5 | Teachers' Conferences in Waldorf Schools

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At this point in our educational studies, I would like to introduce some remarks about the arrangements that were made in the Waldorf school. This was done to facilitate and put into practice principles I have already spoken of and will discuss further in the following lectures.

Emil Molt

The Waldorf school in Stuttgart was begun in 1919 through the initiative of Emil Molt.* Its purpose was to carry out the principles of education based on anthroposophy. This was made possible because the direction and leadership of the school was entrusted to

* Emil Molt (1876–1939) was the head of the Waldorf Astoria Cigarette Company in Stuttgart. His confidence in Rudolf Steiner's educational ideas led him to begin a school based on those principles for the children of his workers.

me. Therefore, when I describe this school's organization, it can also serve as an example of how to realize these basic educational principles discussed here.

First, I would like to make it clear that the soul of all teaching and education in a Waldorf school is the teachers' conference. The "college of teachers" holds these conferences regularly, and I attend them whenever I can be in Stuttgart. They deal not only with external matters of school organization—creating schedules, forming classes, and so on; they also deal in a deep, far-reaching way with everything that affects the life and soul of the school. Matters are arranged to advance the school's goals—that is, education based on knowledge of the human being. This, of course, means that such knowledge must be applied to each individual child; time must be devoted to observing the psyche of each child. This is essential and must be considered in concrete detail when establishing the educational plan as a whole. In teachers' conferences, individual children are discussed in such a way that the teachers try to comprehend human nature as it relates to each child. You can certainly imagine that we have to deal with children of all levels and kinds, having various childlike talents and soul qualities. We are faced with just about every kind of child, from those we must consider poorly endowed, both psychologically and physically, to those (and let us hope life confirms this) who are gifted to the point of genius.

If we wish to observe children, in their true being, we must acquire a psychological faculty of perception. This sort of perception includes not just a superficial kind of ability to observe individual children, but, above all, the ability to appraise their capacities correctly. Just consider this: We may have a child in class who seems to be

extraordinarily gifted in learning to read and write, or perhaps gifted at learning arithmetic or languages. It would be superficial, however, to steadfastly hold an opinion that this child is gifted because of an ability to easily learn languages or arithmetic. During childhood—say around seven to nine years old—a child's ease of learning may indicate that, later on, he or she will develop genius; but it can just as well indicate that, sooner or later, the child will become neurotic or in some way succumb to poor health. Once we have gained an understanding of the human being, we realize that a person consists of more than a perceptible physical body; there is also an ether body, which is the source of growth and nourishing forces, whereby children grow. We recognize that the human being also has an astral body, whose laws have nothing to do with physical manifestation but, on the contrary, work destructively on the physical, destroying it to make room for spirit. Furthermore, we recognize the presence of an I being connected to a person. Thus, we have three beings: ether body, astral body, I being, all of which we must acknowledge in addition to the perceptible physical body. In this way, we are able to form an idea of the complexity of human beings, and how each member of a human being might lead to a talent—or lack of talent—in any area. It can also reveal a false talent that is, in fact, transient and pathological. You must develop an understanding of whether a talent has healthy tendencies or tends to be unhealthy.

As educators, if, you show the necessary love, devotion, and selflessness, and if you understand the human being as discussed in these lectures, then something very definite arises. By living with the children, you will become increasingly wise (do not misunderstand this

word; it is not used in the sense of pride). You discover for yourself how to assess various capacities or achievements of the children. You quickly learn to penetrate a child's nature in a living way.

I realize that many people will say that, if the human being, in addition to a physical body, consists of suprasensory members—ether, astral, and I organizations—it follows that teachers must be clairvoyant and able to perceive those suprasensory aspects of human nature. This, however, is not the case. Everything perceived through imagination, inspiration, and intuition (as described in my books) can be examined and assessed by simply observing the physical organization of a child, because it is always expressed in the physical body.

Consequently, for educators whose teaching is truly loving and based on a thorough knowledge of the human being, it is possible to speak of specific cases in a particular way. For example, the physical body may indicate hardening or stiffening, thus hindering a child from developing latent faculties that are present spiritually. Or, a child of about seven or eight might display certain attributes and surprise us by being able to learn something at a very early age; but we can see that the physical body is too soft and has a tendency to become fat later on. If the physical body is too soft—if, as it were, the fluid element weighs too much in relation to the solid element, this tendency leads the soul and spirit to make themselves felt too soon, and thus we are confronted by a precocious child. In such cases, as the physical body develops, this precocious quality is pushed back again, so that under certain conditions everything may change, and the child's whole of life may not only be average, but even below average. In other words, we must consider

the fact that external observation of a child must be accompanied by inner perception; it means nothing at all to speak only of faculties or the absence of faculties.

What I am saying can be confirmed by studying the biographies of the many kinds of people. By following the spiritual development of humankind, we could cite many distinguished individuals who accomplished great things later on in life, but were considered virtually without talent and incompetent as schoolchildren. We encounter some very remarkable examples in this connection. For example, there is a poet who, around the age of eighteen to twenty, was thought to be so ungifted by his educators that, for this reason, they advised him not to attempt a higher education. But he was not put off; he continued his studies, and before long, he was appointed inspector of the very schools that he was advised not to attend. And there was the Austrian poet, Robert Hamerling (1830–1889), who studied to become a secondary school teacher. In his examination, he received excellent grades in Greek and Latin; on the other hand, he failed the test for teaching German, because his essays were considered inadequate. Nevertheless, he became a well-known poet.

We have found it necessary to separate some children from the others, permanently or for a brief time, because they are mentally slow and disturb the classes owing to their inability to understand. They are placed together in a special class for children of limited capacity. This class is taught by the man who has spoken to you here, Dr. Schubert, whose very special qualities make him a born leader of such a class.* Indeed, this task calls for special gifts.

* Dr. Karl Schubert (1881–1949) led the so-called auxiliary class of the Stuttgart Waldorf school.

Above all, it requires a gift for being able to penetrate into qualities of soul that are "imprisoned" within the physical and have difficulty freeing themselves. Little by little, however, they must be liberated. Here we again approach the borders of physical illness, where abnormal psychology impinges on the physically abnormal. It is possible to shift this boundary; it is certainly not fixed. In fact, it is helpful to look behind every so-called psychological abnormality and find what is unhealthy in the physical organism. In the truest sense of the word, there are no mental illnesses; they are the result of a disruption in the release of spirit from the physical.

In Germany today, we not only have the problem that nearly all schoolchildren are malnourished, but they have suffered the effects of undernourishment for years. So we are concerned with the fact that, by observing both the soul and physical body, we can begin to understand their essential unity. People find it difficult to understand that this is essential to education. One day a man visited the Waldorf school. He had considerable understanding and was directly engaged in school matters. For days, I showed him around personally, and he seemed interested in everything. And since our education is based on knowledge of the human being, we spoke mostly about the children instead of abstract educational principles. But after I had told him all I could about one child or another, he finally said, "This is all very well and good, but the teachers would all need doctoral degrees." To which I replied, "That's not necessary, but they should certainly have some medical knowledge, given all that the teachers need to know for their educational work."

Where will we be if, for some reason, it is said that we cannot provide for this, or that the teachers cannot learn

it? We must provide for what is required and the teachers must learn what is needed. This is the only possible perspective. We can best study the "normal" capacities developed by every human being by observing pathological conditions. If you have come to understand a sick organism from various perspectives, then you have built a foundation for understanding a soul endowed with genius. I am not advocating the view of a Lombroso [an Italian criminologist] or someone holding similar views; this is not the case. I do not assert that genius is always a condition of sickness, but we do in fact come to understand the soul by understanding the sick body of a child. By studying the difficulties of soul and spirit that manifest outwardly in a sick body, we can come to understand how the soul takes hold of the organism when it needs to express something in particular.

Thus education encounters not only mild pathological conditions—such as those present in children of limited capacity—but it also encounters pathologies in the broadest sense. This is the reason why we introduced medical treatment for the children in our school. But we do not have a doctor who practices only medicine and remains outside the area of education; our school doctor, Dr. Kolisko, is also a class teacher.* He is completely within the school as a teacher; he is familiar with all the children, so he is in a position to understand the source of pathological symptoms that appear in the children. This is completely different from what is possible for school doctors who visit a school at specific times and assess the children's health after cursory observation. Aside from this, however, in the teachers' conferences there is no

* Eugen Kolisko, M.D. (1893–1939), teacher and school physician at the Waldorf school in Stuttgart.

hard and fast line between soul and body when a particular child is considered. The natural outcome of this is that the teachers must gradually come to understand the whole human being, so that they are equally interested in all the details of physical and mental health.

This is our goal in the school. The teachers should all have a deep interest in, and pay great attention to, the whole human being. So it follows that our teachers are not specialized in the ordinary sense. Essentially, the important thing is not that a history teacher has mastered the subject of history; instead, teachers should have the kind of personality that affects the children as we have described. The teachers need to be aware of how the children are developing under their care.

I myself had to teach from my fifteenth year on, just to make a living. I had to give private lessons, and so I gained practical experience in teaching. For example, when I was very young—just twenty-one—I took responsibility for the education of a family of four boys, and I became a resident in the family's home. At the time, one of the boys was eleven years old and obviously hydrocephalic. He had peculiar habits; he disliked eating at table. He would leave the dining room and go into the kitchen, where there were containers for trash and food scraps. There, he ate potato peels and the other waste. At eleven years, he was still almost completely ignorant.

Earlier, as part of his instruction and in the hope that he could be received into a class, he was allowed to attempt a primary school entrance examination. When he handed in the examination results, however, the exercise book contained only one large hole, where he had erased something. He had accomplished nothing else at all, and he was eleven years old. The parents were very upset. They

were part of the cultured upper middle class, and people commented on the boy's abnormality. Of course, when such things are said, people tend to feel a bias against the child. The common opinion was that he should learn a trade, since he was incapable of anything else.

I came into the family, but no one really understood me when I told them what I was prepared to do. I told them that, if I am given complete responsibility for the boy, I can promise only that I will try to evoke what is in the boy. Nobody understood this except his mother, who had an instinctive sense of perception, and their excellent family doctor. It was that doctor who later founded psychoanalysis, along with Dr. Freud—although, once it became decadent, he severed his connection with psychoanalysis. I was able to talk with that man, and our conversations led to the decision that I would be entrusted with the boy's education and training.

Within eighteen months, his head had become noticeably smaller, and the boy advanced enough to enter secondary school. I helped him further during his schooling, because he needed extra help. But after eighteen months, he was accepted as a secondary school student. Certainly, he had to be educated in such a way that sometimes I needed an hour and a half just to prepare what I wanted him to learn in fifteen minutes. It was necessary to teach him with great economy, never spending more time than absolutely necessary on any given subject. It was also a matter of arranging the day's schedule with great precision—a certain amount of time for music, for gymnastics, for going for a walk, and so on. If the boy is educated in this way, I told myself, then it will be possible to draw out his latent capacities. There were times when things went badly with such efforts. He became pale. Except for his

mother and the family doctor, everyone said that I was ruining the boy's health. I replied that, of course, I would be unable to continue with his education if there was any interference. Things had be allowed to continue according to our agreement. And so it went.

The boy finished secondary school, continued his studies, and became a doctor. He did die an early death, but this was for the simple reason that he was called to serve as a doctor during the World War. There, he caught an infection and died of the ensuing illness. Nevertheless, he carried out his duties as a medical doctor in an admirable way. I present this example only to show you how important it is in education to view matters as a whole. It also shows how, through a specific program of education, it is even possible, week after week, to reduce a hydrocephalic condition.

Now you might say that, of course, something like this can happen in the case of private tutoring. But it can just as well happen in a relatively large class. Anyone who enters lovingly into what is presented here as the knowledge of the human being can quickly acquire the ability to observe each child with the necessary attention. One can do this even in a large class. In this case, however, the psychological perception I have described is especially important. But such perception is not easily acquired by those who go through the world as isolated individuals with absolutely no interest in others. I can truly say that I am indebted to the fact that I never found any human being uninteresting. Even as a child, no human being was ever uninteresting to me. And I know that I could never have educated that boy if I had not found all human beings interesting.

It is this breadth of interest that permeates the teachers'

conferences in a Waldorf school. It gives them atmosphere, so that a "psychological" mood prevails throughout, and the conferences thus lead to a school based on a deep psychology. It is interesting to see how, year after year, the whole college of teachers is able to deepen its capacity for psychological perception. In addition to all that I have described so far, something else must be said when we consider individual classes. We do not put much stock in statistics; for us, the classes themselves are "living beings," not just the individual students. We can take a particular class and study it, and it is very interesting to observe the imponderables that come to light. When we study a class this way, and when the teachers of various classes discuss the characteristics of each class in their college meetings, it is interesting to discover that a class having more girls than boys, for example (ours is a coeducational school), it is a completely different being from that of a class in which there are more boys than girls. A class that consists of an equal number of boys and girls is yet another completely different being. This is all extremely interesting, not only because of the talk that takes place among the children themselves or the little love affairs that always occur in the higher classes. Here we must acquire the right kind of observation to notice it when necessary, and otherwise not see it. Apart from this, however, the imponderable "being" composed of the different masculine and feminine individuals gives the class a definite spiritual structure.

This is how we become familiar with the individuality of various classes. And if there are parallel classes, as happens in the Waldorf school, when necessary (and it is seldom necessary) it is possible to alter the division of the classes. Such studies in connection with the classes form

the usual substance of the teachers' conferences. Thus, the conferences consist not only of school administration, but also provide a living continuation of education within the school itself, so that the teachers are always learning. Thus the conferences are the soul of the whole school. We learn to estimate trivialities correctly, to give the appropriate weight to important matters, and so on. As a result, there will not be an outcry when some child commits a small infraction; but there will be awareness when something happens that might endanger the school's development.

So the overall picture of our Waldorf school is an interesting one, and it has taken years to come about. By and large, our children, once they reach the higher classes, are better able than those at other schools when it comes to understanding what a child must learn in school. On the other hand, as I described, in the lower classes the children remain somewhat behind in reading and writing, because our methods are different and are extended over several years. Between the ages of thirteen and fifteen, however, our children begin to outpace the students of other schools. Among other reasons, this is because of the ease with which they are able to enter things with a certain aptitude for understanding.

Here, a real difficulty arises. It is a remarkable fact that where there is a light, objects create shadows. With a weak light come weak shadows; with a strong light come strong shadows. Similarly, when it comes to certain soul qualities, we can make an observation. If teachers take enough care in establishing contact with their students in every way possible, becoming models for the children's behavior, then, conversely, because of a lack of contact it can easily happen that deviations from moral conduct

may appear. We should have no illusions about this; it is true. This is why so much depends on a complete "growing together" of the teacher's and student's individualities, so that a strong inner connection is felt by the children for their teachers, which is felt reciprocally by the teachers, thus assuring the development of both.

These things need to be studied in an inner, human, and loving way. Otherwise we encounter surprises. But the nature of the method tends to draw out everything that lies latent in human beings. Sometimes this is exemplified in a strange way. There is a German poet who knew that he had been brought up and taught badly. As a result, many of his inherent qualities could not be expressed, and he always complained about this. Why was this? His body had become stiff and hardened. During his youth, there was no effort to develop his individuality. One day he went to a phrenologist. (I'm not promoting phrenology, though it has some significance when practiced intuitively.) The phrenologist felt his head and had all sorts of nice things to say; these could be found, of course. At one spot of the skull, however, he stopped suddenly; he became red and did not trust himself to say anything. The poet said, "Come on, speak up; it is my predisposition to theft. It seems that if I had been better educated in school, this tendency for stealing might have led to very serious consequences."

If we wish to educate, we must have plenty of elbow room. This, however, is not provided in conventional schools, run according to the dreaded schedules of eight o'clock to nine for religion; nine to ten for gymnastics; ten to eleven for history; and math at eleven to twelve. Later classes blot out the earlier ones, and despite this teachers must get results and are driven to despair. This is why

Waldorf schools have so-called teaching blocks. The children come to class. Every day during main lesson—which continues for most of the morning, from eight o'clock until ten or eleven with short recreational breaks—students are taught one subject. This is taught by one teacher, even in the higher classes. The subject is not changed each hour, but continued as long as needed for the teachers to through what they wish to bring to the class. In arithmetic, for example, these blocks might last four weeks. Every day, from eight to ten o'clock, the subject is taken further, and one day's lesson is linked to that of the previous day. No lesson blots out an earlier one; concentration is thus enabled. After about four weeks, when arithmetic has been taken far enough and concluded, a history period might follow for another four or five weeks, again according to the time required. And so it goes on.

Our point of view is the very opposite of the so-called specialist teacher. For example, when visiting the Waldorf school, you might find Dr. Baravalle taking a class for descriptive geometry. The students sit facing him with their drawing boards in front of them. He lets them draw, and his manner is that of an exemplary specialized teacher of geometry. Now, when you enter another school and look at its list of professors and teachers, you will find various credentials—Diploma in Geometry or Mathematics or whatever. I have known many teachers, specialists in mathematics for example, who boasted that when they took part in a school outing they were quite unable to tell the children the names of various plants. But it's still morning at school, and will you see Dr. Baravalle walking between the desks giving an English lesson. From the whole manner of his teaching, you hear

him speak about many different things, and there is no way of knowing his specialty. Some may think geography is his subject, or geometry, or something else. The essential substance and meaning of one's teaching material can undoubtedly be learned very quickly if you have a gift for getting right into that area of knowledge and experiencing it in the soul. So we have no schedule. Of course, there is nothing pedantic about this. In our Waldorf school, the main lesson is given in blocks; other lessons, of course, must fit into a schedule, but they follow the main lesson.

We also believe it is very important to teach the children two foreign languages, beginning when they first come to school as little children. We teach them French and English. Admittedly, this can be very difficult, because so many students have entered the school since it began. For example, students arrived who should enter class six, in which there are children who are already considerably advanced in languages. The new children should join them, but because they lack any notion of foreign languages we have to place them in class five. We are always dealing with such problems.

We also try to arrange the day so that, whenever possible, the most basic lessons are taught in the morning. Consequently, the physical education classes (gymnastics, eurythmy, and so on) are delayed until afternoon. Nevertheless, this is not a rigid rule; we cannot afford an unlimited number of teachers, so we must schedule everything as circumstances allow. Do not misunderstand me when I say that one cannot begin with ideals; do not say that spiritual science lacks ideals. We recognize the value of ideals, but they do not belong at the beginning. We can describe them beautifully, and we can

say how things ought to be. We can even flatter ourselves that we are working in this direction. But in fact, we have to deal with a specific, concrete school that has eight hundred children we know and forty or fifty teachers we must also know. You might ask, however, why we have a college of teachers if none of its members correspond to the ideal. Basically, we deal with what we have, and we progress according to the facts. If we want to do something practical, we have to consider reality. This is what I had to say about the teaching blocks."

Because of our free approach to teaching—and this must be obvious from what I have been saying—it naturally happens that children do not always sit still like mice. You should see how the moral atmosphere and essence of a class depends on the one in charge. Again, it is the imponderable that counts. In this sense, I must say that there are teachers in the Waldorf school who prove inadequate in certain ways. I will not describe those, but it can happen that one enters a class and becomes aware that it is out of tune. A quarter of the class is lying under their seats, another quarter is on top of them and the rest will be running out of the room and knocking on the door from outside. This shouldn't be a mystery to us; it can be be straightened out if we know how to go along with the children. We should allow them to satisfy their urge to move; we shouldn't rely on punishment, but correct the situation in another way.

Not all of us are in favor of giving orders; on the contrary, some of us think that things should be allowed to develop naturally. And because of this, something begins to develop naturally, which I described as living within the teachers themselves. Children can certainly make a lot of noise, but this simply demonstrates their vitality.

They can also be very active and lively while doing what is appropriate, so long as teachers know how to pique their interest. We should employ the good qualities of the "good" children in ways that help them learn; and with the mischievous children, we should use their unruly qualities in ways that help them progress. We will not get anywhere if we are able to develop only the children's "good" qualities. Occasionally, we must develop their mischievous qualities, while directing them in the appropriate ways. Often it is the so-called mischievous qualities that indicate strength later on; these are the very qualities that, if handled correctly, can become the most excellent qualities in the adult.

We must therefore always determine whether a child gives little trouble because of "goodness" or because of some illness. If we are concerned only with our own convenience, it is easy to think of sick children as "good," just because they sit quietly and require little attention. But when we look into human nature with real insight, we often find that we must devote much more attention to those children than we do to the "bad" children. Here, too, it is a matter of psychological insight and treatment from a spiritual perspective.

Then there is something else to consider. In Waldorf schools, almost all teaching takes place within the school itself; the burden of homework is lifted, since the children are given little to do at home. Consequently, because the work is done with the teachers, the children's attitude is quite remarkable. In Waldorf schools, there is something that typically happens, as this example shows. There were some students once who misbehaved. A teacher who was not yet fully imbued with the Waldorf method of education thought that the children should be

punished, and he did this in an intellectual way. He told them, "You must stay in after school and do some arithmetic." But the children could not understand why arithmetic would be considered a punishment, since it gave them such pleasure. So the whole class (and this actually happened) asked him if they could stay as well. This was intended as a punishment.

You can see how one's whole mental attitude must change completely; children should never feel that they are being punished by doing something they happily do with devotion and joy. Our teachers discover all sorts of ways of eliminating inappropriate behavior. Dr. Stein—who is especially creative in this way—once noticed that, during a lesson in his upper class, the children were writing and passing notes to one another.* What was his response? He began to tell them about the postal service. He explained it in detail and in such a way that the notes gradually ceased. His description of the postal service and the origin of correspondence seemed to have nothing to do with the behavior he noticed, but it was related nonetheless. You see, if instead of rationalizing our response we take advantage of a sudden inspiration that arises from our instinctive knowledge of how to deal with a class, the consequences are often beneficial. In this way, we can accomplish a lot more toward correcting the students than we could by resorting to punishment.

Above all, it must be obvious to every student in every class that the teachers live in true harmony with their own rules. For example, if a choleric boy happens to mess up his exercise book, grab his neighbor by the ears, or

* Dr. Walter Johannes Stein (1891–1957), the history teacher at the Stuttgart Waldorf school from 1919 to 1932. He was also the author of *The Ninth Century and the Holy Grail* (London: Temple Lodge, 2001).

pull someone's hair, the teacher must never shout at him for losing his tember or behaving badly. And the teacher must never threaten to hurt him. This is an extreme example, but something like this might happen when teachers fail to realize that they themselves must set the example for what they expect of the students. What we *are* is far more important than our principles and what we know. The kind of person we are is the most important thing. When candidates are expected to show that they suited to the profession of teaching, if we test them in a way that examines only what they know, later on they will have to research their textbooks again to recall that knowledge. But there is no need to take an examination. In reality, no one should enter a school who does not have the personality of a teacher—in body, soul, and spirit. Because of this, I can say that when I have to choose teachers for the college of teachers at the Waldorf school, I certainly do not consider it an obstacle if someone has a teacher's diploma. In a sense, however, I look more for those whose attitude indicates a true teacher than I do for those who have passed an examination. Those who have passed examinations always concern me; of course they are smart, but this must be so despite having passed various tests.

It is remarkable the way karma works. Waldorf schools are supposed to exemplify the kind of education based on the knowledge of the human being, and in fact this was possible only in Wurttemberg and nowhere else. This is because, when we were preparing to open the school there, a very old school regulation was still in effect. At the time, we would have been unable to create a Waldorf school if people had been bound by the "enlightened" ideas that arose later from the legislature of the Weimar

National Assembly, with which we have had to deal ever since as a result of its attempts to destroy our lower classes.

It will become increasingly rare that teachers are assessed as human individuals instead of according to qualifications. It will become even rarer that the lower classes will be free to act in certain ways. The world is working, as it were, toward "freedom" and "human dignity." Such "human dignity," however, is advanced in a strange way by the schedule and general arrangement of classes. In a country's capital city, there is a department of education, and this department knows what is taught in each school and class because it regulates the way subjects are delegated. As a consequence, even in the most remote school, if the teachers need to know what will be taught in the fifth grade on the twenty-first of July at 9:30 A.M., they can simply look it up in the record of the education department, and it will tell them exactly what will be taught.

In our case, however, we have two parallel classes: 5-A and 5-B. You could go into both classes, one after the other, and you would astonished by the fact that in each class something completely different is taking place. They are not even similar. Each class is entrusted entirely to the the class teacher's individuality; both teachers are allowed to do whatever corresponds to their own individuality, and this is what they do. Despite the fact that there is absolute agreement on essential matters during the teachers' conferences, there is no requirement that one class should be taught in the same way as a parallel class. What we are trying to accomplish must be done in the a myriad of ways; it is never a matter of external regulations.

Thus, you will find that a teacher of the little children

in class one may move in a certain way to help them find a way into drawing with a paintbrush and painting. You can enter a class and see children making all sorts of movements with their hands, and this leads to mastering the brush or pencil. Or you see the children dancing around so that some skill may be drawn from the movement of their legs. Teacher each do what they think is best suited to the individual children and to themselves as individuals. Thus, life is brought into the class, forming a foundation that helps the children feel that they truly belong with their teachers.

Despite the old school regulation, even in Wurttemberg there are school inspections; but we have done well in this regard. The attitude of the inspectors showed real understanding, and they agreed to everything once they saw our methods and the reasons for them. But such occasions also led to some unique events. For example, the inspectors visited a class in which the teacher usually had trouble maintaining discipline. Again and again, she would have to interrupt her teaching and work hard to reestablish order. But when the government inspectors came to her class, the teacher was astonished by the children's perfect behavior. They had become model students—to the degree that, the next day, she had to say, "Children, you were so good yesterday!" And the whole class exclaimed, "Of course, Doctor; we will never let *you* down!" Something mysterious develops in students when teachers try to practice what I have mentioned at the end of these lectures. If one teaches in a way that is alive and communicates life, then life emerges, develops, and prospers.