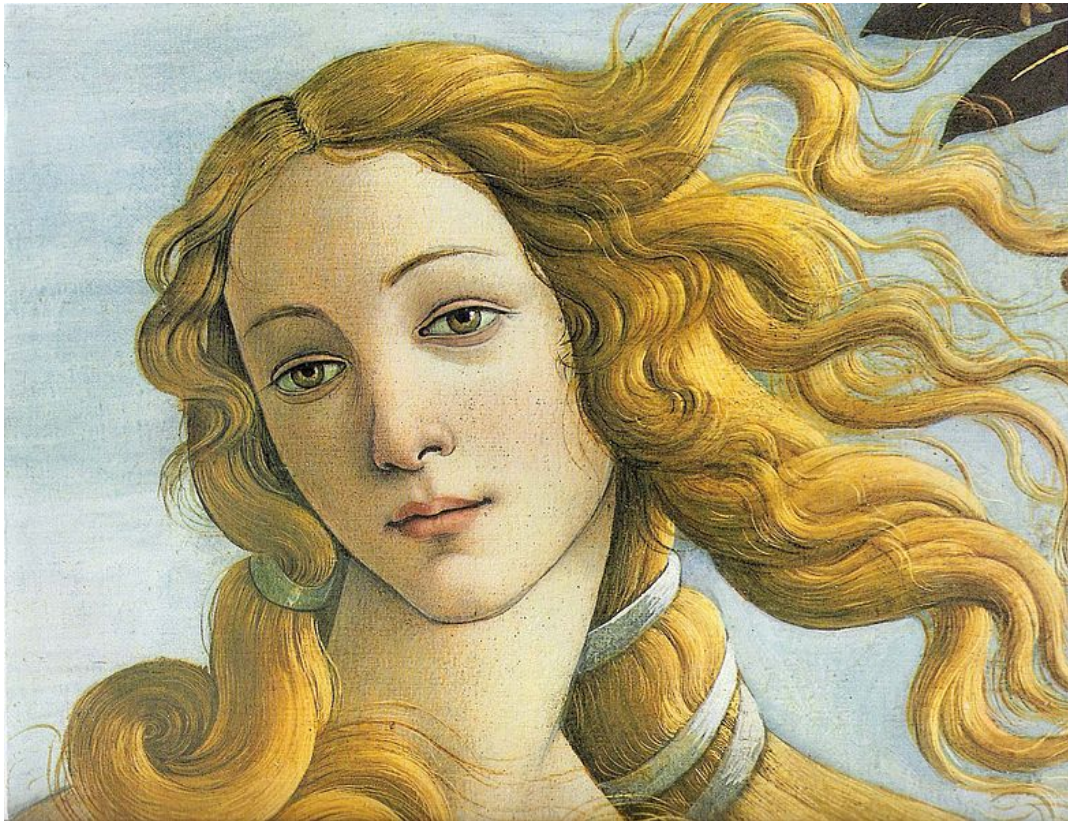


**EMERGING
BLOSSOMS AND
FALLING LEAVES
of adolescence**



Expulsion From The Garden Of Eden

“With the onset of sexual maturity, adolescents are, as it were, cast out of the spiritual world. Without exaggerating, we can express it that strongly, because it represents the facts; with the coming of puberty, young people are cast out of the living world of spirit and thrown into the outer world, which they perceive only through the physical and ether bodies... This newly emerged astral body is not of this world, and these young people have been cast out of the astral world... Although adolescents are not aware of what is happening inside them, subconsciously this plays a very important role.”¹



Returning To The Garden

“In the disappointment of seemingly unattainable ideals, in frustrated desires, and perhaps in a certain inner numbness to what manifests in the unreasonable events of the world... Having suffered the wounds of life and having retaliated in their various ways, young people from fifteen to the early

¹ 4.I.1922, Dornach (GA 303).

twenties must eventually find their way back into the world from which they were evicted at puberty... Young people must feel they are accepted again and be able to renew contact with the spiritual world, for without it, life is impossible. However, should they feel any coercion from those in authority, this new link loses all meaning and value for life."²

The Birth Of The Astral Body

"Whether we call what is born at the age of fourteen or fifteen in a human being the astral body and whether we are pleased with that description or not is unimportant. What is important is to realize that... the entire non-physical soul aspect is born around the age of fourteen or fifteen."³

Physical, Etheric, Astral Body, 'I'

"We know from our anthroposophical studies that the astral body is born at the age of fourteen or fifteen — that it comes into its own at this time. Just as the physical body is especially active from birth to the seventh year, and the etheric body from the seventh to the fourteenth or fifteenth year, the astral body (strongly connected with the 'I') is active from the fourteenth to the twentieth or twenty-first year, when the 'I' can be said to be born."⁴

Concentration Of The Astral Body

"What happens to the astral body of the child between the seventh and fourteenth year? It does not really come to its full activity till puberty. Only then is it working completely within the human organism. But while the etheric body

² 4.I.1922, Dornach (GA 303).

³ 4.V.1920, Basel (GA 301).

⁴ 16.VI.1921, Stuttgart (GA 302).

between birth and the change of teeth is in a certain sense being drawn out of the physical body and becoming independent, the astral body is gradually being drawn inward between the seventh and fourteenth year, and when it has been drawn right in and is no longer merely loosely connected with the physical and etheric bodies but permeates them completely, then the human being has arrived at the moment of puberty, of sexual maturity... The astral body finds its way slowly into the human body from all sides. The lines and directions it follows are the nerve fibres. The astral body comes in along the nerve fibres from without inward... Before this time it is a kind of loose cloud, in which the child lives. Then it draws itself together, uniting itself with all the tissues of the physical and etheric body.”⁵

The Soul-Spiritual Liberation And Return

“During the second dentition the soul-spiritual withdraws from the child’s organism, becoming liberated from and abandoning the physical body; during puberty the soul-spiritual nature, which has meanwhile developed, longs to return to the physical body, to permeate and impregnate it.”⁶

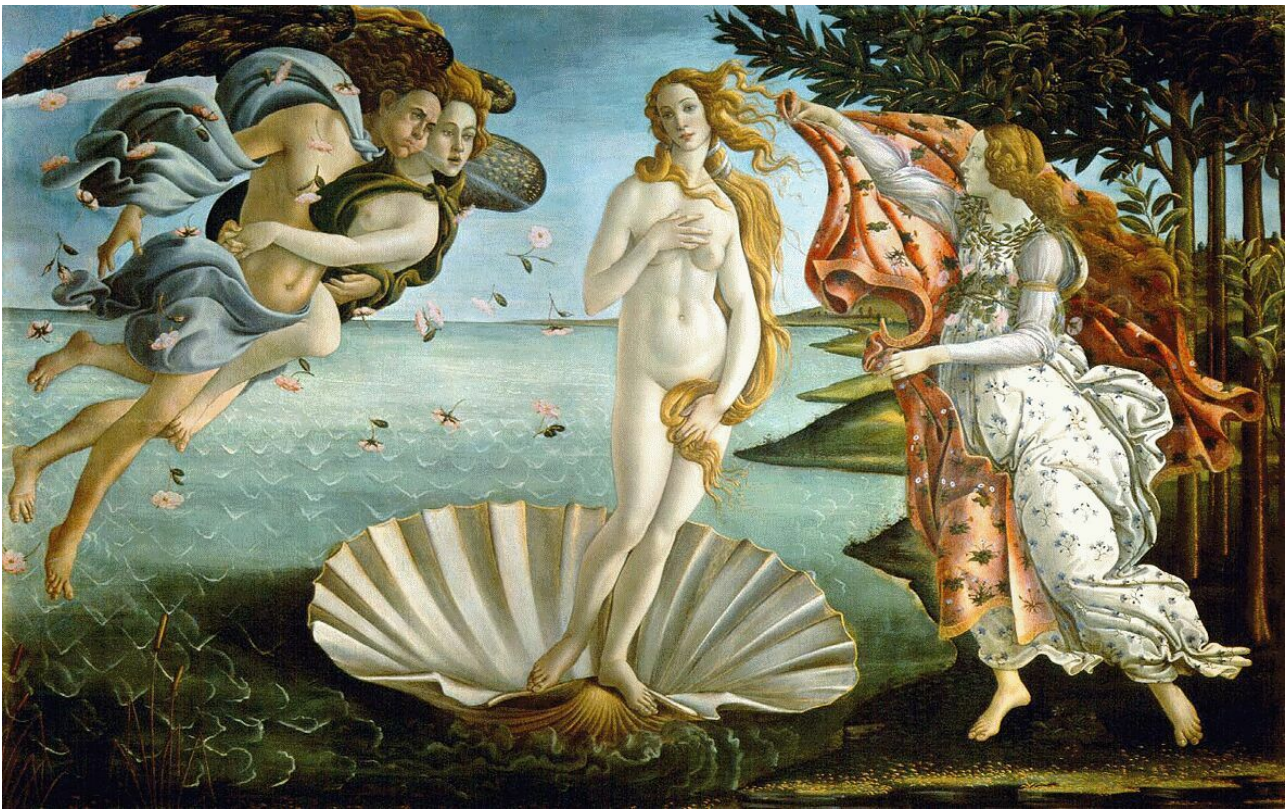
Birth from the Etheric and Astral Envelopes

“Even as human beings are surrounded by the physical envelope of the mother-body until the moment of birth, so... they are surrounded by etheric and astral envelopes. It is only during the change of teeth that the etheric envelope liberates the etheric body. And an astral envelope remains until puberty when the astral or sentient body also becomes

⁵ 18.VIII.1924, Torquay (GA 311).

⁶ 26.IX.1922, Dornach, (GA 304).

free on all sides, even as the physical body becomes free at physical birth and the etheric body at the change of teeth.”⁷



Physical Body And Etheric; Astral Body And 'I'

“During the transition at puberty, the physical and etheric bodies remain as they are, and the astral body and 'I' remain as they are, but there is now, in a certain sense, a different interaction between the two pairs... On the one side, our physical and etheric bodies are closely linked; on the other side, we have a close connection between astral body and 'I'... Every night, during sleep, we leave our physical and etheric bodies with our astral body and 'I'... Because of this alternating separation and re-joining, there is a looser connection, on the one hand, between the astral and etheric bodies and, on the other hand, between the 'I' and the

⁷ *The Education of the Child in the Light of Spiritual Science*, by Rudolf Steiner.

physical body... During the transition at sexual maturity, the adolescent now relates his or her subjective life – the 'I' and the astral body – to the objective sphere, to the etheric and physical bodies. In this transition, the inner (soul) life is affected... The nature of this process accounts for the dramatic changes in character after puberty."⁸

"The 'Incarnation' of the 'I'

"At puberty the birth of the astral body takes place. But again it is the 'I', the eternal element, that unites itself with what is being freed... After the seventh year the 'I' settles itself only into the etheric body, whereas previously, while the human being was still an imitator – indeed, due precisely to this imitative activity – it worked itself into the physical body, and later, after puberty, it establishes itself in the astral body. What we have then is a continuous penetration of the human organization by the 'I'."⁹

The Birth Of Thinking, Feeling And Will

"Not until around twenty is the will released from the organism in the same way that feeling was released at about fourteen, and thinking around seven with the change of teeth."¹⁰

The Consciousness Soul and Adolescence

"Only when children reach the age of fourteen or fifteen can they develop the most isolated portion of their nature – that is, the consciousness soul. Children can then work with and develop their own opinions, concepts, and ideas. Children must

⁸ 16.VI.1921, Stuttgart (GA 302).

⁹ 22.IX.1920, Stuttgart (302a).

¹⁰ 9.VIII.1923, Ilkley (GA 307).

first stand on firm ground, however, and our task is to create it."¹¹

Dramatic Changes In Character

"We can then see, beginning at puberty, in the outer behaviour of both girls and boys, something that often baffles their parents and teachers, something that contradicts their previous character: the teenagers' loutish behaviour (especially in boys, differently in girls). This behaviour is caused by the feelings of the astral body (which encloses the not yet fully developed 'I') as it struggles to experience a right relation to the physical body and, through it, to the whole of the environment... We sometimes do not recognize the teenagers – they are so different from what they used to be. I need not go into detailed descriptions; we are all familiar with teenage behaviour. But we must understand its nature, because of its significance for education."¹²

Sense Of Self Through Sympathies And Antipathies

"At puberty, young people begin forming judgments that express themselves in strong sympathies and antipathies. Basically, it is only now that young people are placed fully within the world. Only at puberty do they attain the maturity to turn toward the world in such a way that independent thinking, feeling, and judgment can live within them... At this time of puberty, adolescents differentiate themselves from the world – with all of their newly awakened inwardness – by what could be called in the broadest sense their sympathies and antipathies."¹³

¹¹ 12.I.1911, Berlin (GA 48).

¹² 16.VI.1921, Stuttgart (GA 302).

¹³ 24.XI.1921, Oslo (GA 304).

Interest In The World And Self-Interest

“When children come to the age of puberty, it is necessary to awaken within them an extraordinarily great interest in the world outside of themselves. Through the whole way in which they are educated, they must be led to look out into the world around them and into all its laws, its course, causes and effects, into men's intentions and goals – not only into human beings, but into everything, so that questions about nature, about the cosmos and the entire world, about the human soul, questions of history arise in their youthful souls.

When the astral body becomes free at puberty, forces are freed which can now be used for formulating these riddles. But when these riddles of the world and its manifestations do not arise in young souls, then these same forces are changed into something else. When such forces become free, and it has not been possible to awaken the most intensive interest in such world-riddles, then these energies transform themselves into what they become in most young people today. They change in two directions into urges of an instinctive kind: first into delight in power, and second into eroticism.

When we do not have enough interest in the world around us, then we are thrown back into ourselves. Taken all in all, we have to say that if we look at the chief damages created by modern civilization, they arise primarily because people are far too concerned with themselves and do not usually spend the larger part of their leisure time in concern for the world but busy themselves with how they feel and what gives them pain ... And the least favourable time of life to be self-occupied in this way is during the ages between 14, 15 and 21 years old. The capacity for forming judgments is blossoming at this time and should be directed toward world-

interrelationships in every field. The world must become so all-engrossing to young people that they simply do not turn their attention away from it long enough to be constantly occupied with themselves... Now there develops in young people just between 15, 16 and 20, 21, something not altogether unlike pain. This adaptation to the conditions brought about through the freeing of the astral body from the physical is really a continual experience of gentle pain. And this kind of experience immediately makes us tend towards self-preoccupation, unless we are sufficiently directed away from it and toward the world outside ourselves."¹⁴

The Teacher Must Raise Students' Doubts and Questions Into Consciousness For Them

"If a student is unable to formulate a question which they experience inwardly, the teacher must be capable of doing this themselves, so they bring about such a formulation in class, and they must be able to satisfy the feeling that then arises in the students when the question comes to expression. For if they do not do this, poisonous substances are produced by the unformulated questions... that burden the brains of the young people when they go to class, and gradually everything in them stagnates, becomes 'stopped up'... If we spend too much time pouring a mass of information over young people at this age, or if we teach in such a way that they never come to lift their doubts and questions into consciousness, then the teacher exposes, their latent in-adequacies."¹⁵

¹⁴ 21.VI.1922, Stuttgart (GA 302a).

¹⁵ 21.VI.1922, Stuttgart (GA 302a).

Puberty And The Intellect

“The soul and spirit do not really become intellectual until puberty, because the intellect does not assume its natural place in a child’s development before then. Before that time, a child lacks the forces to meet an appeal to the intellect.”¹⁶

The *Emerging* Critical Intellect

“The time between the fourteenth and the twentieth or twenty second years is when the faculty of critical intellect develops, and a certain independence of the surrounding world is attained... When puberty is reached the astral covering falls away, and the astral body becomes independent. With the awakening feelings for the opposite sex, the ability to judge, to form personal opinion, also awakens. Only now should the reasoning faculty be appealed to — the critical intellect’s approval or disapproval. This is not to say that one can form independent judgment the moment this age is reached, let alone earlier. It is absurd for such young people to judge issues or to have a say in cultural life. A young person under the age of twenty has a still undeveloped astral body, and can no more make sound judgments than a baby still in the womb can hear or see.”¹⁷

Rules Of Conduct, Principles And Axioms

“Each life period requires a corresponding influence. In the first, it is a model to imitate; in the second an authority to emulate; the third requires rules of conduct, principles, and axioms. The teacher is of utmost significance for the young person at this time — the personality that will guide students’

¹⁶ 16.IV.1924, Bern, (GA 309).

¹⁷ 1.XII.1906, Köln (GA 55).

eagerness for learning and their desire for independence in the right directions."¹⁸

The Birth Of Individuality

"Only at the age of fourteen or fifteen is the supersensible aspect of human nature that carries the capacity of reason born out of the remainder of human nature. You can call this what you like. In my books I have called it the astral body, but the name is unimportant... With the completion of puberty, independent reasoning arises. At that time human beings no longer subject themselves to authority; they form their own judgments and confront others as individuals."¹⁹

Authority And Reason

"Teachers must be clear that, with the arrival of puberty, a completely different being emerges, born out of a new relationship with the world. It is no good appealing to students' previous sense of authority; now they will demand reasons for all that is expected of them. Teachers must get into the habit of approaching a young man or woman rationally... You must perform the role of an expert who really understands why things have come to be as they are. From now on, you will accomplish nothing by way of authority. You have to convince adolescents through the sheer weight of your indisputable knowledge and expertise and provide sound reasons for everything you do or expect of them."²⁰

Thinking And Mental Pictures

¹⁸ 1.XII.1906, Köln (GA 55).

¹⁹ 10.V.1920, Basel (GA 301).

²⁰ 4.I.1922, Dornach (GA 303).

“Only at that time do children begin to have their own thoughts about various things. Previously they saw the world in mental pictures; but now something begins to dawn that will light up only at puberty – that is, the life of thinking and the ability to form judgments, which is closely connected with thinking.”²¹

Perceptions, Understanding And Freedom

“All that was understood through images now arises from the inner wellspring. Proceeding to intellectual activity involves the human being looking into the self. I now take hold of my own being within myself and through myself. The astral body with its musical activity beats in rhythm with the etheric body with its shaping activity. In a healthy person, after puberty, a chord is sounded within the human being; it results in an awareness of one’s self. And when there is this concordance between the two sides of an individual’s nature, after puberty the person truly experiences inner freedom as a result of *understanding* for the first time what was merely *perceived* earlier. The most important thing for which we can prepare a child is the experience of freedom, at the right moment in life, through the understanding of one’s own being.”²²

Pragmatism And Sentimental Idealism

“We must take care in education not to drag everything learned by the children into sentimentality, especially in their thirteenth through fifteenth years, but rather lead what we teach them more toward the workings of practical life. No child ought to reach age fifteen without having been guided in

²¹ 19.IV.1923, Dornach (GA 306).

²² 10.IV.1924, Stuttgart (GA 308).

arithmetic lessons to an understanding of the rules of at least the simplest forms of bookkeeping... there really should be nobody who has not been encouraged at one time to write a decent business letter. If you satiate the children mainly with sentimental idealism between the ages of thirteen and fifteen, they will later develop an aversion to idealism and become materialistic people. If you lead them during these years into the practical concerns of life, they will retain a healthy relationship to the idealistic needs of the soul, since these can be wiped out only if they are senselessly indulged during early youth."²³

Freedom And Genuine 'Morality'

"After puberty, around fifteen or sixteen, a change takes place in the children's inner nature, leading them from dependence on authority to their own sense of freedom and, hence, to the faculty of independent discernment and understanding. This must claim our closest attention in teaching. If we have awakened in children, before puberty, a feeling for good and evil and for what is divine or not, these feelings will arise from their own inner being afterward. Their understanding, intellect, insight, and power of discernment remain uninfluenced, and they form independent judgments out of their own being. If we begin by telling children that they should do this or not do that, it stays with them throughout their life, and they will always think that such things are right or wrong. Convention will colour everything. But those who have been educated properly will not stand within convention but use their own judgment, even regarding morality and religion, and this will develop naturally if it has

²³ 3.IX.1919, Stuttgart (GA 294).

not been engaged prematurely... Therefore, once children reach fourteen or fifteen, we leave their soul nature and spirit free. Such freedom in life cannot be achieved if we instil morality and religion in a dogmatic, canonical fashion. We must have worked solely on the children's powers of feeling and perception at the right age – between the change of teeth and puberty. The main thing is to enable young adults to find their place in the world with real confidence in their own powers of discernment. Thus, they will sense their real humanity, because their education has been completely human... The real aim at Waldorf schools is to raise free human beings who can direct their own lives."²⁴

Life, The Great Teacher

"Consider for a moment that, as adults, you are still learning from life. Life is our great teacher. However, the ability to learn from life comes at the earliest at fifteen, sixteen or seventeen years of age. Then, we first stand face to face with the world in a way such that we can learn directly from the world."²⁵

Gratitude And Religious Ideals

"If a child is guided to develop a feeling of gratitude toward even the smallest things, they become altruistic and connected with their surroundings. This gratitude expands to a sense of thankfulness toward the whole world from whose womb he was born. Thus a sense of gratitude to parents and educators, to all his surroundings, can guide the child to an expansive feeling of thankfulness to the divine rulers of the world. Among adolescents, around their seventeenth or

²⁴ 17.VIII.1923, Iikley (GA 307).

²⁵ 31.VIII.1919, Stuttgart (GA 297).

eighteenth year, something that had taken the form of a *soul* disposition of gratitude, in primary school now appears in the *spirit*, the *intellect*, and pours into the will, so that young adults at this age can structure their religious ideals."²⁶

Creative Ideas And Phantasy In Adolescence

"Now, at puberty, something else becomes available for free activity in the soul realm... a receptivity to the realm of creative ideas and phantasy. Fundamentally, true powers of phantasy are not born until puberty, because they come into their own only after the astral body is born. The astral body exists beyond time and space and links together past, present, and future according to its own principles, as we experience it in our dreams."²⁷

Inner Brooding And Interest In The World

"At the onset of puberty, we must try to awaken the students' interest for what is happening in the world. This is a fundamental objective in our curriculum for adolescents. We must awaken a particular interest in such subjects as geography and history – subjects that lead students away from themselves and out into the world. Adolescents need subjects that, because they are totally unconnected with any form of inner brooding, will counteract any too strong preoccupation that they might have with their inner life."²⁸

Conscious Understanding Of Technology

"We hope to succeed in planning an education for students between fifteen and twenty (or even older) that will

²⁶ 4.XI.1922, The Hague (GA 297a).

²⁷ 4.I.1922, Dornach (GA 303).

²⁸ 26.IX.1922, Dornach, (GA 304).

gradually introduce them to the manifold contrivances surrounding them today. Just think for a moment of how much we fall short of this in our present civilization. You just need to ask yourselves how many people regularly use the telephone, public transportation, or even a steam ship without having the faintest idea of how they work. In our civilization, people are practically engulfed by a technology that they do not understand. Those who believe that it is only our conscious experiences that are truly important will dismiss these remarks as irrelevant. Certainly, it is easy to enjoy life consciously when one has successfully bought a train ticket to get where one chooses to go, or if one receives a telegram without having any real idea of how the message reached its destination or having the slightest notion of what a Morse apparatus is like. Ordinary consciousness is unconcerned about whether it understands the processes or not, and from this point of view it can be argued whether these things matter or not. But when we look at what is happening in the depths of the unconscious, the picture looks entirely different. To use modern technology with no knowledge of how things work or how they were made is like being a prisoner in a cell without windows through which one could at least look out into nature and to freedom."²⁹

Harmonising Authority And Individual Judgment

"The faculty of individual judgment does not develop fully until fourteen or fifteen. By then, children have developed enough so that teachers are justified in appealing to their judgment. At fourteen or fifteen, children can reason for themselves, but before then we harm them and retard their

²⁹ 5.I.1922, Dornach (GA 303).

development by continually discussing 'why' and 'how' with them. All of later life benefits immeasurably if, between approximately seven and fourteen, children were able to accept a fact simply because a revered teacher considered it true – not because they saw an underlying reason."³⁰ "The teacher must harmoniously handle the need for authority and the child's emerging powers of judgment between twelve and fifteen."³¹

Self-Reliant Judgment And Puberty

"The self-reliance that is based on people's confidence in their power of judgment, the self-reliance that enables them to involve themselves in all sorts of things in life, first appears with sexual maturity at the age of fourteen and continues to develop until the age of twenty or twenty one."³²

The Emergence Of 'Reasoning'

"We can therefore say that the actual medium of the human capacity for reason, the forces within the human being that give rise to reasoning, are basically born only at the time of puberty, and have slowly been prepared for that birth beginning at the age of twelve."³³

Veneration, *Eros* And *Agape*

"When human beings reach sexual maturity, there, of course, develops a love for the other sex. This then becomes individualized into the love of a man for a woman. However, what is thus individualized is at the same time an individual

³⁰ 11.VIII.1923, Ilkley (GA 307).

³¹ 31.VIII.1919, Stuttgart (GA 297).

³² 23.IX.1919, Stuttgart (GA 297).

³³ 6.V.1920, Basel, (GA 301).

expression for a general love for humanity, for a love for humanity in general... Until sexual maturity, love is a need... they find pleasure in genuine devotion, into which they are forced by their own nature. That is the primary element in love, whether it be love of humanity or love of nature, love of the stars, or love of supersensible beings and God. It is what lives in the human beings as love, and it is essentially the content of the astral body."³⁴

Differences In Adolescent Boys And Girls

"What we see initially is that the astral body has a stronger influence in girls than in boys. Throughout life the astral body in women plays a more important role than that of men. The whole of the female organism is organized toward the cosmos through the astral body. Much of what are really cosmic mysteries is unveiled and revealed through the female constitution. The female astral body is more differentiated, essentially more richly structured, than that of the male. Men's astral bodies are less differentiated, less finely structured, coarser. Girls between the ages of thirteen or fourteen and twenty or twenty-one develop in such a way that their 'I' is strongly influenced by what goes on in their astral bodies... The process is essentially different in boys. Their astral bodies do not absorb their 'I' so strongly. Their 'I' is more concealed, is not as effective. The 'I' of the boy between the ages of thirteen or fourteen and twenty or twenty-one remains without the strong influence of the astral body. Because of this, because the 'I' of the boy is not absorbed by the astral body and yet lacks independence, boys at this age are less forward than girls. Girls are freer at this

³⁴ 4.V.1920, Basel (GA 301).

age, more at ease in their outer confrontation with the world than are boys. We can notice in those boys especially endowed with these qualities a reserve, a withdrawal from life, the result of this special relation between astral body and 'I'. Certainly, boys are looking for friendship, for some connection. But they also feel the need to hide their thoughts and feelings... The boy has a certain love of withdrawal into himself... The girl's 'I' is more or less absorbed by the astrality. Because of this, the girl lives less strongly in her inner being. She takes her 'I'-permeated astral body into her etheric body. Her etheric body — that is, her behaviour, her outer mobility — is strongly affected. We can observe in real girls — that is, in girls whose 'I's are absorbed by their astral bodies, who develop in a healthy, correct way — a courageous, firm demeanour during this time. They accentuate their personalities, are self-assured, do not withdraw into themselves. It is natural for them to confront the world freely and unashamedly. If this demeanour is accompanied by even faint egotistical feelings, it can express itself in showing off, in a wish to display character and personality. But it is characteristic for girls during this time to wish to confront the world in this free uninhibited way and to show their worth. Taken to an extreme, this wish can lead to coquetry and vanity, not only to the display of inner (soul) life but also to self-adornment with jewellery. It is extraordinarily interesting to observe how what later leads to an addiction to makeup and a trivial love of finery can show itself as a delicate aesthetic sense during this time. All this is certainly the outward expression of the special relation of the 'I'-permeated astral body to the etheric body: The girls walk differently, their posture changes, they hold their heads more freely. Again, taken to an extreme, they become supercilious,

and so on. We must prevent the girls from becoming superficial, from becoming unhealthy, sentimental connoisseurs of beauty during their teenage years. And we must prevent the boys from turning into hooligans. These dangers do exist. We must know the reality of these tendencies and must, during the whole of primary education, see to it that the girls are directed to experience pleasure in the beautiful, to be impressed by the religious and aesthetic aspects of the lessons; and we must see to it that the boys are told: 'If you do this, your muscles will grow taut, you will become a strong, efficient young man!' The sense of being permeated by the divine must really be kindled in boys in this way.'

In girls we observe this unabashed bearing, this bold confrontation with the world, this rebellious nature, this demand: 'I will be treated fairly!' They can now confront a teacher, will show her or him what's what. 'We shall not be made use of!' And the boys: The loutish behaviour at first, then their rudeness and churlishness during the later teenage years are really nothing other than their reluctance to show the world what they actually are."³⁵

Ideals And Meaning In Life

"At age thirteen, fourteen, fifteen years, both girls and boys begin to incline toward ideals, toward something in life that is to be added to the physical, sense-perceptible world. Even in their obnoxious teenage behaviour we can see this inclination toward a supersensible, ideal life — toward, as it were, a higher idea of purpose: Life must have a meaning! Boys at this age are often seen as being filled with all sorts of ideas and hope for life, so that they easily get the notion that this or

³⁵ 16.VI.1921, Stuttgart (GA 302).

that has to be so or so. Girls are, especially at this age, sharply critical of life, convinced that they know what is right and wrong, fair and unfair. They make definite judgments and are convinced that life has to offer something that, coming from ideas deep down in human nature, must then be realized in the world. This inclination toward ideals and ideas is indeed strongly present at this age."³⁶

Cultivating Caring Interest

"We must lead our adolescents to the point where they develop the inner maturity necessary to follow outer events in the world with caring interest. Otherwise, they will pass them by unheeded... They should not feel inwardly satisfied with merely observing the outer sense world but should be able to perceive the spiritual foundations of the world everywhere."³⁷

Knowledge Of The 'Karma Of Untruthfulness'

"We must know that we are living at a time when the words people are speaking have no longer any meaning; the forces behind and between the words are significant. A teacher wishing to educate modern youths must understand this, must become part of his or her age in this way, must do so in an ever deeper sense. But the teacher must not share the current basic characteristic attitudes and mode of thinking."³⁸

Emulation

"During these awkward years, adolescents will imitate many things that seem pleasant (usually they are not exactly what would please their elders); they imitate these things now,

³⁶ 16.VI.1921, Stuttgart (GA 302).

³⁷ 11.XI.1921, Aarau (GA 304).

³⁸ 17.VI.1921, Stuttgart (GA 302).

because they were not allowed to imitate in an appropriate and living way as younger children. Consequently, we see many young people after puberty wandering around looking for security in one thing or another, thus numbing their experience of inner freedom."³⁹

Adulation

"At this time we really must establish such a connection to the students that each one of them may choose a 'Hero whose path to Mt. Olympus can be emulated'. This change is, of course, connected with some unhappiness and even pain. It is no longer up to the teacher to represent the ideal for the children. The teacher must recognize the change and act accordingly. Before puberty the teacher was able to tell the children what to do. Now the students become rather sensitive to their teachers in their judgments, perceive their weaknesses and shortcomings. We must consciously expose ourselves to this change, must be aware of the students' criticism of their teachers' unwarranted behaviour. They become especially sensitive at this age to their teachers' attitudes. If, however, our interest in the students is honest and not narcissistic, we shall educate and teach with exactly these possibilities of their feelings in mind. And this will result in a free relationship between us and them."⁴⁰

Vitality, Tenderness, Intellectual Attainment

"Children aged seven, nine, eleven, or even thirteen... feel indifferent toward intellectual accomplishment. On the other hand, adults with an inner freshness (which does not, however, exclude a sense of discretion), people of a friendly and kindly

³⁹ 17.IV.1924, Bern, (GA 309).

⁴⁰ 19.VI.1921, Stuttgart (GA 302).

disposition do make a deep impression on children. People whose voices have a ring of tenderness, as if their words were caressing the child, expressing approval and praise, reach the child's soul. This personal impact is what matters."⁴¹

Teachers With Broad Perspectives On Life

"Of course, in order for the students' development and the outer development of civilization to coincide, we need a faculty whose interest is not limited to specialized educational practices. Rather, this faculty must be fully involved in the broader aspects of life. A faculty of this sort will find it possible to awaken in people who are growing up, not only a sense for life's spiritual and intellectual substance, but also an understanding of its practical organization. When taught in this way, fourteen or fifteen year olds will not lack understanding of the essential aspects of agriculture, industry and commerce that serve the overall life of humankind."⁴²

Dealing With Our 'Little Mannerisms' And 'Latent Inadequacies'

"It is important for oneself as a teacher to exercise a certain amount of self-observation and not give in to any illusions; for it is fatal if, just at this age, young people feel cleverer than the teacher during class, and it can be achieved that they are so gripped by what they hear that their attention will really be diverted from all the teacher's little mannerisms. Here, too, the teacher's latent inadequacies are the most fatal... It cannot be said often enough that in the years between 14 and

⁴¹ 17.IV.1923, Dornach (GA 306).

⁴² *Waldorf-Nachrichten*, Stuttgart, No. 19, October 1919 (GA 24, 1961, pp.83ff).

18 we must build, in the most careful way, upon the fundamentally basic moral relationship between pupil and teacher. And here morality is to be understood in its broadest sense: that, for instance, a teacher calls up in his soul the very deepest sense of responsibility for his task. This moral attitude must show itself in that we do not give all too much acknowledgement to our subjectivity and one's own personality. In such matters, imponderables really pass over from teacher to pupil. Mournful teachers, un-alterably morose teachers, who are immensely fond of their lower selves, produce in children of just this age a faithful mirror picture, or if they do not, kindle a terrible revolution. More important than any approved method is that we do not expose our latent inadequacies and that we approach the children with an attitude that is inwardly moral through and through."⁴³

Individuality And Idiosyncrasies

"We *can* overcome our individual idiosyncrasies. We do not need to overcome our individuality, only our idiosyncrasies. We may not let ourselves go."⁴⁴

⁴³ 21.VI.1922, Stuttgart (GA 302a).

⁴⁴ 25.V.1923, Stuttgart (GA 300b).