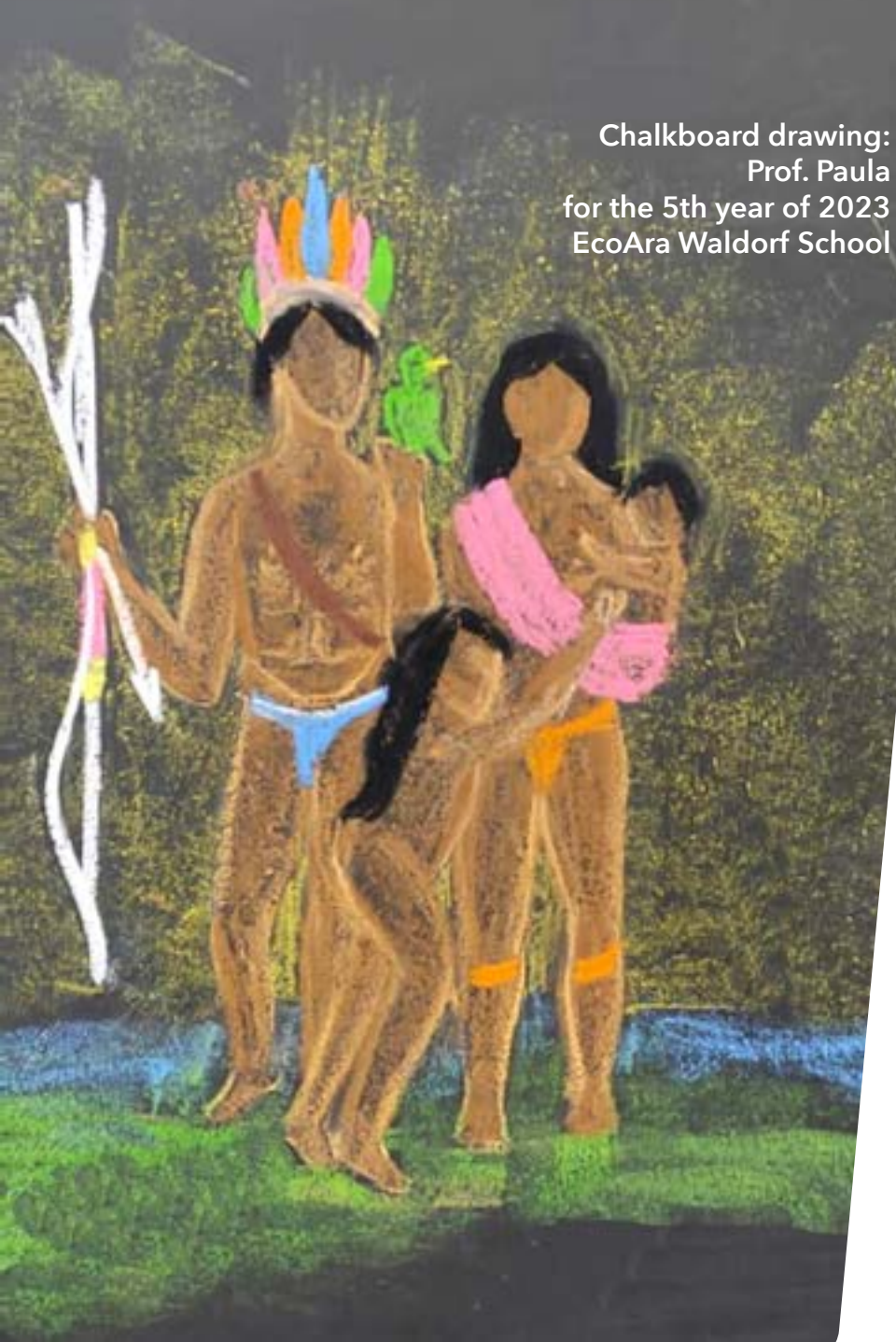
FUB

FUNDO ÚNICO DE BOLSAS

FUB - Single Scholarship Fund

Fernanda Abucham
FUB Manager

Chalkboard drawing:
Prof. Paula
for the 5th year of 2023
EcoAra Waldorf School

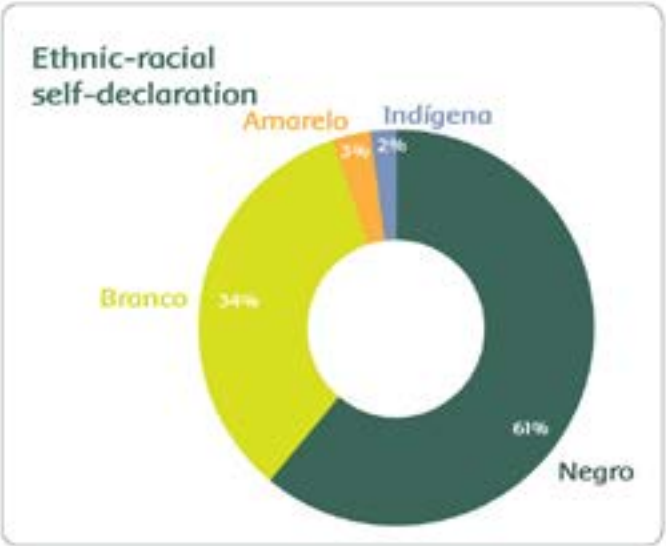
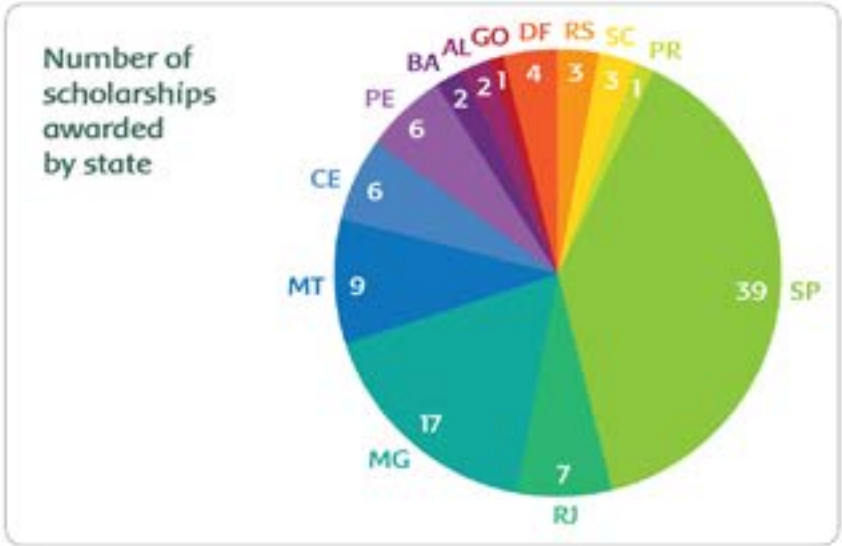
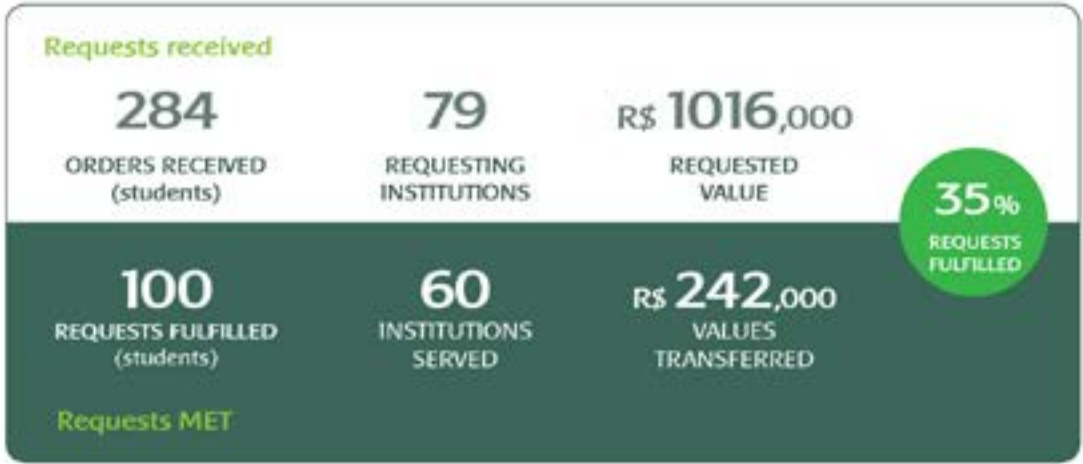


The Single Scholarship Fund (Fundo Único de Bolsas - FUB) is a FEWB Program that supports the training of teachers and therapists who wish to delve deeper into the various areas that make up the curriculum of Waldorf Education, Therapeutic Education and Social Therapy institutions.

FUB was conceived by a group of Anthroposophists in 2008 and has contributed to the education of over a thousand people to date.

Students from the 28 Training Centers, located in 13 states of the country, can participate annually in the scholarship application process. In the last 5 years, FUB has received 1,095 applications and supported 417 students, based on criteria such as: income, race, ethnicity, position, among others. Follow the results of the last few years:

FUB 2025



The FUB has been managed by FEWB, in partnership with Federação de Educação Terapêutica e Terapia Social (FEETS - Federation of Therapeutic Education and Social Therapy), the Fórum das Formações em Pedagogia Waldorf (Forum of Training in Waldorf Pedagogy), the Formação em Educação Terapêutica Parsifal (Parsifal Therapeutic Education Training), the Conferência Econômica do Goetheanum no Brasil (Economic Conference of the Goetheanum in Brazil) and the Mahle Institute. The guidelines of the Program, such as criteria for participation in the application and selection of scholarship recipients, are defined by a management group composed of representatives of the 6 institutions mentioned.

For the anthroposophical movement in Brazil, the FUB Program is extremely important, especially for educational institutions that are growing exponentially each year, making training a prerequisite for consistent and well-founded Waldorf pedagogical practices. Currently, the main funder of FUB is the Mahle Institute, an institution that has supported and advised initiatives that share anthroposophical values and principles since 2007. The amount donated by the Mahle Institute is managed by FUB and transferred as scholarships to educators who work in Waldorf educational institutions and anthroposophical Therapeutic and Social Therapy institutions throughout the country. The scholarships are granted as donations, meaning that they are not required

to return to the Fund after completing the training.

In order for the Brazilian anthroposophical movement to expand and for more educators to benefit, we need more partners to show interest in it: if the institution where you work has a social responsibility area, introduce FUB to it; and if you or your professional institution have already been supported and benefited at some point by FUB, consider supporting other educators who are also following this path. When donating, you can indicate the region or even the area of training to

which the donated resource will be allocated.

Get involved in the Brazilian anthroposophical movement! Support this Program! Make your donation!

Below is the Management Group formed by Valéria Nogueira (FEWB), Manuela Lopes (Mahle), Paula Mourão (FETTS), Cecília Bonna (Forum de Tutores), Lúcia Sígolo (Conferência Econômica), Telma Braga (FEWB) and Fernanda Abucham (FUB), for analysis and selection of the 2025 notice.



14th Brazilian Conference on Biodynamic Agriculture and 50 years of Biodynamic Agriculture in Brazil

Luciana Gomes de Almeida

Former president of the Brazilian Association of Biodynamic Agriculture



The Brazilian Association of Biodynamic Agriculture (ABD) held the 14th Brazilian Conference on Biodynamic Agriculture on October 12, 13, 14 and 15, 2024 at the Aitiara Waldorf School, in the Demétria neighborhood, in Botucatu-SP. The event celebrated the 50th anniversary of Biodynamic Agriculture in Brazil and the 100th anniversary of Biodynamic Agriculture in the world, with the presence of approximately 100 participants. Of these, 40 were representatives of settled family farmers, agrarian reform and quilombola communities participating in the Biodynamic Agriculture Network. Participants took advantage of the Roundtables, Working Groups, Mini-Courses and Artistic Workshops, promoting the exchange of experiences on Biodynamic Agriculture, art and culture.

The first Roundtable, about the 50 years of Biodynamic Agriculture in Brazil and its 100 years in the world, was attended by Nelson Jacomel, president of the Biodynamic Association of the South, Rachel Vaz Soraggi, current vice-president of ABD, Eldbjorg Feste Blaich, Waldorf professor, and Jorge Blaich, pioneer farmers in the practice of Biodynamic Agriculture in Brazil. In this Roundtable was presented the documentary ABD: Biodynamic Stories, produced by the director and audiovisual producer Daniel Izidoro.

The second roundtable, led by Luciana Gomes de Almeida, former president of ABD, Valéria Nogueira, pedagogical articulator of the Federation of Waldorf Schools of Brasil (FEWB), Cynthia Mahon, nutritionist and coordinator of the Anthroposophical Nutrition Study and Promotion Center (Núcleo de Estudos e Promoção da Nutrição Antroposófica - NENA), and Augusto Menezes, anthroposophic doctor, presented the bases for building a network of relationships with an anthroposophical foundation, an arrangement that values the perspective on the integral development of children, young people and adults involved, resulting in powerful projects that unite: education, environment, agriculture, nutrition, medicine and support farmers, impacting communities in the economic, social, ecological and sustainability spheres.

The third roundtable brought testimonies from those who planted and harvested the results of the practice of Biodynamic Agriculture in different biomes: farmers Antônio Clarete, from APANFÉ-MG (in Minas Gerais), Maria Rodrigues, from the Horto Bela Vista Settlement in Iperó-SP, Daniela and Luciano, from Ilhéus-BA (in Bahia) and biodynamic cattle farmer Paulo Cabrera, from Botucatu-SP. The testimonies shared achievements, challenges and future hopes for the expansion of agricultural systems in balance and harmony with all beings on Earth.

In addition to the roundtables, 14 mini workshops were offered on the main topics linked to agriculture and biodynamic animal husbandry, such as economic, social and human development and salutogenesis with recognized professionals in each topic.

The Working Groups discussed the future of the Demeter brand, bees, biodynamic preparations, research, seeds, biodynamic training, Participatory Guarantee System (SPG), Community Supporting Agriculture (CSA), youth and family succession, public health and biodynamics, animals in the agricultural organism.

Participants of the 14th Conference shared native seeds, produced and brought from their localities, at the Seed Exchange Fair.

Workshops were also held, such as those on biodynamic preparations and the construction of fifes; cultural presentations to awaken the senses and sensitivity, necessary for conscious care of the land.

The event included donations of biodynamic food by farmers from settlements, quilombola communities and family farmers. It ended with a lecture entitled: Preparations for Landscape Regeneration in Times of Climate Change, given by Flávio Milanesi, pharmacist and researcher at Sirimim - Aprimoramento da Arte Farmacêutica (The Improvement of the Art of Pharmacy).

The 14th Brazilian Conference on Biodynamic Agriculture renewed the momentum for the practice of conscious agriculture, which is regenerative and self-sustainable, as it works in harmony with nature, contributing to soil fertility and the production of quality food, promoting biodiversity and human development, through social responsibility, as well as animal welfare and directly and positively impacting climate action, preserving the planet's natural resources.

Follow the event records.



100 years of Biodynamic Agriculture in the world



Escaneie o QR-Code para assistir
ao vídeo

**"100 Years of Biodynamic
Agriculture - insights and
impacts"**



In 2024, the global biodynamic movement celebrated 100 years of promoting health for the Earth. The movement began in 1924, when a group of farmers in Koberwitz, Poland, noticed a significant increase in diseases in animals and plants: the use of chemical fertilizers was just beginning, but their negative impacts were already visible. The group then approached Rudolf Steiner who, based on Anthroposophy as a philosophical principle, developed a series of eight lectures on the foundations of Biodynamics, later published as Agriculture Course¹.

Biodynamic Agriculture is based on the fundamental principle of structuring farms as agricultural organisms, in which all parts are interrelated through processes strongly connected to astronomical rhythms, developing autonomous and self-sufficient systems, similar to forests and natural vegetation. It relies on the use of the biodynamic astronomical planting calendar, which considers the influence of the Sun, Moon, planets, and stars on plant development. The zodiac is a group of constellations in front of which the Moon and all the planets move. As they pass through each constellation, cosmic forces are activated, producing effects on the Earth. Throughout this process, the Moon transmits cosmic forces to the Earth and influences the development of all living beings that inhabit it. Every day, plants receive stimuli that act on the development of different organs and have beneficial effects on them. In research carried out over several years by Maria Thun, an astronomical pattern in sowing was observed: as the Moon passes through the twelve zodiac constellations, it stimulates the development of different parts of the plant. For example, when the Moon is in earth constellations (Taurus, Virgo, and Capricorn), roots are more strongly stimulated, such as carrots; in water constellations (Pisces, Cancer, and Scorpio), leaves and stems are

¹ Source: <https://demeter.net/about/100-years/>

favored, such as kale; in air constellations (Gemini, Libra, and Aquarius), flowers are enhanced, such as broccoli; and in fire constellations (Aries, Leo, and Sagittarius), fruits are stimulated, such as tomatoes.

In the process of building the agricultural organism, soil nutrient recycling is also carried out through the cultivation of plants that, via photosynthesis, produce large amounts of biomass. This biomass feeds soil microorganisms, enabling the recycling of organic matter and making the soil fertile - providing nutrients to plants in a natural and balanced way. In addition, Biodynamic Agriculture makes use of biodynamic preparations, which - similar to homeopathy - act as low-energy biological catalysts, stimulating the balanced decomposition of organic matter according to the specific needs of each environment. It is about bringing a subtle wisdom and sensitivity into the agricultural system, offering exactly what the environment requires at a given moment.

Biodynamic Agriculture is an integrated system that promotes regenerative processes and environmental sustainability, biodiversity, animal welfare, human development, and economic growth with social responsibility².

Discover, follow, support and participate in the biodynamic movement!

² Contributor: Luciana Gomes de Almeida and Pedro Jovchelevich, former president (2022-2024) and former manager (2001-2024) of Associação Brasileira de Agricultura Biodinâmica (ABD). Learn more about the work of ABD, visit: biodinamica.org.br

Meeting of the Hague Circle

Melanie Mangels Guerra
FEWB's Vice President

The Hague Circle is an international body that meets twice a year to address issues relevant to the global Waldorf school movement. It is composed of 47 teachers from different countries, representing all continents. These gatherings aim to develop content suggestions that can broaden teachers' perspectives on Anthroposophy and Waldorf Education. In addition, updates are shared on the state of the Waldorf movement in the various represented countries.

The most recent Hague Circle meeting took place in Dornach, Switzerland, from November 12 to 17, 2024. Although there was no snow yet, the weather was quite cold.

It is always uplifting to meet people engaged with Steiner's pedagogical movement, working in different parts of the world. The group had 37 participants, with 10 members absent. Given the global context, the absence of representatives from Israel and Russia was understandable. However, what stood out was the Ukrainian colleague who traveled by bus for 24 hours to reach Zurich. Her testimony touched us deeply, and we greatly

admired her courage and resilience in keeping the school open despite violence and constant bombings, which force children and adults to seek shelter whenever the sirens go off.

Colleagues in China are also facing difficult times due to increasing ideological restrictions imposed by current educational policies. They are using the government-mandated pedagogical materials as gently as possible, trying to adapt them to the Waldorf methodological approach.

Despite the cold, we were warmly received - with beautiful flowers placed at the center of the circle.

Constanza opened the gathering, noting that the year 2025 will mark the centenary of Steiner's death. She recalled how, from January 1924 until two weeks after his passing in March, Steiner published a weekly series of significant thoughts. In condensed form, he described and conveyed the reality of the threshold. This body of work is meant for our times - our present - and is now in the public domain. Constanza emphasized that

the letters are short and condensed, making them especially relevant in an era where people read less and seek faster insights - they align with the rhythm of contemporary life. Based on this idea, the group discussed the proposal to recommend these letters as study material for faculty groups in Waldorf schools around the world. A new edition is being prepared, which will include a bilingual version in German and English.

The first core thought, published in February 1924, resembles a kind of Hippocratic oath for teachers. One may ask: what does it mean to become a teacher? To bring together the child and the world. This sense of belonging - finding, gathering knowledge, and learning - is simply a yearning of the will.

The main theme selected for collective discussion and small group work was: Challenges and Perspectives - How can we improve the practice of solidarity in the world?

Casmir, a colleague from Kenya, gave a presentation on the concept and practice of Ubuntu. In April 2024, an anthroposophical conference was held at the Mbagathi School in Nairobi, with the central theme: Back to the Roots. Ubuntu and Anthroposophy were considered together as paths of knowledge and ways of life. Multiple connections and

relationships were explored. Ubuntu can be translated as "unity" and "caring for one another." A living concept, it emphasizes humanity and humanity towards others: I see you; you see me; I am because you are; you are there because I am here. I exist, I am connected to humanity and the environment. Each ethnic group expresses this idea in slightly different ways.

Ubuntu is an ancient philosophy, reignited during the African independence movements of the 1960s. It inspired solidarity among free human beings - both before and after independence. The practice of Ubuntu has been passed down through generations, through bloodlines and oral tradition. In modern times, it has also been written down.

The theme was explored in the working groups and later discussed in a plenary session. Several aspects were raised, but for this subject to be truly addressed in depth, it is still necessary to contextualize the diverse realities of the countries involved, identify their specific needs, and consider how to build community. It also seemed that the time was too short, and that the group dynamics could have been better facilitated to allow a more diverse picture to emerge.

The challenge of teacher training was brought up by representatives of the Pedagogical Section, expressing serious concern regarding the quality of teacher education programs worldwide. A key

question was: How can we improve the exchange network among teacher training programs? Colleagues Tomas Zdrazil and Christof Wiechert reported a noticeable decline in young people's interest - especially in Germany and other parts of Europe - in becoming teachers, and how this has led to decreasing enrollment in teacher education programs.

The meeting concluded with an evaluation, where participants noted the lack of artistic processes, movement activities, and adequate time for informal exchanges and conversations. The organization and facilitation were praised. Personally, I missed the presence of experiential moments and artistic processes, as well as a phenomenological approach to observing the reality and challenges faced by both the Waldorf movement and the broader world. There is an urgent need to consider how Waldorf Education might offer essential tools to support children, youth, and adults in facing the challenges of our time.

The next meeting is scheduled to take place in Budapest at the end of May 2025.

50 years of Escola Waldorf Vale Encantado

Karina Kacuta
Teacher at Escola Waldorf Vale Encantado

This year, the Escola Waldorf Vale Encantado, in Capão Bonito/SP, is celebrating its 50th anniversary, following the important mission of promoting education and teaching within Waldorf Education in the lives of children and young people in the city and region.

The school was founded on August 20, 1974, as a special impulse from Mrs. Izabel de Freitas Sacco, inspired by her family doctor, Dr. Gudrun Burkhard, to provide a kindergarten experience to meet the needs of her youngest daughter, initially because this type of educational service did not exist in the city or region. With the help of Mrs. Márcia Landi as her partner, they began their activities in a warehouse in Mrs. Izabel's backyard. This first facility was able to serve 30 children.

Over the years, the school grew, changed address and in 1988 gained new facilities with complete infrastructure, built especially for the kindergarten.

Starting in 1994, Elementary School was implemented year after year. After a while, the school needed to build more buildings in order to accommodate the other classes, and so the school community came together and families, teachers and friends pooled their financial resources for this endeavor. The remaining five classrooms were built. The first class left school in 2002, in the ninth grade.

In 2021, during the pandemic, the school had to change its address! At that time, the strength and unity of the community was present in



many ways! Many collective efforts were necessary and, with the essential help of teachers, parents, students, former students and their families and friends of the school, a cozy and healthy environment was created to welcome and continue the work of so many years.

May another 50 years come, renewed by the impulse of Anthroposophy and Waldorf Education, always seeking the best possible for a more fraternal humanity!

Foto:
**Escola Waldorf Vale
Encantado**
Capão Bonito SP



RESEARCH

On the relationship between the poetry of Manoel de Barros and Waldorf Education - a bibliographical study**Anastácia Helena Ribeiro (IC)**

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Keywords: Poetry. Infancy. Waldorf Education. Human development.



Anastácia Helena Ribeiro



Ana Cláudia Uchôa Araújo

This paper presents some considerations on the relationship between Manoel de Barros' poetry and Waldorf Education, in light of a study based on Carvalho (1998), Barros (2003) and Steiner (2000, 2006). The research, of a bibliographic nature, sought, based on the reading and analysis of the works, to analyze the intersections between the poetic work of the author and Rudolf Steiner's pedagogical theory on human development. Based on the readings and analysis, it is possible to confirm the close relationship between Manoel de Barros' poetry and Rudolf Steiner's Pedagogy. While the pedagogue theorized about an education focused on the integral development of the human being, privileging the first experiences with the natural world, obtained through sensory impressions, the poet materialized these experiences through his poetic language, bringing to light his memories of childhood experiences.

Introduction To delve into the poetry of Manoel de Barros is to feel like a child in the middle of the woods, surrounded by the smells and flavors of a natural world full of semantic sensations and the universe of popular wisdom. This ninety-year-old Pantanal native, winner of two Jabuti Awards, reveals in his writing a deep relationship with words, the origin and meaning of things, in the search for the emancipation of the poet and, why not say, of the human being.

To study Waldorf Education means to seek a path of human development, aiming at the emancipation of the self, so beautifully celebrated in the poetry of Manoel de Barros, through the preservation of the child's sensory world and their connection with the outer world.

The true aim of this work is to show that Manoel de Barros's poetry reveals, in its verses, that in childhood life, a child's greatest learning lies in their perceptions of relationships with the environment in which they live and with living beings in general - a fundamental principle of Rudolf Steiner's pedagogy.

For the development of this article, content analysis of literary and bibliographic research

was used, along with the reading of comparative literature texts, based on Carvalho (1998), Barros (2003), and Steiner (2000, 2006). The study begins with a reference to Rudolf Steiner, founder of Waldorf Education and Anthroposophy, presenting the main foundations of his theory, which explore how education and the human relationship with the surrounding environment are approached. Next, aspects of Manoel de Barros's trajectory are presented, and excerpts of his poetry are analyzed in comparison with Waldorf educational principles, from the perspective of comparative literature. In the final considerations, conclusions are drawn based on the study undertaken.¹

METHODOLOGY

The methodological foundation of this study was based on bibliographic research, focusing on the relationship between Waldorf Education and the poetry of Manoel de Barros, drawing on the theoretical contributions of authors such as Carvalho (1998), Barros (2003), and Steiner (2000, 2006).

To address the theme proposed in this research, an analytical study was conducted through readings and investigations, with the aim of identifying the intersections between Manoel de Barros's poetic writings and the Waldorf pedagogical approach. Following the reading and analysis of the works, the text was written to present a report on the research carried out.

RESULTS

1. Brief Biography of Rudolf Steiner and the Main Foundations of His Scientific Thought

Rudolf Steiner was born on February 27, 1861, in Kraljevec, Austria. Trained in Exact Sciences and later responsible for editing the scientific writings of Goethe and Schiller, he dedicated himself to the study of Anthroposophy, which explores the development of the human being

as a spiritual entity.

Anthroposophy enabled Steiner to deepen his studies in various fields, including art, medicine, philosophy, physiology, psychology, education, physics, color theory, music, theater, eurythmy (the art of movement), sociology, economics, agriculture, architecture, religion, theosophy (the study of the spiritual world), among others. According to him,

“Anthroposophy is a path of knowledge that seeks to lead the spiritual in the human being to the spiritual in the universe. It arises in the human being as a need of the heart and of feeling. It must find its justification in the fact that it can fulfill this inner need. Anthroposophy can only be recognized by those who, through their own sensitivity, find in it what they are seeking.” (STEINER, 1924)

After founding the Anthroposophical Society in 1913, Steiner was invited by Emil Molt, the owner of a cigarette factory, to give a series of lectures to the factory workers. After receiving a positive response, he was invited to found a school for the workers' children, with the financial support of the factory owner. Thus, the first Waldorf school was established in 1919.

He passed away in 1925, at the age of sixty-four, leaving behind a body of work comprising 35 books and over 5,000 lectures, covering a wide range of scientific topics, including education.

Regarding child development, one of our areas of analysis, Rudolf Steiner sought to create a more human-centered pedagogy. His studies on the human being focus on the division of human development into seven-year phases (septennials), spanning from birth to old age. During the first three septennials, from 0 to 21 years, the being-of spiritual origin-undergoes an education aimed at teaching them to live in the material world into which they were born. Consequently, the child must learn to breathe and sleep-rhythmic activities that lead them to harmony with the forces of their organism, such as heartbeat and blood circulation.

In early childhood, or the first septennial, which spans from 0 to 7 years, according to Steiner, the child is pure will and lives in a phase of imitation, during which their thinking moves from local memory (0 to 3 years) to rhythmic memory (3 to 7 years). In this phase, the power of good habits and musicality, within rhythmic thinking, aims at the future development of logical and abstract thought. All learning during this period occurs through movement and imitation of everything in the environment, which easily permeates the child's being. At this stage, it is the forces of morality, imagination, and external forms that shape the child's life.

In the second septennial, from 7 to 14 years, the child begins to relate to the world through their feelings. It is during this period that literacy begins, with the help of an adult, through the presentation of an imagery-based world composed of elements from nature and fairy tales, since the child's thinking has just acquired a mental representation that is expressed through movements of images. The teacher's role, then, is to rely on imagination, aiming to inspire in the child an idea of the real world, evoked with enthusiasm and joy.

Finally, in the third septennial, from 14 to 21 years, the phase of puberty is reached, during which the mental representation becomes cohesive within the adolescent's thinking structure due to sexual maturation. Only at this stage can concepts and abstract forms be effectively worked with. During this phase, the learner's attention is directed toward the social world and questions of justice, moving toward conscious emancipation.

2. SITUATING MANOEL DE BARROS'S POETRY IN THE CONTEXT OF WALDORF EDUCATION

2.1. A GLIMPSE INTO THE POET'S LIFE

Manoel de Barros was born in Cuiabá on December 19, 1916. He is a lawyer, farmer, and poet. He currently lives in Campo Grande.

When he turned one year old, his father decided to establish a farm in the Pantanal, where the family went to live. It was in this environment that he grew up with his feet on the ground, playing in the yard, among the pens and seemingly insignificant things that would come to shape his entire body of work. "There, what I had was watching the movements, the hustle of ants, snails, and lizards. It was the apex of the earth and the small." At the age of eight, he went to a boarding school in Campo Grande and later to Rio de Janeiro. He was deeply influenced by the writings of Father Antônio Vieira and Arthur Rimbaud.

He wrote his first poem at the age of 19, but experienced his poetic revelation at 13 while still studying at Colégio São José dos Irmãos Maristas in Rio de Janeiro, where he lived until completing his law degree in 1949. Later, he chose to become a farmer and decided to live in the Pantanal. His first book was published in Rio de Janeiro over sixty years ago and was titled *Poemas concebidos sem pecado* ("Poems Conceived Without Sin"). It was handcrafted and had a print run of 20 copies, plus one that he kept for himself. Today, the poet is nationally and internationally recognized as one of the most original poets of the century and one of Brazil's most important literary figures, with numerous published works.

2.2. MANOEL DE BARROS'S POETRY AND THE WALDORF EDUCATION APPROACH: OUTLINING CONNECTIONS

In his poetry, Manoel de Barros pours out his childhood as a living memory. But he does not merely pour out his childhood memories. When speaking of the child-being, he also speaks of the adult-being, fused into a single entity: the poetic being. His language is clear, simple, and tends to mirror the natural world-the harmonious wisdom of the universe revealed in the small yet significant things of the world. Thus, the slow walk of a turtle, the graceful leap of a frog, or even the gentle murmur of water-all serve as motifs to understand the essence of life, expressed in the following poem from the book **Invented Memories: Childhood (2003)**:

The Waste Collector²

I use words to compose my silences.
I don't like words tired of informing.
I give more respect to those who live belly-down on the ground-
like water, stone, frog.
I understand well the accent of waters.
I respect the unimportant things and the unimportant beings.
I cherish insects more than airplanes.
I cherish the speed of turtles more than that of missiles.
I carry within me this birth delay.
I was equipped to love little birds.
I am abundantly happy because of this.
My backyard is bigger than the world.
I am a waste collector:
I love leftovers like good flies do.
I wish my voice had the shape of a song.
Because I am not from informatics-
I am from inventics.
I only use words to compose my silences. .

Such poetry resonates with Steiner's conception that the human being, upon birth, experiences the world through their perceptions, which penetrate their inner being and act on the organism as a formative force. In one citation, Steiner (2006, pp. 5-6) says:

"However, we will practically strengthen the development of life itself when we understand that (...) it is not the capacities for reasoning, for aggregating elements, or for constructing from atoms that need to be encouraged, but rather the active imagination within the child, a force that arises (...) from the plastic configuration of the brain. Therefore, one should try to avoid (...) shaping the child's imagination into rigid and finished contours."

When drawing parallels between the poet and the scholar, one can clearly perceive in the second and third lines of Manoel de Barros's poem, already presented, a refusal of the non-conceptualization of things. According to him (as expressed in the fourth, fifth, and sixth lines), words have their real meaning in the things they name. For Steiner, based on the development of the child in the first septennial, organic forces are available for the formation of internal organs, and the brain lives in the movement of things rather than in the concept itself. The child is open to all impressions of the world, allowing the experience of the concept through intuitive interaction with the concrete to which that concept refers.

Next, when speaking of waters and things considered lowly and insignificant, such as leftovers and flies, the writer reveals his interest in the simplicity of things, the charm of what is commonly discarded by people, and the search for the origin of things and language-in other words, the essence of the power of creation. In his own way, Steiner also values what is simple and directs his attention to the question of origin, insofar as he emphasizes living and organic teaching that begins with experiences involving things also considered simple (for example, stones and seeds), to contribute to the formation of the complete human being. In this way, he conceives the teaching-learning process as an integration of stages that originate in the child's first steps and their subsequent ability to manipulate objects, culminating in abstraction during adult life.

By valuing insects, little birds, and turtles over technology, the poet says he has a birth delay. In fact, this last statement is not his own but reflects the prevailing voice of contemporary society, which prioritizes the advancement of science and ignores the beauty of what is natural, essential to being. Steiner (2000, pp. 21-22) complements the poet's thought by stating that,

"(...) The state of mind of modern humanity is increasingly assuming this character, which results from natural science and its great successes, never sufficiently praised.

However, regarding the state of mind, natural science has produced something quite peculiar. It has increasingly led man to the knowledge of external nature, but has distanced him ever more from his own human essence. "

The poet's backyard, according to him, is larger than the world. In other words, this backyard nurtured his childhood and shaped his adult life. His experiences with clay, vegetation, and animals - that is, with his sensory knowledge (also emphasized by Steiner) - made him a collector of "waste" (in truth, rich natural opportunities for growth and development of the learner). From a pedagogical perspective, this wealth of experiences in early childhood will manifest, after puberty, as creative and active thinking, capable of transcending the limits of curiosity.

And this confirms Steiner's view on the development of thinking education, which explains its genesis from childhood to adulthood, highlighting the transformation from intuitive to intellectual thought.

Furthermore, the curiosity revealed in the poetic text is evident, since the author is also a constantly curious individual who feels the need to proclaim the discoveries of seemingly insignificant things through his song. Because words are too small, he uses them only for silence. Ideas and impressions, he uses to express (himself) (in) the world.

Conclusion

After analyzing and discussing the topics presented, the close relationship between Manoel de Barros's poetry and Rudolf Steiner's Pedagogy is

confirmed. While the educator theorized about an education focused on the whole development of the human being, emphasizing early experiences with the natural world obtained through sensory impressions, the poet materialized these experiences through his poetic language, bringing to light his memories of childhood experiences.

The rejection of conceptualizing things, the search for simple language, and the insistence on banal (to many people) themes reveal a Manoel de Barros attached to origins and detached from the cult of scientific knowledge. Because of this, he uses his poetry to communicate his distancing from rational and linear thought and his approach to a language rooted in the ground of words.

Steiner, in pursuit of the integral formation of the human being, developed a pedagogy detached from scientific value during the life stage when the child experiences the world through their own environment. For a greater development of logical thinking, Steiner emphasized intuitive learning in early childhood education, where language becomes the expression of things. According to him, thanks to childhood memory, the adolescent strengthens their cognitive structures, now able to engage with elaborated and scientific knowledge and to form the framework of logical thought in adulthood.

Considering the above, Steiner and Manoel de Barros, each in their own way, become spokespersons for a call to the roots, insofar as they invite humanity to one of its most important discoveries: that of itself.

Acknowledgments

We would like to thank the Federal University of Ceará and the State University of Ceará for the education provided on the themes discussed, as well as Professor Arminda Serpa, from the Comparative Literature course in the Undergraduate Program in Language and Literature at UECE, for her careful analysis of this text.

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RESEARCH

INCLUSIVE EDUCATION AND THE WALDORF SCHOOL: challenges and possibilities in contemporary times

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This work was born out of the desire to contribute to more inclusive and genuine pedagogical practices. Its central goal is to research, highlight, and raise awareness about the importance of inclusive education in Waldorf schools, exploring both its challenges and possibilities. More specifically, it aims to understand the reality of Waldorf schools regarding their inclusion practices, through a sample involving 10 schools and 20 teachers who contributed their responses. The study seeks to understand how teachers think about and perceive the inclusion process, identifying the challenges they face, and gathering possibilities for developing this work further.

Keywords: Inclusion; Teachers; School; Families; School Inclusion Centers; Anthroposophy and Waldorf Education

INTRODUCTION

In recent years, discussion on this topic has gained increasing relevance. We have made considerable progress, but there is still much to be done. Special education has gone through various phases, shaped throughout history and directly linked to the way each society is organized. Exclusion was the first way of dealing with people with disabilities, as they were completely ignored by both society and even their own families. Later, institutional segregation became the common approach to treating and educating them, assigning this responsibility to specialized institutions. Subsequently, integration into special classrooms within regular schools emerged as a way to begin a process based on the idea that people with disabilities should live alongside those without disabilities. Today, we are in the paradigm of inclusive education - still as an attempt, as we are on the path toward fully realizing it. Inclusive education, guaranteed by constitutional law, ensures that everyone, without exception, has the right to quality education within regular schools. Therefore, it is essential that we, as education professionals, help promote and protect this right so that children with disabilities or disorders can receive effective educational support. Attention to families - who are key partners in the teaching-learning process - is also extremely important. With this in mind, the proposed intervention aimed to examine how these children and/or young people have been welcomed in Waldorf schools, how the inclusion process has been approached, what the greatest challenges faced by teachers are, and what suggestions and possibilities have been identified to develop meaningful work - or at least to initiate it - without losing sight of the principles of Anthroposophy in light of Steiner's teachings, which remind us that, despite the many particularities presented by this population, the most important and essential truth must not be forgotten: we are all human beings!

The identification of the issue arose from my personal interest in the topic, which presents itself as a matter surrounded by many doubts and concerns from both families and professionals involved in the educational process. My studies and my work in a Waldorf school made me realize how necessary it is to expand the discussion on inclusion, both to contribute to teacher training and to improve the support offered to children and young people with disabilities, as well as to their families.

After experiencing so many school settings throughout the various institutions I have been part of - some positive, others not so much - I have witnessed beautiful work carried out by teachers dedicated to adapting materials and reducing architectural and attitudinal barriers in order to support the development of children and young people with disabilities. I came to realize there is a significant difference between special education and inclusive education. Special education genuinely focuses - but solely - on the education of individuals with disabilities, while inclusive education goes beyond that. It seeks to envision and promote an education that embraces everyone, regardless of their condition, race, color, gender, or any other human attribute.

I also witnessed work being done in a way that included not only children with disabilities but also their families, bringing their stories and experiences to light through projects carried out in schools by teachers who made a point of including everyone - without exception - demonstrating just how possible this movement is: the welcoming of human diversity. However, these experiences took place in other schools, in different educational systems, and my main question became: how is this process unfolding in Waldorf schools?

In this sense, I believe it is possible to begin an investigation that allows us to better understand how the process of school inclusion takes place in Waldorf schools and what actions these schools are undertaking to make inclusion a reality.

METHODOLOGY

My research was conducted through a questionnaire created and distributed to groups of teachers via Google Forms, with voluntary participation. The aim was to gather insights into school experiences from the perspectives of teachers who are in the classroom and deal with inclusion-related issues on a daily basis.

To that end, we structured the questionnaire as follows:

1. What is your name?
2. At which school do you teach, and for how long have you been there?
3. Are you familiar with the process of school inclusion? Are you aware of its urgency and importance?
4. How does school inclusion take place at your school?
5. Have you ever had a student with a disability in your class? Did you work with pedagogical support? How did the process unfold?
6. Do you agree with school inclusion? Do you have any reservations?
7. If your previous answer was negative, could you explain what your reservations are?
8. Do you know how many students with disabilities are currently enrolled in your school?

The intention is that through these questions, it will be possible to map and enable the construction of collective work toward a quality and effective education, seeking answers to the guiding question. I also believe that this work can help education professionals develop a more empathetic perspective on the process - one that, through knowledge and support for their difficulties and concerns, and by working together, will make learning happen more effectively.

The objective of this work is to research, highlight, and raise awareness about the importance of inclusive education in Waldorf schools, its challenges, and its possibilities, by understanding their reality regarding the inclusion

process through sampling. It also aims to understand how teachers think and perceive the topic in question, identify the challenges encountered, and gather and suggest possibilities for developing the work.

Participation was voluntary. We received responses from teachers in Rio de Janeiro, São Paulo, and Minas Gerais, with the right to remain anonymous reserved, totaling at least 20 teachers working in 10 different schools.

I began the work by formulating the guiding question for everything I wanted to research, and faced with so many challenges to school inclusion, I wanted to understand how the inclusion process currently happens in Waldorf schools and whether, in fact, we are including all people, regardless of their conditions and particularities.

To do so, it was necessary to engage with the historical process that occurred over the last centuries and even before that, to understand the entire path traveled and the causes championed by those who fight for their rights, valuing their struggles and proposals. Thus, I conducted documentary research, where I surveyed legislation and several important historical milestones that contribute to forming a vision of social freedom we aim to achieve, building a social model of inclusion. In this model, we no longer think in terms of equality, where people have only equal rights; nor in equity, where each receives what they need to live socially; but rather in a social model of freedom, where barriers no longer exist and where diverse possibilities are available to all people, regardless of their condition.

Next, I began developing a questionnaire that would make it possible to find answers to my question, aiming to map out and, through feedback from teachers, understand the challenges encountered and the possibilities identified.

It is important to highlight that all the teachers who contributed to the data collection will receive the results of this reflection, so that it also becomes for them a reason for reflective action in developing inclusive practices in their schools.

We used simple questions as a basis for conducting the work, but ones that give us clues about the daily rhythm of the school and the teacher's role as an inclusive agent within the school environment.

RESULTS

"The school where you teach and for how long?" In this question, we observed that most teachers have been involved in Waldorf Pedagogy for at least 2 years. Therefore, we can assume that they know the school community well, the projects carried out, and fundamentally, the principles that guide Waldorf Education.

"Do you know the process of school inclusion? Are you aware of its urgency and necessity?" Here, 95% of the teachers surveyed say they recognize the urgency and necessity of the inclusion process, emphasizing that the process is taking place.

"How does school inclusion happen at your school?" Of the 20 teachers interviewed, 12 say they do not know how it works in each specific case; they report that some children receive support from a pedagogical assistant, adaptations are made when necessary, and there is supervision during snack time, physical education, and field trips. Four of the interviewees say they do not know how this process occurs in their school, and another four know it exists but have little or superficial knowledge of the process.

"Have you ever had a student with a disability in your class? Did you work with Pedagogical Support? How did the process take place?" Only one teacher answered that they have not had students with disabilities in their class; the others said they have direct contact with children who have medical reports indicating disabilities and particularities. Of these 19 teachers, only 10 say they have assistants in their classes who help with the teaching-learning process, which is still carried out in a somewhat unsystematic way. The assistants stay in the classroom, somewhat responsible for the children with disabilities. The others say they work alone, without assistants, and all report that, most of the time, the pedagogical council is unaware of the cases and situations experienced in the classroom.

"Do you agree with school inclusion? Do you have any reservations?"

100% of the teachers answered that they agree with school inclusion, highlighting the urgency to revisit what Steiner already said in 1924 about the importance of respecting and welcoming individuals.

“If your previous answer was negative, could you share what your reservations are?” Although we did not receive any negative answers earlier, three teachers pointed out important reservations that are highly relevant to the research. One of them was the lack of teacher knowledge about issues related to school inclusion, questioning teacher training and the inefficiency of courses, which are presented as miraculous solutions for individual particularities.

However, Steiner said in the fourth lecture of the Curative Pedagogy Course exactly something about this: that there is no ready-made recipe and that the educator will never be fully prepared, recognizing in each child a new challenge, a new enigma. The teacher must fundamentally be an observer, a researcher.

Another restriction/consideration raised was about the knowledge of the various types of disabilities and how necessary it is for the teacher to be attentive to each student’s particularities. The example given was that of Libras (Brazilian Sign Language), which in the case of deaf students, requires the teacher to prepare when receiving students with such specific needs, as described in the report, emphasizing the importance of the teacher’s preparation, study, and self-education.

Another aspect raised was the number of students per class, since all the schools mentioned in the research have single classrooms, meaning the demand in these schools often includes more than one student with specific needs per class, which makes it difficult to develop work and plan to assist the teaching-learning process.

‘Do you know how many students with disabilities study at your school?’ On average, 25% of teachers have no idea of the total number of students with disabilities or specific needs; 70% are split between partially knowing, having an idea but no certainty, and only 5% provide exact numbers. Does

this indicate the invisibility of this population, or is it just a coincidence? This remains a question to be analyzed in each educational institution so that the inclusive special education population is adequately considered.

I would like to highlight some words that appeared frequently in the open responses, such as: “amateur process,” “instability,” “insecurity,” “lack of information,” “lack of training.” These key words led to a reflection on the need for careful attention to school inclusion, since it is a reality in Brazilian schools, as families are supported by law and can legally enforce these rights. We, as institutions, have the duty to prepare ourselves to welcome children and young people with disabilities and/or special needs.

The research shows there is an awareness of the need for school inclusion, which implies removing barriers, but it also shows a necessary construction that must be worked on jointly and is still at a very early stage.

Nevertheless, the first step is already being taken by recognizing this population and showing interest in the topic.

FINAL CONSIDERATIONS

There is a global movement toward the genuine training of professionals who work in the pursuit of new knowledge, so they can improve their practices as well as contribute to guiding their classes and groups. This concern begins with the recognition of the need for training and information. The struggle has been to bring to light the possibilities that can be developed and

worked on with these children, where the exchange between education professionals and families is fundamental.

Once we believe in the basic principle of inclusion, it can truly happen, providing everyone with the right to be in the classroom, to socialize, breaking down barriers that hinder learning - barriers that are architectural, communicational, natural, attitudinal, pedagogical-methodological, technological, or pragmatic in origin, which prevent the freedom to be and to be present, to come and go.

The Brazilian Law for the Inclusion of Persons with Disabilities (LBI), chapter 4, article 27, clearly states that:

“Education constitutes a right of the person with disabilities, guaranteed by an inclusive educational system at all levels of learning throughout life, so as to achieve the maximum possible development of their physical, sensory, intellectual, and social talents and abilities, according to their characteristics, interests, and learning needs.”

Thus, the defense of inclusive education in Waldorf schools aligns with Waldorf pedagogy itself, which seeks the development of children and/or youth respecting their time, characteristics, and individuality. It is urgent to have a perspective that helps us think of strategies, enabling the entry and permanence of children and/or youth in our schools, ensuring their right to learning, just as for all students.

A possible and viable strategy for schools is the creation of a School Inclusion Center, staffed with specialist professionals, ranging from a basic to an ideal format depending on the school's budget. The general objective of the Inclusion Center in the Waldorf school is to create a truly inclusive environment, generating a clear conception of School Inclusion, working through observation of individuals, detecting their educational and learning needs, as well as the self-education of the adults involved.

Specific objectives of the center include: highlighting and raising awareness of the importance of inclusive education, considering possibilities for the challenges faced; clarifying the institution's conception of School Inclusion; initiating Pedagogical Support services; guiding families on demands presented by the Family Council or community

interest issues through Study Groups; creating a Specialized Educational Assistance room; providing ongoing training for the Pedagogical Council and Classroom Assistants; coordinating and directing classroom assistants; and preparing school documents concerning the structuring of the inclusion process, Individualized Development Plans, expanding their inclusion in the PPP (Pedagogical Political Project) and School Regulations.

To achieve these objectives, the Inclusion Center would need to be divided into specific, individualized services, with the following sections: Pedagogical Coordination for School Inclusion (documentation, guidance, training, and support for professionals); school medicine; school psychopedagogy (pedagogical support); specialized educational assistance (AEE), which may expand to include more professionals if necessary for the school and its students.

Through joint work, we can bring to light the perspective of Inclusion and build the inclusive school we want, as the center will serve as support for classroom teachers and their assistants within each school unit.

Inclusion is achieved by allowing every individual - regardless of their condition, race, gender, or ethnicity - to be, to exist, to come and go with full freedom, without impediments, and with the necessary adaptations. While social and educational adaptations are indeed important, they alone are not enough to establish inclusion for all - everyone, regardless of gender identity. The ideal we strive for is a society without barriers or impediments, where all can live and act according to their abilities and competencies, above all respecting their individuality.

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FEWB in the Waldorf Movement of South America: XV Ibero-American Congress

Representing FEWB, Pedagogical articulator Valéria Nogueira participated in the 15th Ibero-American Waldorf Pedagogy Congress, which took place in July 2024 in Chile.

As the only federation of Waldorf schools in South America, FEWB has been encouraging and supporting the formation of new federations across our continent, as well as in North America, with the aim of promoting the integration and strengthening of the Waldorf movement.



Training in Eurythmy in the northeast

With Eurythmy training programs concentrated in the Southeast and South of Brazil, this innovative initiative seeks to greatly contribute to the Brazilian Waldorf and anthroposophical movements, and most importantly, to the communities and students of Waldorf schools located in the Northeast region. The Northeast Eurythmy Training Program aims, starting in 2026, to train professionals qualified to teach both Artistic and Pedagogical Eurythmy. Pedagogical Eurythmy training qualifies professionals to work in education, while Artistic Eurythmy training is a prerequisite for specializations in Therapeutic Eurythmy and Workplace Eurythmy.

Throughout 2024, the project coordinators conducted a series of monthly online lectures from April to October, always on the first Monday of each month, with the goal of providing information about Eurythmy and its various applications, as well as promoting the training project in the Northeast. They also held weekend workshops on October 26th and November 2nd in Fortaleza, at Escola Waldorf Micael, Luciano Cavalcante campus, as a prerequisite for enrollment.



The project is coordinated by:

Ana Teresa Penteado: Graduated in Pedagogy from PUC São Paulo and in Artistic Therapy from Centro Paulus de Estudos Goetheanísticos, in which she has worked for over 15 years. She graduated in Eurythmy with a specialization in Pedagogical Eurythmy, recognized by the Section for Performing Arts at the Goetheanum (Switzerland), and later specialized in Therapeutic Eurythmy, recognized by the Medical Section of the Goetheanum. She offers private sessions in this field. Ana Teresa was part of the São Paulo Eurythmy Group, with tours across Brazil and Europe. She is a teacher and coordinator of the Eurythmy Training in Brazil. She has taught in the Postgraduate Pedagogy program at Uninove (SP), and gives Eurythmy classes in several training programs including ABMA, Adigo, Rhythmic Massage, Artistic Therapy, and various free courses. She also works in early childhood education schools.

Claudio Bertalot: Holds a Master of Arts from Alanus University, Germany. He is a cellist with the Botucatu Municipal Symphony Orchestra and graduated in Eurythmy in 1984 from the Annener Berg Institute of Pedagogy in Germany, where he taught for four years. In 1988, he co-founded the São Paulo Eurythmy Group, performing in many cities across South America, the United States, and Europe. He also co-founded the Eurythmy Training in Brazil, where he remains as a leading instructor. Claudio teaches in the Specialization in Organic and Biodynamic Agriculture at UNIUBE, in the Postgraduate Pedagogy program at Uni-Ítalo, and in the Department of Art Theory and Artistic Expression at the Federal University of Pernambuco (UFPE).

Patricia Ghirello Bertalot: Graduated from the Eurythmy Academy in The Hague, Netherlands, and holds a Master of Arts from Alanus University, Germany. She was a member of the Eurythmy Ensemble in The Hague for five years, touring throughout Europe. Patricia has taught Eurythmy to children and adolescents in various schools in São Paulo and the Netherlands for over 20 years. She is a founding member of the São Paulo Artistic Eurythmy Group, with tours in Europe, the United States, and Latin America. Since 1993, she has been the lead instructor for the Artistic Eurythmy Training (FEART) and the Therapeutic Eurythmy Training (FET) in Brazil. She was a tutor and mentor for the Eurythmy training programs in Chile and Argentina. Patricia serves on the board of the Brazilian Association of Eurythmists (ABRE) and has worked as a eurythmist and choreographer in several productions over the past 20 years.

Renate Nisch: Graduated from the Eurythmy Academy in The Hague, Netherlands, and also holds a Master of Arts from Alanus University, Germany. She was a member of the Eurythmy Ensemble in The Hague for five years, touring across Europe. Renate taught Eurythmy to children and adolescents in various schools in São Paulo and the Netherlands for 20 years. She is also a founding member of the São Paulo Artistic Eurythmy Group, with tours in Europe, the United States, and Latin America. Since 1993, she has served as a lead instructor for the Artistic Eurythmy Training (FEART) and Therapeutic Eurythmy Training (FET) in Brazil. She was also a tutor and mentor for the training programs in Chile and Argentina. Renate is a board member of the Brazilian Association of Eurythmists (ABRE) and has worked as a eurythmist and choreographer in several productions over the past 20 years.

Interested?

Contact us:

Juliana Nogueira Brasil: (85)981864416

Samya de Lavor: (85)86066603

Support this project!

Waldorf Teacher Training in Capão Bonito

Karina Kacuta

Teacher at the Waldorf Teacher Training in Capão Bonito

The Waldorf Teacher Training Course in the city of Capão Bonito, São Paulo, which took place from 2015 to 2019, began with the dream of offering pedagogical and anthroposophical foundations to the teachers of Escola Waldorf Vale Encantado, Conviver School, and Crear - most of whom were active in Waldorf Education but had not yet received formal training.

In 2015, teachers from Escola Waldorf Vale Encantado - Fernando Pereira, Karina Kacuta, and Manoel Getúlio - made the first contact with the IDW (Instituto de Desenvolvimento Waldorf), now known as Rudolf Steiner College, represented by the esteemed Paula Levy, to begin planning this training course. They then formed the coordination team for the initiative. To establish initial connections between the coordinators and the 66 interested participants,

two weekend extension courses were offered in August and November 2015, each with a duration of 12 hours. In 2016, nine additional weekend meetings followed the same format.

Confident in the students' commitment, the IDW designed a curriculum that incorporated the hours already completed in the extension courses, maintained monthly classes, and added immersion modules in July and January. This structure resulted in a course with a total workload of 820 hours, plus the requirement of a final thesis project. The course was presented to the Trainers' Forum in Jaguariúna/SP and was recognized as a Waldorf Teacher Training Course, though still categorized as a non-degree (free) course. In 2019, 42 students graduated.

The partnership between the Rudolf Steiner College coordinators and the local coordination team in Capão Bonito was marked by ease, trust, and cordiality.

Between 2017 and 2020, many people reached out to the local coordinators - Karina, Fernando, and Manoel - requesting the launch of a new training cohort. With no initial intention to open a new group, a waiting list was eventually created. Interest remained high, but due to the onset of the COVID-19 pandemic, a new group was not initiated at that time.

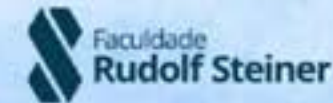
In 2022, two meetings were held with interested participants, and a second group was launched. This group is currently enrolled in the specialization course in Early Childhood Education.



Figure 1: Diploma Award Ceremony

V CONGRESSO INTERNACIONAL FRS

Educação Intercultural e América Latina



V International Congress of Rudolf Steiner College

The V International Congress of Rudolf Steiner College took place on October 3rd, 4th, and 5th, 2024, at the institution's headquarters in São Paulo, Brazil. Themed "Intercultural Education in Latin America," the event gathered students, researchers, educators, and professionals from related fields to discuss and explore innovative teaching practices for multicultural contexts in Brazil and Latin America. Approximately 250 participants attended, with 50 research papers submitted, approved, and presented across six thematic Working Groups, two roundtables, six workshops on artistic and cultural practices, an opening lecture with a book signing event, artistic-cultural moments, a poetry slam, and the launch of two publications: the Jataí Journal Vol. 6 and the book "Are You Waldorf? Experiences and Narratives of Alumni from Brazilian Waldorf Schools."

The congress emphasized the exchange of ideas and experiences, focusing on anti-racist pedagogical strategies through Intercultural Education—a perspective that integrates diverse worldviews, strengthens cultural identities, and promotes educational actions aimed at human and social emancipation. Rudolf Steiner College (Faculdade Rudolf Steiner - FRS) offers teacher training rooted in an education committed to the holistic development of the human being. Thus, accessing, absorbing,

and incorporating different worldviews that also promote the individual's development in its entirety—supported by pedagogical processes of empowerment through listening, respect, and valuing territoriality and its knowledge—is a fundamental part of its mission.

Organized by Núcleo de Pesquisas em Educação e Sociedade Latinoamericana (NUPESLatina)¹, the central themes of the congress were Education, Interculturality, and Latin American Thought. Approaching education from a Latin American perspective, drawing on authors from the Global South, allows for educational actions aligned with the complexities of these diverse societies, united by the social and historical process of colonization and its epistemic erasures, cultural homogenization, and structural racism.

The opening lecture was delivered by Dr. Bárbara Carine, a decolonial-critical researcher and Associate Professor at the Federal University of Bahia (UFBA). She is also the founder of Brazil's first Afro-Brazilian early childhood and elementary school, Escola Maria Felipa, located in Salvador, Bahia, which is set to open a new unit in Rio de Janeiro in 2025. Dr. Carine discussed the necessity of self-decolonization and the importance of thinking emancipatory education from racialized perspectives. Her book "How to Be an Anti-Racist Educator" was celebrated during the opening night book signing event, where she also shared insights on developing anti-racist practices in life, relationships, and school routines.



The first roundtable, titled “The Process of Colonization in Latin America: Decolonial Education,” featured discussions on how the association of education with colonization continues to influence the existence and circulation of Latin American knowledge. It explored the differentiation between school and education and examined the pitfalls of understanding these two aspects as synonymous, such as the crystallized conception of knowledge. The session highlighted the 21st century as the era of the “insurrection of knowledges,” emphasizing the potential of language in individual formation and the systemic cultural erasure of indigenous languages as a result of the materialistic and disenchanting logic of Western modernity regarding what is still validated as knowledge.

The second roundtable, “Social Movements in Latin America,” discussed the importance of educational processes as a fundamental tool for supporting decolonial struggles and identity strengthening. The panelists addressed the decisive role of organized civil society in social transformation, particularly in colonized countries of the Global South.

To strengthen the Latin American theoretical framework of education as a path to human development, the congress hosted over fifty researchers who presented their studies in Working Groups covering topics such as Latin American

society and education, Steiner’s thought, Steiner’s educational proposals and social issues, early childhood education, dance pedagogies and anthroposophy, and education and economics. The FRS supports research development in areas including education, culture, art, human sciences, society, dance pedagogies and anthroposophy, and education and economics.(frs.edu.br)

The event also featured simultaneous workshops on artistic and cultural practices, offering participants opportunities to engage in various sessions led by experts in their respective fields.

The congress concluded with the launch of two publications from the FRS editorial front: the Jataí Journal Vol. 6 and the book “Are You Waldorf? Experiences and Narratives of Alumni from Brazilian Waldorf Schools.” The Jataí Journal is an annual publication of the Rudolf Steiner College that presents articles, reviews, interviews, pedagogical experience reports, case studies, and translations with relevant reflections in the field of human sciences, from an interdisciplinary perspective, engaging with Rudolf Steiner’s proposals. The sixth volume’s thematic dossier focused on “Intercultural Education and Latin America: Educación en Nuestra América,” highlighting research works in this area and promoting important insights for more inclusive educational policies.

The book "Are You Waldorf? Experiences and Narratives of Alumni from Brazilian Waldorf Schools" is the result of research conducted in the FRS Scientific Initiation Program over the years 2021, 2022, and 2023. Aiming to understand the reality of alumni from Brazilian Waldorf Schools, the study analyzed the impacts of the pedagogy on their life choices, considering political, social, spiritual, and artistic aspects through qualitative and quantitative methodologies. The publication was supported by the Rudolf Steiner College, the Mahle Institute, and the SAGST Foundation.

The V International Congress of the Rudolf Steiner College innovated by encouraging discussions on anti-racist pedagogical strategies through Intercultural Education. Supported by artistic experiences, it highlighted the inherent need to value indigenous and Afro-Brazilian cultures in national education, proposing strategies for integrating the diverse cultural realities present in Brazilian classrooms and those of Global South countries.

Cristina Velasquez, Director of FRS, and Maraisa Gardinali, researcher-member of NUPES-Latina.



Welcome to new affiliates!

T1 São Paulo Capital



Quintal
Aroeira



T2 SP Campinas



**T3 SP Bauru | Botucatu |
Ribeirão Preto**



T5 Minas Gerais



T7 Bahia | Sergipe



ESCOLA WALDORF
FLOR DE LARANJEIRA

T8 Nordeste



Jardim Waldorf Arco Iris

T9 Sul



ESCOLA
LUZ DO
VALE

The Forum in 2024

Karina Kacuta, is a Mentor and Coordinator of the Mentors Forum

Want to learn more about the Forum?
Access the Mentoring Guidelines
and reach out to us!



Access the manual at:
fewb.org.br/manuais

As one of the working bodies of FEWB, and in close partnership with its pedagogical team, the Mentor's Forum is responsible for endorsing Waldorf Affiliation and Pedagogical Recognition, in addition to discussing and defining guidelines regarding the practice of Mentoring in Brazilian Waldorf schools. Exchanges and in-depth studies on the pedagogical development of each educational level, as well as self-education, are ongoing themes during the in-person biannual meetings held by the Forum.

The Mentor's Forum Coordination Team meets weekly on Tuesdays to organize and follow up on the Forum's actions and demands. Additionally, throughout 2024, the Coordination Team met once a month with the FEWB Board of Directors to align on shared topics and resolve issues faced by affiliated schools in need of support.

Current members of the Coordination Team are: Beatriz Camorlinga, Gabriela Jahnel, Karina Kacuta, Manuela Flores, Márcio Bento, Marli Cisneros, Rebeca Rangel, and Sandra Eustáquio Rosa.

In 2024, the Mentor's Forum held monthly online meetings, further strengthening the connection among its members by addressing topics common to the tutoring practice, such as: Inclusion, Cut-off Age Policy, and Management & Governance. During one of the online meetings focused on the cut-off age topic, we had the participation of Dr. Alynne Nunes, FEWB's legal advisor, who has been supporting this matter for several years, consistently offering legal guidance and assistance for the various cases that reach us in our roles as Tutors.

A face-to-face meeting was also held in partnership with the Training Forum, from May 30th to June 1st, in São Paulo, at Monte Azul. There, we engaged deeply with the theme of Management and Governance alongside Beto Dertoni, and participated in group exchanges on the practical experiences of tutoring. We also had the honor of joining part of the celebrations for the 40th anniversary of the Pindorama Movement.



Training Forum and the International Teacher Education Project (ITEP)

Vanda Elisa de Farias, coordinator of the Training Forum and **Karina Kacuta**, coordinator of the Mentor's Forum

The Training Forum is the body responsible for endorsing new national Waldorf Teacher Education programs in Brazil. Today, the Forum is composed of representatives from the 23 recognized training programs, who meet biannually to guide and support new training initiatives, define core content and appropriate course loads, and establish criteria for faculty participation in Waldorf Teacher Education courses.

The Forum's main objectives are to support and enhance teacher education programs in Brazil, so that Waldorf teachers may carry out their work in freedom, grounded in Anthroposophical anthropology and with an understanding of the historical, political, and social context in which they are immersed. Its Coordination Team is responsible for organizing meetings, proposing joint study topics, and managing the locations and logistics of in-person gatherings. The current coordinators of the Forum are:

Vanda Elisa de Farias, Karla Neves, Mara Rubia Ribeiro, Alfredo Rheingantz, and Suzanne Rotermund.

At the invitation of the International Teacher Education Project (ITEP), the Training Forum has taken part in several regional and international meetings of teacher educators, with the aim of integrating educational practices from different training programs, articulating contemporary and adult-appropriate methodologies, and deepening the image of the human being through the lens of Anthroposophical Spiritual Science, while addressing major themes and challenges of our time.

These initiatives by the Brazilian Waldorf movement contributed to the creation of the book

"Towards Pedagogical Practice: Considerations and Recommendations for Waldorf Teacher Education", published by FEWB in 2024.

Publicações

"For Deepening Meditation in the Profession of Teacher and Educator" Third Edition

Paula Levy, Representative of the Pedagogical Section in Brazil and Karina Kacuta, Member of the Pedagogical Section in Brazil and reviewer of the work "For Deepening Meditation in the Profession of Teacher and Educator"



It was with immense joy and satisfaction that the Pedagogical Section in Brazil, in partnership with Federação das Escolas Waldorf no Brasil (FEWB)¹, after nearly two years of careful work, released the third edition of the book For Meditative Deepening in the Teaching Profession for Brazilian educators and teachers.

The book contains an extremely careful selection of excerpts from the work of Rudolf Steiner, as well as the specific meditations for teachers - content already included in the previous two editions. However, this third edition brings a novelty: eleven contemporary articles written by teachers from the Hague Circle, which help us understand various aspects of meditative deepening.

The first initiative for a book of this nature (For the Deepening of Waldorf Pedagogy) emerged under the impulse of the Pedagogical Section at the Goetheanum in 1977. It was a milestone, making meditative activity - based on esoteric knowledge - available to a much larger number of teachers, allowing it to flow into anthroposophical pedagogical practice. Previously, the Meditations for Teachers were passed from individual to individual, in closed circles. There was great care surrounding this book, which had to be handed over personally and returned when the teacher stepped away

¹ [Waldorf Schools Federation of Brasil](#)

from their duties as teachers.

Over nearly five decades of the book's existence and through its various re-editions, it gradually became understood that these contents need to be accessible to anyone connected to the professional task of educating. The reverence for what the book contains has shifted to the inner sanctum of each individual's soul - rather than to external rituals and criteria that were at times exclusionary.

In Brazil, the first edition of this important book dates back to July 2005. Its custodianship belongs to the Pedagogical Section in Brazil. And today, we can confidently say: the book For Meditative Deepening in the Teaching Profession is accessible to every teacher seeking strength and grounding in Anthroposophy. It is up to each individual to bring the practices within it to life. It is up to each one to engage freely and wholeheartedly with the precious content it offers.

We sincerely hope this happens, as we long for more teachers who are deeply imbued with Anthroposophy and committed to Rudolf Steiner's Art of Education. If it is not already, may this become your bedside book as you connect with the meditative paths proposed by Rudolf Steiner to support your professional practice and strengthen your inner journey of self-development.

To mark the launch of this third Brazilian edition, an online gathering was held on October 11 to share a bit of the book's history and the particularities of the meditative path for teachers. The event featured Luiza Lameirão, Paula Levy, Maria do Carmo Lauretti, and Karina Kacuta.

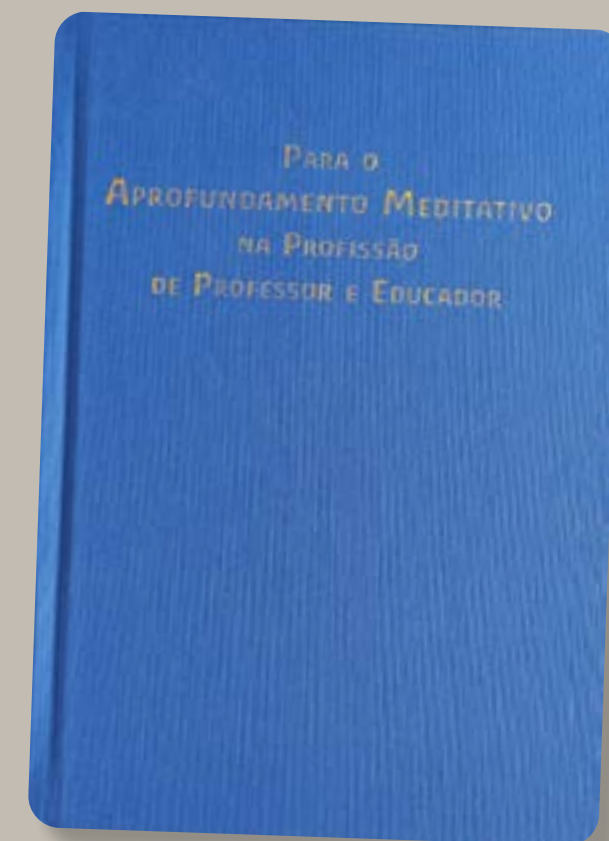
Following this initial gathering, members of the Pedagogical Section have been promoting open and warm conversation circles about the book in various cities.

To purchase the book, there are a few steps to take. The first is to complete an initial registration so that the Pedagogical Section can collect information from the teachers acquiring the book. Just click this link to fill out the form and receive purchase instructions: <https://forms.gle/gYYdSEpQzozzgM9k7>

The book For Meditative Deepening in the Teaching Profession is priced to cover the printing costs and allow for a small reserve for future editions. Therefore, until Easter 2025, the prices are: R\$100.00 (actual cost), R\$70.00 (social value), and R\$150.00 (ideal value). After this period, prices will increase. It's important to note that the Pedagogical Section is paying special attention to educators from schools within the FEWB Social Organizations Network, offering support so they can acquire the book according to their financial means.

There is also the possibility of bulk purchases by schools or organized groups. In this case, the person responsible for the purchase should contact FEWB directly.

With the release of this third edition, we hope that all educators and teachers working in Waldorf education initiatives may find nourishment and strength in their pedagogical practice.



Publicações

"Towards pedagogical creativity:

Considerations and recommendations for the training of Waldorf teachers"

The Publication: On the Path to Pedagogical Creativity: Considerations and Recommendations for Waldorf Teacher Education is the result of materials compiled by the Goetheanum's study and research group, the International Teacher Education Project (ITEP), in dialogue with teacher educators active around the world.

This publication aims to ensure quality and consistency across Waldorf Teacher Education programs globally. The Portuguese edition, published by FEWB, aligns Brazilian teacher education programs with the international Waldorf movement's current thinking and proposed practices for teacher training.



Dialogues on diversity and interculturality with Neil Boland

Neil Boland is a research member of the International Teacher Education Project (ITEP), holds a PhD in Philosophy, and is a Professor at Auckland University of Technology (New Zealand) as well as an Adjunct Professor at National Tsing Hua University (Taiwan). He is a contemporary researcher of Waldorf Education. His work focuses on exploring how educational processes shape experiences, reflect, and can respond to the needs of diverse communities, while safeguarding cultural aspects and strengthening transformative potential.

Neil visited Brazil in October 2024 as a representative of ITEP for the launch of the book "On the Path to Pedagogical Creativity: Considerations and Recommendations for Waldorf Teacher Education". During his visit, he gave lectures for Waldorf schools and for the FEWB Mentors and Teacher Trainers Forums.



Publicações

"Love as a Source of Education" by Helmut von Kügelgen

Denise Seignemartin, Eurythmist and former president of FEWB

***"Among us, scattered across the Earth,
in all climate regions, lives a people who
cannot express their message.***

***A people who communicate with one
another through their activity, through
play, without the need for translators -
the children."***

Helmut von Kügelgen

Helmut von Kügelgen, father of the well-known women Dr. Michaela Glöcker, Dr. Claudia McKeen, and Elisabeth von Kügelgen, lived through World War II and, amidst the rubble, asked himself: "What could be more important than human beings themselves?"

From that question, he became a Waldorf teacher and spent 30 years as a class teacher in Stuttgart.

He wrote numerous articles and gave lectures at many seminars around the world. Protecting early childhood was his essential impulse, as he was aware of the changes the turn of the millennium would bring - both their dangers and possibilities.

In this book, we find thought-provoking themes that support our pedagogical work, such as:

- The Laws of Childhood;
- The Child as Messenger of the Gods;
- Working with the Angels;
- The Educator's Attitude;
- Fairy Tales and the Image of the Human Being;
- Puppetry as a Socially-Oriented Educational Tool;
- Elementary Eurythmy in the First Seven Years;
- Pedagogical Aims in Painting in the Early Grades- among many others.

In the words of educator Silvia Jensen¹, this book "becomes a balm, a wise companion for those moments when we need to hear someone experienced speaking about educational, socio-economic, environmental, and self-development themes in a contemporary way. A reading that inspires enthusiasm and love for pedagogical practice."

¹ Silvia Jensen is a Waldorf Early Childhood Education teacher at Escola WaldorfAnabá (Florianópolis-SC), was director of FEWB and its representative at the International Association for Steiner/Waldorf Early Childhood Education (IASWECE).



Age Cut-off: Actions and Progress

Alynne Nunes
FEWB Legal Area

We began discussions on the new age cutoff rule and its implications for Waldorf Education on November 2, 2019, during a meeting held by Federação das Escolas Waldorf no Brasil (FEWB) with the community at Areté School in São Paulo. During this meeting, lawyers presented their opinions and discussed the legal repercussions of the new rule, which had impacted schools. Despite the pandemic, the discussion progressed in 2020 with support from Professor Oscar Vilhena, Director of the Law School at FGV São Paulo. This collaboration allowed us to refine our request, leading to a formal consultation with Conselho Nacional de Educação (CNE).

The consultation was directed to Professor Ivan Siqueira, rapporteur of Resolution No. 2/2018, the new age cutoff rule. After some challenges and persistence, we had the opportunity to meet with Professor Siqueira and present the situation faced by Waldorf schools. He was receptive to our concerns and shared that he had previously visited a Waldorf school in Japan. This meeting served as a moment for listening and also highlighted the bureaucratic difficulties in advancing this process.

In 2022, a follow-up meeting was scheduled with representatives from public schools and specialists on the topic. Given the significant role of the age cutoff in the allocation of public resources, there was some hesitation among the attendees. They felt that proposals for potential flexibility in the rule should be more representative and reflective. CNE representatives noted that Resolution No. 2/2018 stemmed from a Supreme Federal Court decision affirming the constitutionality of an article in the LDB that allows for the definition of entry years into preschool and elementary education. Consequently, while the meeting was a space for listening and understanding, the CNE emphasized the need to consider variables, especially those affecting public education, in their deliberations. As a result, they could not proceed with any potential changes to the rule and recommended dialogue with local councils.

Despite this stance, we remain committed to seeking a reasonable flexibility in the current rule that balances the interests of public education with the needs of our pedagogy. From a legal perspective, in addition to the possibility of revising Resolution No. 2, we also explored a minor amendment to the LDB to allow borderline cases, as acknowledged by the Supreme Federal Court in its decision, to be decided internally by the school with the support of families.

A draft bill on the matter has been prepared, and we have already held meetings with members of the National Congress. Although the proposal is supported by a solid legal framework, there is political sensitivity, considering that the prevailing trend in Brazilian society is to accelerate entry into elementary education. This is particularly relevant as we have yet to achieve the National Education Plan's goal of universalizing early childhood education. In many regions, the age cutoff rule allows students to enter school earlier, especially in the absence of public institutions for daycare services.

Nevertheless, we continue to advocate for our position. While no parliamentarian has outrightly rejected our proposal, we persist in requesting new meetings and feedback, always understanding that these issues are complex and require thoughtful consideration by legislative offices. As part of our advocacy, we are collecting data from municipal governments to provide stronger technical support for the proposed bill. Given that laws should have general content and not address specific interests, we have focused on inclusion issues, considering the challenges parents face in securing retention in early childhood education, often requiring judicial orders.

Simultaneously, we have submitted a consultation to Conselho de Educação do

Estado de São Paulo (CEE/SP) regarding the reality of state schools, which have increasingly encountered difficulties in complying with the new rule, leading to a high number of annual legal actions. Decisions from CEE/SP are often replicated by other states, which is why we initiated this process in São Paulo with the intention of expanding to other states and municipalities.

In a recent development, however, we were informed that we did not receive a favorable response from the CEE/SP, prompting us to file an appeal, which is still pending consideration. Depending on the outcome of this appeal, we will assess the possibility of pursuing legal action.

Until there is a change in the regulations, the legal recommendation is to adhere to the current age cutoff rule, as it is in effect and may be enforced by educational supervision, potentially causing issues for schools. We advise schools to inform families about the possibility of initiating legal actions. This approach allows schools to retain student enrollment securely.

Our persistence continues to drive us. Complex disputes require significant effort to persuade stakeholders of the substantial impact this measure will have on Brazilian education. Therefore, we remain steadfast, believing that we will have positive news to share with our community soon.

GAAEW

Waldorf School Administrators Support Group

Telma Braga
FEWB Administrative Articulator

In 1993, the Support Group for Administrators of Waldorf Schools (Grupo de Apoio aos Administradores das Escolas Waldorf - GAAEW) was founded - preceding even the establishment of the Federation of Waldorf Schools in Brazil (FEWB) in 1998. The group was created to support Waldorf schools in their administrative and financial areas. Since 1997, meetings have been held monthly and organized in a consistent rhythm. Currently, these hybrid monthly meetings take place on the third Thursday of each month. The group is open to representatives of the administrative and financial management teams of affiliated schools and aims to foster the exchange of experiences that strengthen and sustain the institutions.

Each meeting is organized into three parts: a study segment, general announcements, and a discussion focused on key topics for institutional development. In 2024, GAAEW followed the path below:

- Evaluation and planning of our 2024 meetings;
- Sociocratic election of the three positions for the Administrative Advisory Council of FEWB;

Work on the following topics:

- What is the role of the manager in Waldorf Schools?
- The Role of the School Manager and the Influence of Waldorf Education on School Leadership
- What are the existing needs in the management/administration processes of Waldorf Schools?
- Budget Management: creating the 2025 Budget
- Constructing the Budget for 2025
- Introduction to the topic of "Associative Economics" with Lúcia Sígolo, member of the Economics Conference of the Goetheanum
- Preliminary presentation of the 2025 Budget Narrative

We concluded the year with a special meeting to recognize the importance of this group and to share future aspirations for each manager's role within their institution, in collaboration with FEWB. GAAEW meetings will resume on Thursday, February 20, 2025, at 10:00 a.m.

Waldorf School Administrators, come walk with us!

IASWECE in Brazil: Research and Training in Play Observation

Sandra Eckschmidt and Mariana Sabine
Brazilian representatives at IASWECE



FOTO: Joselaine Fucks

The International Association for Steiner/Waldorf Early Childhood Education (IASWECE) includes associate members from various countries around the world. Brazil is part of this global network, and in 2024, a new representative for the association was appointed in the country. For the new term, conversations were held with FEWB with the aim of exploring new possibilities for more effective exchange and collaboration in the field of Early Childhood Education in Brazil.

Among the initiatives currently being developed are online gatherings, designed to keep early childhood educators informed about IASWECE's global actions and to offer deeper engagement with themes relevant to Waldorf Early Childhood Education.

One important change was the division of the national representation: in a country as vast and diverse as Brazil, the role will now be held by two educators instead of one. This change aims to better meet the demands of international meetings while also strengthening strategies for sharing and expanding IASWECE's content across Brazil.

At the April 2024 meeting in Slovenia, IASWECE invited all member countries to reflect on how they would like to celebrate the 100th anniversary of Waldorf Early Childhood Education, which will take place from April 8 to 12, 2026, in Dornach, Switzerland. The guiding question for each country's preparations was:

What is the contribution of Waldorf Early Childhood Education to the present day?

For IASWECE, it is essential that each country, within its own context, participates in and supports this global celebration. In response, we - Sandra Eckschmidt and Mariana Sabine, as Brazil's representatives to

IASWECE - partnered with Renata Meirelles (Território do Brincar), and with the support of FEWB and the Pedagogical Section, developed a project inspired by this question.

The project focuses on researching the phenomenon of free play in Waldorf Kindergartens across Brazil, using teacher training in Early Childhood Education as the path to encompass the country's rich diversity - both sociocultural and in how this same phenomenon is observed. Thus, the Free Play Research and Training Project was created.

In addition to training activities and Goethean phenomenological observation research on play, the project also includes the production of a documentary film about the research.

The practice of Goethean phenomenological observation, as a training path for early childhood educators, is essential for building pedagogical actions grounded in real experience. This practice is a cornerstone for Waldorf Education in Brazil to develop with greater authenticity, while respecting and honoring the cultural, ethnic-racial, environmental, and social diversity of childhoods in our country.

From August to December 2024, monthly meetings were held with participating educators, who were invited not only to observe children's free play in their schools but also to record it audio visually, as an exercise in collective observation and reflection.

In 2025, the documentary team from Território do Brincar will capture footage at some of the participating schools, gathering this material along with what has been produced by the teachers involved in the training. More information about the project will be shared soon.

Stay connected with FEWB and our representatives at IASWECE!





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revista brasileira de pedagogia Waldorf

Nº3 | April 2025

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