

Authority and school - on the relationship between class teachers and pupils at Waldorf schools¹

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In the critical educational discourse on the class teacher concept in grades 1-8 at Waldorf schools as a particularly striking educational peculiarity compared to other common school systems (Riethmüller 2016), the question of authority in the relationship between class teachers and pupils of this age range is at the centre of the critical educational debate on Waldorf education. In the process, fundamental positions such as the question of the timeliness of such an outmoded principle, which has been marginalised by undesirable political developments, have been and continue to be weighed against each other from the perspective of social education (Bohnsack/Leber 1996), and the multi-layered semantics of the term "authority" is contrasted with developments in social consciousness (modern versus pre-modern or anti-modern). (Helsper 2007a); at this level, the discourse tends to remain at a fundamental level and basically brings to light no new findings apart from the repeated confirmation of familiar positions, in which the very adherence to the use of the term seems to prove the antiquated nature of Waldorf educational principles (most recently Ullrich 2015), while Waldorf educationalists attempt to semantically adapt this historically burdened term to the pedagogical thinking of modernity (on the state of the discussion Riethmüller 2016, pp. 633 ff.).

It is more fruitful, because one is attacked in one's own understanding of the profession and is personally meant or affected and thus stimulated to reflect on one's own (Waldorf) teaching actions, to deal with the empirical study of the relationship of Waldorf class teachers to their pupils under the aspect of "authority"; it documents and analyses the educational triangle of school - teacher - parental home in their mutual relationship and their respective "affectedness" (Helsper et al. 2007). In the critical examination of the results presented and their respective thesis-like conclusions, the educational claim of the class teacher principle of Waldorf education, its resulting understanding of authority, the resulting claim to the profession of the class teacher (Ullrich 2013, p. 112), the professional understanding of the teacher as an

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"educational artist" based on it and the respective realisation in everyday professional life can be meaningfully discussed.

This lived "ideal" is also evident in the surveys of former Waldorf pupils about their school experiences in general and with their class teachers in particular (Barz/Randoll 2007); in this context, reference should also be made to a smaller study in which Hessian Waldorf pupils in the upper school were asked about their experiences with the class teacher system (Randoll/Graudenz/Peters 2014; Riethmüller/Neal 2014).

In the following, the critical characterisation of the class teacher principle and its particularly emphasised position of class teachers based on authority in the aforementioned "empirical-critical reconstruction" (Helsper et al. 2007), the understanding of authority in Waldorf education is juxtaposed with Rudolf Steiner's references to the educational goal of Waldorf education; Through this process, the concept of "freedom" comes into play as the goal to be made possible, without which the concept of authority in Waldorf education would basically be inconceivable, because the quality of "educational" authority in the Waldorf educational sense can only be assessed if it is not limited to the period of life between the ages of 7 and 14, but rather evaluated in the context of the entire educational process from early childhood to maturity. In conclusion, an attempt is made to provide suggestions for a modern, contemporary, extended concept of authority with which Waldorf education could prove its future viability.

Authority and emulation as learning forces

Upbringing and education in the sense of Waldorf education encompass the period from birth to maturity, which in its phases of approximately seven years is determined by different approaches to the world and qualities of the will to learn of the growing children and adolescents (on the concept of annual sevens Loebell 2016). Just as in the first seven or so years of life, the young child's desire to learn is expressed through imitation and the adult therefore has a special responsibility as a role model, from the pre-puberty period onwards (from around the age of 12), the critical distance between the child and the world becomes apparent. From the pre-pubertal period (from around the age of 12), the urge for independent judgement becomes apparent in the critical distancing from the given circumstances and living conditions, which then wants to be tested at school if the teaching methods and subject-specific offerings meet it; teachers are required to have the highest level of competence in their respective subject area in order to provide the appropriate opportunities for independent learning and experiencing the world. The classroom teacher concept based on the forces of *authority and emulation* (Steiner 1907/1976, p. 27) stands at the centre of the two extremes of imitation and independence and can therefore not be understood as absolute, but only as a processual transition from one quality

of access to the world to the next. This makes it understandable that authority can only be evaluated as a dynamic principle that develops in the first eight school years of the Waldorf school according to the progressive developmental phases of the pupils. This makes it imperative that class teachers cannot claim authority once and for all, but in order to meet the constantly changing expectations and demands of the pupils, they must also develop and basically endeavour to do so on a daily basis.

Asserting "authority and emulation" as the signature of the class teacher era for more than 100 years more or less unwaveringly in the form of the class teacher concept as a "trademark" could be seen as a stubborn adherence to a long antiquated form of teaching, the only justification for which could be sought in "karmic" circumstances (Ullrich 2015, p. 48). 48); however, there could also be good reasons, despite all the irritations of the modern age, that this concept has not only proven its fruitfulness from the perspective of "humanity in pedagogy" (Loebell/Schuberth 2012), but also continues to be justified (see Fend 2005; Largo/Beglinger 2009; Riethmüller 2011, 2016).

Authority and the classroom teacher concept: contradictions and irritations

The meaning of authority has changed fundamentally over the last 100 years, from 1919, the year the first Waldorf school was founded, to the present day. The experiences with a perverted understanding of authority in the "Third Reich" and the fundamentally changed living and consciousness conditions triggered by the catastrophe of the Second World War, the social science considerations of the Frankfurt School that were critical of authority (Leber 1996, p. 193) and, in particular, the associated change in the understanding of intergenerational relationships and thus also those between pupils and teachers - reference should only be made to the exemplary effect of the anti-authoritarian (educational) movement practised by A. S. Neill at the Summerhill School from the mid-1960s onwards - have made the term "authority" highly "suspect".

In the narrower meaning of "pedagogical authority", the four modernisation antinomies mentioned by Helsper currently shape the background of all educational authority: The individualisation antinomy, the rationalisation antinomy, the pluralisation or differentiation antinomy and the civilisation antinomy (Helsper 2007a, p. 16 ff.) shape the background of all educational situations such as the relationships between parents and children and between teachers and pupils. A further antinomy today would of course be that between the real and virtual worlds, because the digital educator no longer acts "secretly", but rather as a consciously staged and staged player in the educational sector.

According to Helsper (2007a), with whom we agree in these assessments, Steiner's understanding of authority, which focuses on the personality of the class teacher and claims to be valid as a basic pedagogical motif for grades 1 to 8, becomes questionable from the perspective of antinomies due to the individualisation demands of today's schoolchildren at the latest at the beginning of puberty; it can also come into conflict with the completely justified professional demands of the pupils (and parents) - class teachers usually teach *all* so-called main subjects - and can also be irritated by the diverse family or non-family forms of social life with their understanding of the child as a "partner". Class teachers usually teach all so-called main subjects - and can also be irritated by the diverse family and non-family forms of social life with their understanding of the child as a "partner". The demand for diversity in terms of both methodology and (teaching) staff in order to meet the justified differentiation expectations of pupils and those responsible for their education also harbours sufficient potential for conflict.

Such conflicts between teacher authority and "childhood today" are exacerbated by the media-didactic appropriation of the debate on modern teaching methodology; advocates of a pedagogy that is conducive to learning because it is orientated towards teacher personalities are often seen as outdated, despite the findings of the Hattie study on the importance of teacher personality for positive learning progress (Dollase 2013). The fact that there is a fundamental conflict here in the views of what school and the teachers who teach should achieve, especially in the pre-puberty and puberty period of adolescents, when teacher authority is most sensitively questioned, naturally also affects the attitude to the class teacher question. In any case, Peter Struck clearly positions himself by emphasising the human-social, rather than subject-specific, competence of a class teacher, especially for this age group: "In addition to subject teachers who are proficient in their subjects, schools increasingly need class teachers who also understand nutrition, exercise, play, behavioural and learning disorders, violence and addiction prevention, media education and learning to be a parent in the sense of an approachable pedagogy" (Struck 2010).

As you can see: In view of the "erosion" of the social, technical and educational conditions that may still have been intact in 1919, adherence to the "principle of authority" in Waldorf education today is fraught with conflict and therefore definitely needs to be explained and interpreted.

Authority in the field of tension of modernisation contradictions

To deal with the modernisation contradictions (antinomies) of modernity through an essentially pre-modern institution such as the school and to resolve these through suitable institutional, personnel, didactic and methodological measures (Helsper 2007a, p. 76), even in the state-

administered tripartite school system, with a few presentable exceptions, it is only possible with difficulty; with the class teacher concept, Waldorf education counters the pressure of modernisation with (apparently) stable pedagogical lifeworlds, which Helsper evaluates from the point of view of pedagogical authority and its generational relationships as "a counter-design to the diagnosed erosion of authority in the modernisation processes of adolescents" (ibid, p. 77); objectively and professionally as a "competent knowledgeable person across almost all subject areas" and in the "disruptive mediation practice [...]" as a pedagogical mediating authority" and, in the face of eroding educational power, as an "educator in the comprehensive sense who is able to introduce adolescents to a reliable normative and value orientation" - in other words, an institution designed "in the comprehensive sense as a role model and authority also in relation to the entire personality development of adolescents" with a "delimited form that tends to relate to the whole person" (ibid.): "Waldorf schools with their concept of the class teacher thus represent a reflexive 'demodernising pedagogical response' to the ambivalences of modernisation" (ibid.).

Consequently, and this is hardly surprising from the above, the classroom teacher concept also represents an extreme case from a professional theory perspective: According to Helsper in his analysis, it occupies a "polar position even within the professional model and the knowledge references" (Helsper 2007b, p. 487), because it can be understood as a "modern-demodernised pedagogical response to the modernisation processes"; likewise also as a "sharpened variant of the professional model of pedagogical communication", because it ascribes the function of conveying content to a person and "the knowledge reference is diffusely related to the entire person and the shaping of the individual" (ibid.). - It is precisely this aspect of conveying content, which not only involves absorbing, understanding and learning the subject matter itself, but - and this is what makes the matter "diffuse" - also claims to "mean" the overall personality of the pupils and thus to influence their development - if possible, to promote it in a positive sense - both in a moral and character-building way and from a salutogenetic point of view, that provokes judgements that the class teacher is a "didactic monarch" and "universalist" (Helsper 2007b, p. 488). 488), as a comprehensive guiding role model (Ullrich 2007b, p. 503). Waldorf pedagogy itself also emphasised the function of the "guiding role model", which has an orienting effect right down to the soul at the relevant age of the children (between 7 and 14 years), as well as interdisciplinary competence (*universal* spirit - *no* specialism!) in favour of a competent ability to relate, qualities that Steiner expressly called for in the programmatic draft of ideas for a future school education (Steiner 1996, lectures of 11 May, 18 May and 1 June 1919). June 1919); It is precisely this self-image of the profession that is currently subject to various irritations, which have been countered for almost two decades by various "models" in individual schools - Waldorf schools are self-governing institutions,

they do not recognise any regulations "from above", in order to organise the transition from Year 6 to the higher grades more appropriately, partly by retaining the class teacher principle with the support of suitable subject teachers or through collegial management of Years 7 to 9, i.e. to relieve the class teachers of the pressure of expectations with regard to subject and social competence (cf. the discussion of these aspects in Riethmüller 2016, p. 625 ff.).

Pedagogical authority and a pedagogy of recognition

An approximation to Steiner's understanding of authority may be provided by Leonhard Weiss, who, in the sense of a "pedagogy of recognition", introduces Hannah Arendt's thoughts on authority into the discourse between educational science and Waldorf education as a fruitful contribution to education (a detailed discourse on the ambivalence of authority - pedagogical authority can also be found in Helsper 2007a, p. 44 ff.). According to Arendt, authority only comes to a person "whose opinion on a question is 'a mere piece of advice that requires neither a form of command nor any means of coercion to make itself heard'" (Arendt 2013, p. 189, cited in: Weiss 2017, p. 191). 191), "and where force is used to enforce obedience, authority has always failed" (Arendt 2013, p. 159, quoted in: Weiss 2017, p. 191); according to Arendt's understanding of education and authority, this means "neither to bring about something by force and coercion nor by persuasion" (Arendt 2013, p. 258, quoted in: Weiss 2017, p. 191, note 5). The conclusion that Weiss draws from this for the phenomenon of pedagogical authority seems to me to be essential for approaching the core of the understanding of Waldorf education: The paradox of "influence without power", "the argumentation-free form of influence" and "the necessity of a value horizon legitimising this influence, within the framework of which someone can only become an authority by being recognised as such by others" (Weiss 2017, p. 191). 191), in this sense, pedagogical authority does not necessarily recognise a fixed status qua institution, which would exclude an encounter between teacher and pupil "at eye level", but rather fix a hierarchical status; rather, it makes it necessary to understand authority as a dynamic process that must never coagulate into fixed dependencies but must be newly acquired or granted day by day in the pedagogical situation.

This dynamic understanding of authority characterises Waldorf education: children of primary school age (7 to 14 years) orientate their approach to the world and their desire to learn towards personalities to whom they attribute the competence of a lived, world-experienced mediation - towards authorities who have to justify this trust on a daily basis (Steiner 2019, p. 411). Steiner is uncompromising with regard to the pedagogy of grades 1 to 8: "Whoever wants to drive the belief in authority out of the school for this age drives out all real and true education, all real teaching" (Steiner 1979, p. 156); this is a pointed statement of what Steiner basically

characterises in each of his pedagogical lectures in more detail or cursorily as the sum of an understanding of education for this age.

Waldorf teachers would certainly agree with the characteristics of pedagogical authority mentioned by Hannah Arendt and consider them essential for their understanding of "authority", as they could, for example, refer directly to Rudolf Steiner with regard to the quality of violence; coercion and punishment are precisely the means that contradict his understanding of authority: That education is wrong "which wanted to achieve authority through beating", right education in the sense of Waldorf education builds authority "not through punishments, but in a self-evident way through that which we are" (Steiner 1973, pp. 134-135). When Steiner once said as the quintessence of Waldorf education: "Receive the child in reverence - educate in love - release in freedom" (Steiner 1997, p. 179), this basically expresses what can still be meant by "authority": If one relates the three attitudes mentioned to the developmental phases accessible or conducive to education, they are devoid of all connotations of power - the age range between the 7th and 14th/15th year of life that comes into question for the class teaching period would be characterised by "love" as the basic mood of education (Steiner 1976, p. 26 ff.; Leber 1993, p. 266).

"Feeling authority" as a condition for freedom

The goal of education and upbringing through Waldorf education is not primarily determined by the achievement of a certain level of performance, learning success or similar, but is orientated towards the idea of the free, self-determined human being: "The greatest thing that can be prepared in the developing human being, in the child, is that it comes to the experience of freedom in the right moment of life through the understanding of itself" (Steiner 1974, p. 73). If freedom in Steiner's sense is to be understood as "the determination of a being out of itself" (Steiner 1980, p. 64), then upbringing and education have the task of removing those obstacles that could prevent this kind of self-determination of the human being; for Steiner, these obviously lie in the "body-bound" nature of the three soul faculties of thinking, feeling and willing. This means that one would not be able to make decisions on the basis of higher points of view, such as ideals, but would be restricted, as if trapped in the fulfilment of one's own (bodily) needs. The special features of the methodology and didactics of Waldorf education should therefore be understood under this "liberation aspect"; for the teachers, the consequence is the obligation to have liberated the children from this bondage at the end of their schooling through their pedagogical endeavours: According to Steiner, they must have "predisposed in the child the ability to no longer be stuck inside the body with all the fibres of the soul, to have become independent of the body in terms of thinking, feeling and willing" (Steiner 2019, p.

644). Experiencing a "self-evident" authority in the second seven years of life is an absolute prerequisite for this: "[...no one can become a truly free person, no one can find the right social relationship to his fellow human beings in freedom, if he has not recognised a self-evident authority next to him between the seventh and fifteenth year, and from this learned to form the standard for true and false, good and evil, in order to only later arrive at the independent standard of intellectual or other purely inner, autonomous judgement]" (Steiner 1998, p. 55).

Steiner is well aware of the paradox of this tension between an almost "devout" "eye orientation" towards an authority at the age in question - Steiner speaks of a "real inner shyness" with which, at the age in question, one "looked up to those who were around as adults with educational authority" and on whose behaviour one was allowed to experience the standard for the moral (Steiner 1998, p. 55) - and the experience of freedom and social "maturity" in adulthood. 55) - and the experience of freedom and social "maturity" in adulthood, Steiner is well aware; he often refers to this paradox in this context as someone who had written a "Philosophy of Freedom" (published in autumn 1893) (also here)².

Authority and the mediation of the world

The "educators" in the child's environment who act as role models, who do not *explain* morals and the world by explicitly pointing, interpreting and referring, but rather make the world *tangible* through themselves in a pictorial way - parable-like in the first years of school, later as exemplary lived reality, captured in images and understood as a symptom - become the gateway "through which the world approaches [the pupils]" (Steiner 1979, p. 116). 116); however, "pictorial" here does not mean pure vividness, but the "picture" is to be understood as a medium that always refers to the higher meaning of the chosen teaching example (Wiehl 2016, esp. from p. 556 ff.). This corresponds to the direction of the children's desire to learn from the age of 7 with their urge to learn from adults in the initially unquestioned certainty that they can trust their skills and expertise. Allowing children to experience *the world in* such a way that it can be experienced in its complexity, significance and meaningfulness means that teachers have to practise renouncing any personal ambitions - the "greatest self-denial is the task of the

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This metamorphosis of soul forces - here: "Feeling authority" becomes the possibility of "experiencing freedom" - corresponds exactly to Steiner's comments on this in his first basic pedagogical treatise "The Education of the Child", as he presented it in 1907 from the "point of view of spiritual science" as an adaptation of various lectures, i.e. 12 years before the realisation of his pedagogy in the Waldorf School (Steiner 1976, here pp. 27-28). This phenomenon of mental strength metamorphoses in a biographical context is by no means alien to developmental psychology; a reference to the corresponding findings of attachment research, for example, which can serve attachment qualities in early childhood as predictors of mental well-being in later biography, should suffice in our context (Riethmüller 2016).

educator" (Steiner 1972, p. 71) - in favour of the "world-S" brought into the picture or staged as a picture. As a mediator of the world, he does not push himself in *front of* the child's curiosity, urge to explore and interest in the world, but stands *next to* the pupils, exposes himself to the subject of the lesson in the same interested, marvelling way as they do, "as if seeing it for the first time" (Rumpf 2004, p. 146), and transforms himself from an educator to a teacher. 146), and transforms from presenter in the first years of school to moderator in the upper classes of primary school: he becomes the children's *learning environment*, which changes according to their age (on the dynamics of the associated authority relationship, see Weiss 2017, pp. 192-196). This learning environment is atmospherically permissive, enabling, it does not restrict the children's will to learn, but rather shows directions, has an orientating effect and ensures independent exploration; in summary: the child's will to learn can develop freely using the example of the "authority's" interest in the world. The prerequisite for this is a harmonious relationship between the respective class and the teachers.

This shift in focus away from a fixation on subject matter and towards the personality of the teacher makes the question of education the central task of future teacher training for Steiner (Steiner 1996), specifically a task of self-education (Leber 1993, pp. 266-271) with the aim of being able to establish an "inner spiritual" relationship with the pupils; this differs from the externalities of a methodological-didactic nature, which should of course be professional, in its intellectual direction: teachers should always be aware in teaching of the "facts" that are going on in the body and soul of the children (Steiner 2019, p. 49). 49) - this is more than just taking into account that the human being is not only *physically present*, but that the subject matter and method have specific effects on the students' bodies "in the direction of the incarnation of an 'I' in the 'body'" (Sommer 2016, p. 528); taking this process, known as embodiment, into account in teaching methodology and didactics is a special characteristic that characterises "the phase structure for the didactic model of epochal teaching" in Waldorf education (ibid, S. 526).

For Steiner, however, there is more at stake against the background of the question of authority: he has in mind the background of the entire "school of thought" that lives in the teachers, and in this, above all, the awareness of the task of harmoniously combining the spiritual and mental "essence" of the child with its bodily-physical organisation through a particular teaching method; the awareness of *this* particular task contributes to an "attitude" of the teachers that is "complete". (It is clear that a "new" type of teacher training is required to fulfil this task, as is cultivated at Waldorf education seminars and universities; cf. e.g. Kern/Zdražil/Götte 2018).

Authority and the art of education

Personal professionalism in the sense of an "ability to relate" does not prove itself in the *knowledge* of anthropological-anthroposophical concepts about the development and nature of the human being, but in its *handling* as an instrument that, depending on the direction of observation, should adjust the "spiritual, the soul eyes" of the teacher, with which he or she turns to the children in an observational manner, in a differentiated way: Steiner calls this "eye orientation", which is to be brought about by the precise observation of the child in its life expressions (Steiner 1972, p. 52). This "pedagogical gaze" oriented in this way is therefore not fixating, but process-orientated and open-ended; it is searching and not stating, suspecting and not identifying. This situation of encounter, which does not diagnose, lead to conceptual attribution and categorisation, but is held in limbo, does not consequently result in any *specific* consequences for action; on the contrary, the openness, in which the option of the future can also be present, becomes a source of possibilities. Grasping these from the moment of the encounter requires a special intuitive ability, which Steiner characterises as "moral imagination". This would be the "individual ability of the educator to sense the potential of the other person and to develop it on the basis of their own moral ideals and intentions [...]" (Halfen 2017, p. 140). Education becomes an open, artistic process through this situational and at the same time creative action, which can also be unconventional because its methods and paths have not yet been tried and tested by sensing potential. This process is characterised by the fact that the idea conceived in the mind appears in reality in a form appropriate to the pedagogical moment, which can only be described as fluid. This pedagogy of "fluidity", which in the case of the class teacher lasted eight years, is a facet of the pedagogical quality that Steiner described as the "art of education" (see e.g. Steiner 1972, p. 53). - Halfen 2017, pp. 110-142 (see also Wiehl 2016) provides an illuminating and weighty approach to this "fundamental concept" of Waldorf education.

Authority and the demand for universality and professionalism

Of course, it is not possible to separate the training of pedagogical skills from the necessary subject expertise; in the classroom, one is primarily dealing with things and matters that should be clarified. However, the class teacher has this task less "as a didactic monarch and universalist" with the Comenian claim to teach "all things to all people", as Helsper notes (Helsper 2007b, p. 489), because the claim to have to fulfil all human and subject-related requirements by the end of the eight-year class teacher period already carries the potential for failure. Rigid adherence to the eight-year cycle is rightly criticised by class teachers despite obvious deficits (e.g. Ullrich 2007a, p. 91; see also the findings in the study by Barz/Randoll 2007). On the one hand, it is the class teacher's ability to experience change in their relationship

to the world that is able to give "young people orientation and encouragement in the biographical challenges of their own age group" (Loebell 2002, p. 419 f.); on the other hand, the adolescents should feel the necessary expertise of the teacher. Particularly in the developmental phases of pre-puberty and puberty, i.e. from around the age of 12, pupils need teachers with comprehensive "humanity" (see above). A rigid adherence to principled motives would in any case be to the detriment of the pupils and would bring down the "teacher's authority", if it had not already been reduced to absurdity by incompetence.

Authority under stress

It is not a question of saving the principle of "authority" and the class teacher concept, but rather of providing a new pedagogical response to the demands of the times. Reference has already been made to the various possibilities for creatively designing new forms of the class teacher system (see above). In the discussion about suitable adaptations to the classroom teacher concept in line with current educational needs, among which inclusion is likely to play a decisive role now and in the future, it should always be borne in mind that classroom teachers can empirically only realise the "tense antinomy between imparting specialist knowledge and educating the person in their pedagogical interactions in an individual and rather one-sided form" (Ullrich 2013, p. 107). A generally binding concept is therefore ruled out; it is more of a framework that offers orientation, in which class teachers lead the classes according to their individual, increasing possibilities and abilities, cushioned by their colleagues.

From both the "educational-artistic" and "individualising" aspects, authority is subject to "constant questioning", which those responsible for teaching and education have to endure and respond to on a daily basis. In practice, it becomes clear that various individual forms and patterns of behaviour can emerge that must be critically questioned. Answers could be found by looking at current and future forms of living and learning.

New conceptualisation of authority

According to Andreas Schleicher, who is responsible for conducting the PISA studies at the OECD, the digital modern age calls for a reorientation of the school system in light of a changed understanding of education, as the teaching of specialised knowledge, which must be learned for the sake of testability, is fundamentally losing its significance; dead knowledge is becoming unimportant, while the ability to develop thought structures is becoming more important: "Today it is important not to learn just anything - but to develop your own compass" (Schleicher

2019b); digital learning in networked interactive scenarios not only changes the nature of learning itself, but also enables individual learning weaknesses to be addressed more specifically and earlier; the individual learning strategies of pupils* become "transparent", and corrective supportive intervention can be provided quickly and appropriately.

In this scenario, the personality of the teacher would be left out if it were not for the desideratum of imparting values, which neither digitalisation nor artificial intelligence are capable of achieving: A sense of responsibility, leadership skills, collegiality - according to Schleicher, these character-building qualities should be *exemplified* (Schleicher 2019b): "Education is the key to reconciling the needs and interests of individuals, communities and nations in a socially balanced framework based on open borders and with the goal of a sustainable future" (Schleicher 2019a, p. 275). Educational preparation for a universal world of digital modernity requires not only all cognitive knowledge and interdisciplinary thinking as a contrast to the pre-modern fragmentation of the world into separate subjects, but above all emotional, social, motivational, motor and moral intelligence (Zierer 2019), which must not be taught, but *experienced by the* example of teachers. The school of the future is a place where human potentials such as cooperation, ethics and creativity are taught by personalities who know the individual pupils inside out, who can support them and give them feedback in a variety of ways (Zierer 2019) - competences that constitute human authority and which consequently require a classroom teacher concept.

Thus, in order to constitute a contemporary concept of authority in the sense of pedagogy, which could then also be moulded into pedagogical forms,

- the *attitude* of pedagogy as a whole should change from one of evaluation, judgement and testing to one of recognition, appreciation, support and encouragement;
- the shift away from the burden of only *one* person responsible for teaching towards a collegial team (essential for inclusive teaching!), i.e. the universal spirit no longer lives in one, but in several hearts and minds;
- the concept of performance urgently needs to be comprehensively clarified and understood; the aim is to enable and promote individual learning paths!
- (Waldorf) school as a learning and living space: Learning processes are life processes!

From these four points of view, the question of the relationship between pupils and class teachers is likely to arise anew and from a completely different perspective than the one that looks at the lived tradition of Waldorf schools; the demands of a future society, such as the conscious shaping of interpersonal relationships, the productive shaping of intercultural

tensions and the natural, conscious integration into the conditions of a universal society, require forms of school and teaching in which these tasks are not selectively assigned to specialists, but to educators who are "universal spirits" in the sense characterised. These could manifest a newly established authority that adolescents can orientate themselves by.

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