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ARTISTIC AND CRAFTSMAN ACTIVITIES FROM THE PERSPECTIVE OF WALDORF PEDAGOGY: CONTRIBUTIONS TO THE CONSTITUTION OF THE SUBJECT

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1 INTRODUCTION

In the Waldorf Pedagogy discourse, we find a way to understand education as a strategic axis for the promotion of human and social development, integrating art and science, strengthening the capacity to face the challenges that threaten the subject in his integral development. These individual potentials require encouragement, and should be favored through education adjusted to the needs of human development and learning. For this purpose, Waldorf Pedagogy created its own methodology, which, through the teaching of the arts and the experiences of each one, aims to make man free from the exploitation, power and manipulation present in a merely materialistic world. It was the philosophical ideas present in Anthroposophy that gave rise to Waldorf Pedagogy. The principles of this philosophy founded other areas of human activity and, in education, it expressed itself through this pedagogy through an artistic focus, aiming to develop the use of the imagination and creativity of its students. That said, Waldorf Pedagogy organizes itself in periods of seven years, to develop with its students the pedagogical practices relevant to each of these stages. The first septennium corresponds to Early Childhood Education and it works with willpower. In the second septennium, corresponding to Elementary School, it seeks to develop the forces of feeling and in the third septennium, referring to High School, the forces of thinking.

Pedagogically, none of these phases should be anticipated, thus respecting the time course for the development of each one's own activities. Thus, we can understand that the objective of Waldorf Pedagogy is the development of subjects balanced in their physical, psychological and social aspects who can confidently give meaning and direction to their lives, by seeking to understand the facts, phenomena and ideas that characterize the human being, using the integration between science, art and spirituality.

For Schiller (1990), no impulse should be repressed, but raised to its coexistence through the playful impulse, characterized by the free manifestation of spontaneity, together with the reception of the world and its realization in creation through aesthetic enjoyment. Only education enables this state of esthesia capable of remedying the imbalance between what he called - sensitive impulse and rational

impulse.

It is through the experience of art and beauty that man's refined taste can achieve this disposition of playful impulse, an aesthetic will power acting in harmony with the exercise of morality, capable of purifying human feelings and building the character that enables the balance between sensible and rational forces in the development of ethics in human beings.

Waldorf Pedagogy puts itself on the path of improving the artistic, sensitive, creative and imaginative side of the human being, providing its students with an experience closer to nature, believing that these conditions are essential for preparing





for life in the real world. In this way, its methodology is organized so as to promote a balanced alternation between the more intellectualized activity and practical or artistic activities.

Drawing, watercolor painting, music, singing, theater, clay modeling, speaking and crafts, as well as knitting, crochet, sewing, carpentry, cooking, education Physics and gardening are worked on in the daily school life in a way that is well articulated with the formal contents and with the psycho-emotional demands of the student, respecting each stage of their development, so that they can experience learning in a meaningful way.

Within this conception, the body is educated through practical activities that help to strengthen the child's character, as they develop their strength, creating characteristics or impulses in them, such as the willingness to face difficulties and perseverance in continuing or starting over. Emotions are worked through art. Through artistic expression, opportunities are offered for the refinement of sensibility and the harmonization of conflicts in the affective and social area.

This teaching method moves away from the idea of accelerating or anticipating learning. The child's artistic practice gives him a methodology and learning that will be essential to his future life, being important for both boys and girls, since there is no gender distinction related to artistic and pedagogical practices proposed by Waldorf schools, who finds in these activities a way to promote interpersonal relationships of help, individual and group autonomy, important lessons for their current and future

development.

When the student paints or sculpts, it is his individual will that is being worked on, and when he represents or sings together with his colleagues, it is his sociability that follows the path through art. When students practice any of the artistic activities, all their corporeality is involved in this, thus developing their will and willingness to act in these practices.

Thus, we realize that practical teachings are also linked to the performance of manual tasks. Students are encouraged to participate in creative workshops where the importance of artistic education and handicrafts is given through the teaching of practical activities. Steiner, its creator, thought that handicrafts had a high educational value because hand-eye coordination keeps the brain in great activity, exercising this through handicrafts.

We currently live in a time when the world turns exclusively to technology, while human activities are increasingly being replaced by machines and as a result of this process, hands have been imprisoned by touches on computers, prevented from developing their potential of work and creation. In this sense, we perceive that the creative and constructive forces no longer express themselves through human hands. Based on this assumption, artistic and craft activities become an exercise of great value for children in today's society, where technique prevails and values are measured by knowledge or production. From this point of view, such activities develop the path from balance to the development of personality, which, as Schiller argued, the





individual thus educated would no longer be located at the extremes of excessively passionate action or rationalistic exacerbation.

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