

6.

Key Ideas: the education of the threefold human being and the role of truth, beauty and goodness in education.

The threefold nature of the human being as it relates to the education of the child.

Rudolf Steiner stated:

In education we must comprehend the human being as a whole, in the totality of body, soul and spirit. We must be able to deal with the spirit if we would educate.¹*

As teachers, for example, our one and only help is that we learn to observe human beings: to observe the bodies of the children, the souls of the children and the spirits of the children.²

* Steiner's theory of human nature, as comprising of body, soul and spirit, is an affirmation of the original conception held by the Christian Church until this threefold conception was condemned as heresy by the Eighth Ecumenical Council held at Constantinople in 869 AD. See A.P. Shepherd, 'The Battle for the Spirit: The Council of Constantinople, 869 A.D.', *The Golden Blade* (1963), pp. 22-36

In classrooms around the world, teachers observe *physical bodies* of children, finding a variety of body type and ethnic or racial characteristics. These characteristics largely have their origin in the genetic inheritance of each child.

Waldorf teachers are also required to become knowledgeable about the developing *soul* which ‘enfolds’ each of those young growing bodies and how the soul is shaped by familial, social and cultural environments.

In addition to these influences of nature and nurture on body and soul, the Waldorf teacher recognises the presence of a third part of a child’s identity—the *spirit*, which is considered to have lived many lives before, and to bear a wealth of *a priori* knowledge and wisdom.

Waldorf teachers recognise, acknowledge and affirm the existence of the spirit in each child in the way they approach the individuality and destiny of the child and in the way they answer questions etc. For example, very early in childhood may come a question where the acknowledgement of physical and spiritual origins can be addressed. This is the question ‘Where did I come from?’ The child may get a response derived from one or two discourses. The first is the ‘heavenly’ origin of the child’s spirit, reflected in the blunt: ‘You came from God’. The

second is the earthly origin, expressed in the simple: 'You came from us' or 'we made you', upon which the sperm and egg explanation is given. This may be expressed in a variety of forms from imaginative 'birds and bees' stories to direct physiological data regarding the process of procreation.

The first of these two narratives can encompass the idea that the child's spirit is welcomed from the spiritual world by the parents and borne to them (possibly by a guardian angel). The second refers to the conception of the body. Both narratives have a reality which children understand and require because as human beings, Steiner argued, we comprise both spirit and matter and the denial or omission of one aspect leaves the child dissatisfied. The child's body and the child's spirit have different origins and eventually different destinations but the child needs to experience that both aspects of its identity are recognised.

The body, as a creation of the parents (the egg and sperm narrative), bears both the talents and limitations carried from the past through its genetic inheritance. Steiner's view, as well as the Eastern perspectives contained in Buddhist and Hindu beliefs, is that the

human spirit has continuity through many lifetimes[†] whereas the body exists only for the present lifetime. Nevertheless a child may be educated to understand, care for and respect the body as a miracle of nature and a temple for the spirit.

School education must primarily be concerned with the soul development of children and young people, since the soul may be likened to a bridge which makes a link between the past, from which the body has emerged, and the future, towards which we are guided by the spirit. Waldorf educators see it as their primary task to provide a curriculum that nurtures the development of a reliable bridge. If this bridge is indeed reliable then the healthy unfolding of the body and the spirit will be facilitated.

In Steiner's terms the curriculum is designed to cultivate equally the three faculties of the soul, which he identifies as thinking, feeling and willing. In contemporary terms this would necessitate the nurturing of multiple intelligences, including emotional and intellectual intelligence, creativity, self-esteem, self

[†] Reincarnation is a central feature of Steiner's world view and will be explored in the section dealing with Reincarnation and Karma.

confidence and resilience. Steiner believed that by the careful cultivation of children's will, feeling and thinking, their spirit would be supported to develop strong, well-functioning faculties enabling them to fulfil both their individual and social destinies; that this indeed is what education for life entails.

The development of the soul in education through truth, beauty and goodness

Since Steiner's time, there has been increasing interest in understanding our less conscious thoughts, feelings and behaviour (which could be called our lower nature), and taking responsibility for these in a more conscious way. Steiner believed that the healthy foundation for this adult personal development was built throughout childhood and that a proper understanding of the developmental processes during childhood would make it possible to support, at the appropriate times, the healthy development of the faculties of thinking, feeling and willing. These would in turn provide the tools which would enable the maturing individual to increasingly act in ways that are both ethical and free.*

* Steiner's views on the nature of freedom were discussed in the earlier section on the nature of freedom and thinking.

One way in which Waldorf education aims to nurture and protect these faculties in childhood is through providing experiences which are facilitated by the teachers' attempts to explore and understand more deeply the three ideals of *truth*, *beauty* and *goodness*. In post-modern culture these ideals became particularly vulnerable to the claims of relativism. However Steiner provided another level of understanding which may not be so easily dismissed, and may instead become a source of inspiration.

Steiner wrote:

'The True, the Beautiful, the Good—through all the ages of man's conscious evolution these words have expressed three great ideals: ideals which have instinctively been recognized as representing the sublime nature and lofty goal of all human endeavour. In epochs earlier than our own there was a deeper knowledge of man's being and his connection with the universe, when Truth, Beauty and Goodness had more concrete reality than they have in our age of abstraction.'³

Steiner then described how these great ideals are connected to the way we experience ourselves.

He regarded *truth* and its pursuit with great reverence, but differentiated two different kinds of truth.⁴ The first is that truth gained by 'intellectual thought',

‘where we first observe [or experience] the world and then think about our findings.’ The second is derived from ‘creative thought’, which is ‘first grasped in the spirit and then verified by observing [its] influence on outer life’. He observed that the approach of natural science, in concentrating on only this first kind of truth, provided accurate descriptions of only a limited part of reality. He claimed anthroposophy to be an example of the second kind of truth.

He believed reality would be revealed more completely and truthfully when approached in a holistic, multifaceted way, and when approached with consideration for the context in which it occurs.

A paradox can be found in the search for truth. On the one hand Steiner observed that in the quest for truth we will need to recognise that our ‘personal standpoint or point of departure influences [our] views’ and that we should endeavour to ‘leave ourselves out of account.’ Yet in line with more recent insights arising out of quantum theory we must acknowledge that in the quest for so called reality or truth we cannot leave ourselves out of the equation. It is our very consciousness which in fact determines not only what we perceive but how matter itself behaves. Yet we recognise that we should attempt to be objective while acknowledging that our personal

predispositions may influence our perceptions. Without such striving we may never go beyond first impressions.

Steiner stressed that 'in as much as we devote ourselves inwardly to truth, our true self gains in strength and will enable us to cast off self interest ...truth strengthens us.'⁵

Further he observed that when we experience the truth, we also experience a 'spiritual sense of being', our 'true' or 'real self'.⁶ He described how we sense this self through our consciousness of our physical body. It seems paradoxical that we should sense our spirit, our most intangible aspect of self, through our physical body, that part of ourselves which is most tangible and also carries our genetic inheritance. Yet in our physical bodies we are most unique and most obviously separate from others. The young child first identifies a sense of separate self through their growing consciousness that their physical body is separate from all others. At the same time as this realisation occurs often the established use of the word 'I' also occurs (often at around two and a half years). As we have seen earlier, this sense of self gradually becomes more subtly connected with other aspects of ourselves.

Steiner also suggested that through the truth we also sense the connection between the physical body and pre-earthly existence.

He emphasized:

‘The essential thing, however, is that [man] shall be able to realize his existence inwardly, apart from all externalities...We must be aware of our connection with the spiritual world....Nothing establishes man’s true and original sense of existence so firmly as a feeling for truth and truthfulness....To be aware of the spirit within the physical body—with this indeed, the sense of being is connected. There is, in effect, an intimate kinship between the physical body and this ideal of Truth.’⁷

He provided profound insight into the connection between truth and self and what happens when this connection is weakened. He pointed out that untruth severs our connection with both our sense of the ‘real self’ and pre-earthly life. This severance works right down into our physical body, and especially into the constitution of the nervous system.[‡] Further, he said that if this severance occurs ‘man must create a substitute for his healthy sense of being—and he does so, unconsciously. He is then led, unconsciously, to ascribe to himself a sense of being [exceptional or] “out of the common”⁸. In other words, if we lose touch with our

[‡] Further development of this would require an introduction to occult physiology and more on neurophysiology research which is not possible here.

‘real self’, we must create a sense of self by other means.[§] For example we may need to find personal recognition in outer labels of an occupation or title.

We can sometimes observe how untruth can undermine the connection with a healthy sense of self and result in the creation of a substitute self— with the dangers it brings—in children on whom unreasonable demands are made (to be someone they are not or who are asked to do inappropriate things, for example, at the extreme, meeting the sexual needs of others.)

Where children are not recognised for who they really are, where there is a lack of validation of their own experience (or truth) or where they are surrounded by a complicated web of untruths, the child’s still fragile sense of self may be doubted by the child and a new ‘more acceptable’ substitute self may be created by him or her, often out of adult expectations and lies, and out of the inner necessity to resolve inner conflicts (like guilt and shame). This can be the way the child survives in hostile circumstances and tries to ease their pain and confusion.

[§] Karen Horney, a post-Freudian psychiatrist explores in depth one aspect of this ‘substitute self’, which she calls ‘the idealised self’ in her book *Neurosis and Human Growth*, W. W. Norton & Co New York, 1950, p. 158 passim

Studies have shown that when a young person has had even one experience of feeling really 'recognised' in their inmost self, that the memory of the person who gave them that recognition is what can stop them from carrying through with self-destructive behaviours. The experience of growing up without recognition of the real or true self can occur within the entire range of socio-economic conditions, including amongst successful young people from privileged backgrounds, not just those in very difficult circumstances. The link to the true self can be eclipsed by very high expectations of achievement (academic, sporting, moral, artistic etc), sometimes driven by the young people themselves and/or by parents and other adults, who may have the best of intentions. When this happens the true capacities and nature of the real self are denied and replaced by an unachievable substitute or idealized self. If the gap between what the person really is and what he or she is striving to be appears insurmountable, the young person can in despair resort to self destructive behaviour, including suicide (the third highest cause of death in adolescence.⁹)

When adults continually 'look over' or 'past' a child in the busyness and stress of life, the child is denied affirmation of itself. However an acknowledgement of

each child's spirit throughout childhood will give strength to that child inwardly.

In an ideal Waldorf education, the principle of *truth* pervades the teacher's inner striving as well as the whole curriculum and methodology. We see this manifest in many ways, at the centre of which, is the striving to recognise the 'truth' about the being of each child—who this child is with not just unique capacities to be developed, but also with a unique unfolding life story and future. It is important then that the striving for truth in the Waldorf School should manifest in the recognition of the truth of each child's self as spirit.

Another aspect of the striving towards truth within the Waldorf School relates to the environment with which the child is surrounded. This assumes particular importance in our time when 'reality', 'genuineness' or 'authenticity' is becoming a bigger issue for education than ever before. Never have children been confronted by so many experiences where things are not what they seem, where the senses are led to believe that some 'thing' is actually 'some thing else', an imitation of it or substitute for it. When a reality is not what it seems and is thus a substitute for truth it becomes an untruth.

Young children are the most confused by this deception. While children today are less innocent than in

the past and are proving themselves to be quite adept at identifying 'tricks', in advertising, for example, we need to examine more carefully the consequences of the compounding effects of these challenges to the senses. For example one can ask "does it really matter if children are provided with imitation tastes?" (for example strawberry flavouring which is substituted for real fruit etc). When the body smells and tastes certain substances, like strawberries, there is an inner preparation for real acidic strawberries in the stomach. When it receives a chemical substitute instead, bodily processes are presented with an 'untruth', and are 'tricked'.

We are today surrounded by electronic sound (for example, a recording of an orchestra playing) but no matter how good the sound reproduction, it cannot substitute the spatial subtlety of the sound being experienced in the same place as the orchestra itself. Nor can it substitute for the subtle human presence in the artists playing the instruments. While children now have the possibility of an experience of wonderful music otherwise never heard, we should not be 'tricked' into believing that the electronic sound can fully substitute for the full sensory experience the senses need to fully develop.

Electronic images frequently provide the illusion of experience or substitutes for experiences. A video recorded image, for example, cannot replace the real experience of standing before the majesty of an ancient tree, or beneath the vast desert sky full of stars, or even within the buzzing of the bees near a beehive. Now the world has expanded on the internet to embrace internet companions and games and even 'lives'.

In writing this, it was tempting to use the word 'virtual' for these new, often electronic, realities. But 'virtual' implies not quite real. But what is found on the internet, for example, has its own new reality and its own truth. The 'untruth' occurs only when we confuse the 'virtual' with the 'original' and treat them as the same. For children, their senses and experiences of the world are most fully educated by the richest experience of 'old' reality, particularly nature, for which their sensing organism evolved: the cool, scented, sweet, red strawberry, with the slightest crunch of a tiny seed; the feel of a butterfly brush your cheek in the warmth of a sunny day in the garden; the experience of being told a story on the comfortable lap of a much loved adult.

The gifts in the widened horizons that our new scientific technological world provides cannot be denied but neither should they compromise the basic needs of

our children. The danger to children lies in thinking that our new technologies can *substitute* for old realities, or replace them without consequences. For example when basic experiences in nature, in everyday life activities, social interaction and creative play etc are replaced by too much ‘screen time’, as has happened increasingly over the last fifty years, children’s development is compromised.**

For children to be able to discriminate between what is real and what imitates, substitutes for, replaces or expands on that reality they first need to experience through all their senses as fully as possible what is real. Protecting and nurturing the development of all the senses^{††} in children through genuine, healthy experiences is becoming increasingly difficult. Waldorf schools have fought tenaciously to keep the environment and

** Recent useful and accessible research on this can be found at The Alliance for Childhood website www.allianceforchildhood.org

^{††} While there is no room to expand on this in this book, it should at least be noted that ‘all the senses’ in Steiner’s view embraced far more than the traditional five senses of sight, hearing, touch, smell and taste. It included others linked with basic survival –a sense of one’s own wellness (life), a kinaesthetic sense (movement) and a sense of warmth—as well as higher function senses—the sense for human speech, for thought and for the presence of another ‘ego’ or individuality.

experiences around young and primary school children real and experiential for as long as possible out of recognition of children's needs. They have firmly resisted the pressure to bring computers and electronic music and images, television, etc into early childhood and primary education up to approximately the twelfth year and have emphasized giving children experiences which they can fully live into with their senses in their physical bodies, their imaginations, their creativity and every part of their humanness.

Behind the Waldorf story curriculum we also find truths presented in a different form: archetypal pictures of what it is to be human, in the folk tales, fables and the mythologies of different cultures.

In science, in the upper primary and high school, truth is sought through the Goethean approach of observing sense perceptible phenomena first, before theories are discussed.

When the child is surrounded by truth, integrity and authenticity in the environment and in human interactions, the development of a healthy sense of self is supported in a positive way. This then provides a healthy foundation for growing human beings to seek a conscious relationship to the spirit if and when they choose it.

Truth has been considered in considerable detail here because of its close relationship to the development of a healthy sense of self and the challenges we face in giving children the most appropriate environment for development. We now turn, albeit more briefly, to a consideration of the ideal of *beauty*.

We may observe that to sit in nature, or experience the richness in great art, music or poetry, or create beauty for ourselves can fill us with new energy and make us feel more alive, more expansive. This is because a highly developed sense of *beauty*, strengthens the etheric body. Steiner commented: 'Today it is the case that most people only gaze [at beauty] and this does not necessarily energize anything in the etheric body. To gaze at beauty is not to experience it. The moment we experience beauty, however, the etheric body is quickened.'¹⁰

A sense of beauty should not be mistaken for an emotional response to prettiness or sentimentality. The aesthetic sense transcends culture and taste and makes it possible to portray even the greatest human agony with a sense of beauty. When one hears the tumultuous emotion in Mozart's 'Requiem', or witnesses the tortuous thoughts of Shakespeare's Lady Macbeth, or feels the pain and torment in Picasso's 'Guernica' or Munch's 'The

Scream', one is moved by sensation which goes beyond conventional conceptions of what we call 'beauty'.

When great art depicts the tragedy of human life, we can experience the transformative power of love. When the artist penetrates what is normally perceived as 'ugly' with love and compassion, the ugliness is transcended in a powerful way because it is integrated within a greater meaningful whole.

In a world where so many children are cut off from the beauty of nature, from forests and bird song and even blue skies, where contemporary youth culture can be even deliberately ugly, it is important that, in the school, children are surrounded by beauty, in the physical and human environment, and have all around them models which demonstrate and encourage the value of creativity and imagination. For this reason attention should be paid in Waldorf schools to the quality of a teacher's speech and movement, to the beauty of the architecture and natural environment, to the quality of materials used in art, craft and toys, to providing artistic activities of all kinds, to all children, all through the school years. Warm enthusiasm for beauty is a core value of the education provided in Waldorf schools.

The third great ideal worked with in Waldorf Education is *goodness*. To understand 'goodness' more

deeply we will need to move beyond the idea of correct behaviour that arises from convention, fear of punishment or hope for reward, towards an ideal of pure love of service to others, service offered in freedom. True *goodness* is the basis of morality and links each human being to others. Steiner suggested that a good man is one who can empathize with others because ‘Upon this all true morality depends and without morality no true social order among earthly humanity can be maintained.’¹¹

Steiner noted that when people act out of the motivation to do good—they may enter so deeply into sympathy with others that they experience the pain of the other in themselves. Further he said the part of us which carries the sensing/perceiving/feeling/awareness of the soul[#] becomes healthy through our caring for the needs of others. So we see that the *doers* of good receive for themselves an intrinsic reward and strength for their goodness.

For the *receivers* of goodness, or genuine care for our needs by another, the benefits are perhaps more obvious; such care nurtures different aspects of the self and when our basic and emotional needs are met we are less likely to be driven by unmet or neurotic needs. (More

[#] Steiner refers to this as the astral body.

will be said below in relation to this.) It is important therefore that children learn about goodness both as givers and receivers.

Steiner saw that children's healthy growth would be supported by the cultivation of truth, beauty and goodness as essential values in their education. These three qualities deeply nurture and comfort children and provide them with a profound connection to the world of spirit. They also act as an antidote against *fear*, *hate* and *doubt* which can undermine the connection with the 'real self' and their sense of security.^{§§} Insecurity and defensiveness, which can result from attempts to protect the self, can be the cause of much unhappiness and misbehaviour in childhood and can form the basis for difficulties in later life. These connections will therefore be explored a little further. While all three moral qualities need to be present through all the years of childhood, Steiner also suggested that there should be particular emphases at particular ages—*goodness* in the first seven years, *beauty* in the middle of childhood and *truth* in adolescence.

^{§§} I have developed this connection between goodness, beauty and truth and fear, hate and doubt and the development of the self, out of study of the content of Steiner's Class Lessons from the School of Spiritual Science.

Steiner stressed that in the first seven-years, children need an appropriately nurturing environment in which the world is experienced as being *good*. Through an environment permeated by goodness, a true caring is provided for all their needs (in body, soul and spirit) including a sense of safety and individual recognition. This goodness is of itself authentic and real and is therefore inextricably bound up with truth. Children of this age are still in participatory consciousness and absorb impressions indiscriminately from the immediate environment. They experience the thoughts, feelings and intentions of those close to them, so congruence and integrity (truth) in what is said and done with them is important.

In an ideal Waldorf early childhood environment particular attention is paid, not only to how the daily programme of play, stories, group and artistic activities are organized and presented, but also how the physical environment, carefully attended to, can meet the children's needs and how the moral qualities and presence of the teachers also support the children.

A beautiful indication of this aspect of care in the cultivation of goodness in one kindergarten was a sign over the door which said: 'Here there is time!' High levels of stress and hurriedness, too many over-

structured activities and overstimulation all aggravate chronic tension and fearfulness in children. More information is available in literature elsewhere about the way children's needs are met in the early childhood programme of the Waldorf School.

This conscious attempt to provide *goodness* in Waldorf education creates a sense of safety which provides an antidote to *fear*. Fear undermines the healthy development of the self and the astral body. It can lead to a variety of coping strategies in children; on the one hand, these defences of the self can manifest in withdrawal or shut down reactions such as helplessness, reluctance, over-dependence or passive resistance; in severe cases it can result in such problems as chronic anxiety, depression, emotional numbness or early 'hardening' (attempts to grow up more quickly to survive). On the other hand it can also manifest in over-reactions—aggression, manic behaviours, feverish excitability and impulsiveness. These are recognizable traits in many children today which is cause for concern.

Between the ages 7 and 14 years the emergence of a sense of self is centred in the awakening of a sense of one's own separateness in one's feeling-life. It is in these years particularly that children need to be surrounded by an environment which supports the view that the world

is *beautiful*. In the Waldorf School this is striven for through an imaginative, creative approach to all teaching and the integration of all the arts into the curriculum. As we have seen, warm enthusiasm for beauty and the creative activities associated with it, strengthens the etheric (life) body, nurtures the astral body and affirms the maturing self. This promotes a loving approach to life, which Steiner stressed was also important for this age group.¹²

When there is 'coldness' and a lack of emotional warmth and enthusiasm around children, it can be experienced by them as a lack of support for the self. The defensive reaction in the child here can manifest as a turning away— the beginning of *hate* and contempt can emerge. This can lead to feelings of social isolation and unhappiness which may show themselves as resentfulness, rebelliousness, indifference, withdrawal, loss of confidence or, in the extreme, in self hate and self contempt. It is usually difficult for children to identify what is wrong and, because their feelings are hard for them to deal with, feelings are often projected onto others including class mates, siblings, teachers and parents.

Children may attempt to buttress their threatened sense of self through an inflated sense of their own worth or narcissism or the misuse of power in spitefulness,

teasing and worse, bullying, which becomes a problem (for both victims and bullies) for many children during these years. These attempts to buttress the sense of self can also manifest in unhealthy identification with others, extreme dependence on being accepted into 'the group', and illusions of oneness with popular idols. The latter behaviours in their mild forms are a normal part of development in middle childhood, when the need to belong to the group competes strongly with the need to be seen as an individual. However when these behaviours become more extreme, they become destructive to a healthy sense of self. Striving to provide for beauty (along with goodness and truth) on the other hand, helps to create an environment in which the child can feel supported and flourish without the need for such defensiveness.

Between the ages of 14 and 21 years, the sense of self continues to evolve in the increasing ability to think for oneself, as abstract and critical thinking emerges. Adolescents yearn to experience *truth* and idealism in others and the world. Healthy adult leadership, showing truthfulness and integrity in all aspects of life, is important in this regard. Waldorf teachers support adolescents in this search for truth, however it might appear, across the curriculum, for example in the scientific/material, the phenomenological, personal/

biographical, artistic etc. A multi-perspective analysis which reveals the multi layered nature of truth in its context is encouraged whether the subject is maths (with projective geometry), science, humanities (with biography) or other subject areas.

During these years the sense of self can be undermined through *doubt*. Doubt may manifest in clever intellectualism, narrow judgemental-ism, cynicism, unhealthy scepticism or questioning of anything 'spiritual'. The formation of an idealised self-image or feelings of omniscience can be attempts to create a bold image to bolster a sense of self weakened through doubt.

As explored earlier, a deep sense of connection with the world of spirit is often associated with the experience of truth. In adolescence this may manifest more clearly at 16 or 17 years, when the sense of self evolves particularly through the development of an autonomous thinking life. Individuals may show a new interest in spiritual questions (sometimes to the amazement of agnostic parents!)

In summary, children and young people who are immersed in an education permeated with the striving towards *goodness, beauty and truth*, are given strength, richness and optimism for their evolving sense of self. These provide a foundation for healthy future personal

development. On the other hand, the insecurities, unhappiness and defences created by the presence of *fear*, *hate* and *doubt* in children's lives may be carried into adult life to a lesser or greater degree. The presence of these (sometimes called 'neurotic tendencies' in adulthood¹³) can be distracting, confusing, or hardening for the soul and can veil the existence of the higher self. These consequences make personal development and the transformation of the lower self a far more difficult task.

This chapter has explored the ideals of truth, beauty and goodness in a way that might reach beyond a post modern relativism.

There is one final thought which I would like to add relating to the ultimate source of beauty, goodness and truth. This is based on a deep spiritual belief which will not be further elaborated here and may be a challenge to understand. Steiner described that cognitive function can develop beyond purely intellectual thought into further faculties of cognition which he called *Imagination*, *Inspiration* and *Intuition*.^{***} He suggested that in the evolution of our cognition from *Imagination* to *Inspiration* there develops an ability to sense beyond what

^{***} For Steiner these refer to particular states of consciousness.

appears as abstract concepts (of qualities and forces), an ability to sense a real being who is expressing itself.¹⁴ We may then receive an intimation that truth, beauty and goodness are not simply qualities abstracted from our experience of phenomena. Indeed Steiner suggested that they are but expressions of a 'Being' who is striving, through all the ages, to be ever more able to fully realize itself as the Being of Love, through all human beings.

When this Love expresses itself through our power of thinking we call it *truth*.

When this Love expresses itself through our power of feeling we call it *beauty*.

When this Love expresses itself through our power of action we call it *goodness*.

As this Being of Love seeks to manifest itself through our teachers, expressing itself in the striving to provide an education permeated with truth, beauty and goodness, so too it will be more fully able to manifest through the children who receive that education.

It is to the further consideration of this Being of Love that we turn next.

- ¹ Rudolf Steiner, *The Spiritual Ground of Education*, (Oxford, 16th August 1922) p. 47 and pp. 24-25
- ² Rudolf Steiner, *Human Values in Education*, (Arnhem, 18th July, 1924), p. 47
- ³ Rudolf Steiner, in a lecture *Truth Beauty and Goodness*. Dornach (January 19, 1923) GA220 All unreferenced quotes in this section come from this lecture.
- ⁴ Rudolf Steiner (22nd October 1909) "The Mission of Truth", *Metamorphosis of the soul. Paths of experience* Volume 1 Lecture 3 GA0058
- ⁵ *ibid.*
- ⁶ Rudolf Steiner, *Truth Beauty and Goodness*, *op. cit.*
- ⁷ *ibid.*
- ⁸ *op. cit.* Steiner 22nd October 1909
- ⁹ <http://www.familyfirstaid.org/suicide.html> 2001 US figure
- ¹⁰ Rudolf Steiner, *Truth Beauty and Goodness*, *op. cit.*
- ¹¹ *ibid*
- ¹² Rudolf Steiner. *Human Values in Education* *op. cit.* P. 126
- ¹³ See Karen Horney *Neurosis and Human Growth*, W. W. Norton & Co New York, 1950
- ¹⁴ Rudolf Steiner describes the evolution of the cognitive faculty through four stages: Thinking, Imagination, Inspiration and Intuition. See *Occult Science*, *op. cit.*