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Living Farms

The magazine of the Section for Agriculture

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Dear Readers,

It is a joy – indeed, it is a great joy, to witness the seed of the biodynamic impulse blossoming worldwide after 100 years! For the hundredth time, cow horns are being filled with manure at the Goetheanum, as shown on the cover, now under the roof of the new preparation pavilion (p. 28). In Africa, the biodynamic impulse is still young, with preparations being made for the first time in many places. Yet it connects with the traditional practices of African farmers, as Feya Marince, co-founder of the Indigenous Biodynamic Association, describes in her interview (pp. 4). As early as 1924, pioneers brought biodynamics to North and South America, where it spread widely, though it has had to adapt creatively to modern agricultural demands and expanding agrarian wastelands (pp. 10).

Whereas in Australia, shaped by the elements of fire and earth, many key principles of biodynamics were defined in greater detail, from New Zealand, influenced by water and air, they spread throughout the Pacific region (pp. 8). Thus they reached India, where Anthoni Selvi runs the "Joyful Dynamic Farm" (pp. 12). Here, joy is already in the name! This same joy was shared by the hundred delegates at the members' meeting of the Biodynamic Federation Demeter International (BFDI) in Kobierzyce (Koberwitz), Poland, the cradle of the biodynamic impulse (pp. 14).

When seeds sprout, they require nurturing. This care can come through innovations from the ever-growing field of sustainability (pp. 16) or new questions and perspectives in research (pp. 18). It might stem from the realisation that healthy food can only arise from healthy soil (pp. 20) or from the art of experiencing and enjoying food with all the senses (pp. 22).

This joy in the growing crop then becomes a task for the future. Will the fruits and grains of the 100-year-old yet youthful plant of the biodynamic impulse be able to ripen? How can we meet the challenges that the future presents?

Firstly, by broadening our guiding principles and visions. This will be the focus of the upcoming Agriculture Conference from 5 to 8 February 2025, where we will take the step from the guiding principle of the farm as an agricultural organism to viewing the Earth as a whole, as a living being (pp. 24).

Secondly, in that new people keep joining and that we stay open to new tasks. Thus Eduardo Rincón has taken the big step from Mexico to the Goetheanum, where he now serves as co-head of the Section for Agriculture, and we warmly welcome him (pp. 26).

Wishing you joyful reading,

Ueli Hurter

Co-leader of the Section for Agriculture at the Goetheanum

"Indigenous cultures help us rediscover what life is"

Interview with Feya Marince, co-founder of the Indigenous Biodynamic Association of Africa

How can indigenous knowledge and biodynamics come together? What is the "African way" of biodynamic farming? Feya Marince shares her insights in an interview with Kalle Hübner. The two met at the first African Biodynamic Conference in Egypt.

Kalle Hübner: In your speech at the Cairo conference, you mentioned that people are awakening to the old wounds of colonialism. What do you mean by that?

Feya Marince: Change is inevitable for us as human beings. We've come to realise that we cannot continue with the industrial, conventional agriculture imposed on us by colonialism. It's a type of agriculture that simply doesn't work. We take more from the Earth than we need, which is disrespectful. It almost feels like the Earth is responding and saying, "Enough is enough!" The Earth is a living being. This is about healing the connection between us and Mother Earth. For too long, we've seen ourselves as separate from Earth's forces. Now we are being offered a new opportunity – perhaps our last – to heal the Earth and, in doing so, heal ourselves.

Many people in Cairo spoke of an "African way" of biodynamic agriculture. What does that mean?

That is what we need to discover. Here in Africa, we're on a journey of identity. We are all at different stages of development. Some have received biodynamic training, are deeply connected to the spiritual aspects, and use biodynamic methods to heal the soil and build local communities on these principles. Others are using the preparations mainly to meet certification standards and export to Europe. Premium organic products are in high demand in the European market, which is good! But as we engage with these standards and certifications, we must also carry forward the spiritual aspects.

Feya Marince is a co-founder and board member of the Indigenous Biodynamic Association of Africa (IBAA). She is from South Africa and trained as a nurse. She is particularly passionate about promoting healthy biodynamic food.

Kalle Hübner, conference organiser at the Section for Agriculture

Some biodynamic preparation plants, like valerian, are not native to Africa. Components like oak bark and stag bladders need to be imported. This issue was raised during the conference. Do you see a solution?

The preparations are key when it comes to developing an "African way" of biodynamic agriculture and protecting plants in Africa. We must discover alternative preparations that are native to Africa.

> "Now is the time to restore wholeness. Farmers are called to this – it's deep within them."

There are plants here with similar properties. We need to research these plants deeply, using intimate observation of the nature of plants and animals, and develop a profound understanding of their life forces. I believe this is the biggest challenge for biodynamics in Africa right now.

In 2022, you co-founded the Indigenous Biodynamic Association of Africa (IBAA). What are its goals?

Through this association, we have the opportunity to make biodynamics more widely known. We aim to give farmers the tools to reconnect with our original, indigenous ways of farming and to develop their own identity. Additionally, the association allows us to work across borders, helping Africa find its voice and be heard on the global stage.

How do you introduce biodynamic methods to indigenous communities?

We start with compost-making. We encourage close observation and comparisons. When you spark curiosity in people, they open up to this new way of farming, and they often connect it to the stories told by their grandparents. That's when the conversation begins. I then tell them that biodynamics is already 100 years old, which surprises many, as they wonder why it hasn't been introduced in Africa sooner. The wisdom of indigenous people is the key that opens the door. We build on that wisdom and go further by introducing the fundamentals of anthroposophy. Everything starts with conversations about our ancestors and how they farmed in harmony with nature.

Podcast "Biodynamics in Tanzania"

For more insights into biodynamic practices in Africa, listen to the podcast featuring Walter Miya from Tanzania.


South Africa

You mentioned earlier that the Earth is a living being. "The Earth as a living being" is also the theme of the upcoming Agriculture Conference 2025 at the Goetheanum. What can we learn from the African perspective?

Let me give you an example. As a child, I couldn't understand why farmers used to take off their shoes during planting. Recently, I visited a local community and spoke with a 96-year-old farmer. She described how, during planting, she connected with the seeds in her hand, and how this connection flowed through her feet into the fertile soil. At the same time, she set an intention for a good harvest in her mind. Here, we have a completely intuitive understanding of the Earth as a living being. The farmers knew how the living Earth, humans, and the cosmos are connected in farming.

What does "the Earth as a living being" mean today?

To me, it means researching and applying preparations to bring the soil to life. Living soil produces living plants, which feed living animals and people, who in turn enliven the soil through good farming practices. This creates a balanced ecosystem of giving and receiving vitality. Indigenous cultures help us rediscover what life truly is. Farmers, as caretakers of the Earth, maintain this connection with the Earth on a soul level. Now is the time to restore wholeness. Farmers are called to this – it's deep within them. It's the soul's longing to contribute to the healing of Mother Earth, for the benefit of all.

"The preparations are key when it comes to developing an 'African way' of biodynamic agriculture and protecting plants in Africa."

First African Biodynamic Conference

From 9–12 May 2024, the first African Biodynamic Conference was held in Egypt, organised by the Sekem Initiative and Heliopolis University in Cairo to celebrate the 100th anniversary of biodynamic agriculture. The conference showcased the great interest in biodynamic practices in African regions, focusing on soil fertility, plants for preparations, training, certification, and improving the livelihoods of smallholder farmers. As a symbol of the future, a tree was planted for each African country represented.

Biodynamics Down Under

A travel report by Ueli Hurter

What's happening in the biodynamic world at the other end of the globe? Impressive ceremonies and rituals during my two-week journey through New Zealand and Australia revealed how closely the biodynamic community is connected with indigenous cultures. I also encountered delicate peace efforts and a surprise in Tasmania.

The festivities in New Zealand officially began on 3 May 2024, in Hawks Bay—at 6am in frosty temperatures around freezing point. About 50 people gathered at a Māori ritual site. Before sunrise, we experienced a one-hour ceremony with storytelling, singing, gift-giving, and a ritual greeting where foreheads and noses touch. It was a deeply moving experience, as the opened spiritual space allowed for mutual recognition of the indigenous connection, enabled through ancestral lines, with Earth, sky, and biodynamics. Biodynamics embraces these elements but in a future-oriented form, carried by free, responsible human beings.

A long history

Biodynamics has a long history in New Zealand, with its heyday several years ago. In a speech at the 1945 biodynamic conference, the minister of agriculture even considered making biodynamics the foundation for agriculture in New Zealand. It never came to that. Instead, two New Zealanders, Peter Proctor and Hans Mulder, brought biodynamics to India and other Asian countries.

However, life on the farms has drastically changed since then. New Zealand now produces food for 40 million people, even though its population is only 5 million. Massive exports mean local farmers receive nearly the same low prices as those on the world market. Biodynamic marketing initiatives have been too weak to withstand this development. Today, biodynamics is mainly sustained by people who care for the land around their homes using biodynamic methods, and of course, by passionate winemakers—much like in many other countries.

Divisions and conflicts

In Australia, there is no unified biodynamic movement but rather a highly diverse one, shaped by divisions and conflicts. This posed a challenge for organising my trip, but we managed to arrange a tour that included all groups, with stops in Melbourne, Tasmania, Sydney, Brisbane, and Adelaide—some with nearly minute-by-minute programs! I want to focus on two stops: my meeting with Peter Podolinski and the festivities in Tasmania.

Peace efforts

On the morning of Monday, 6 May, I met Lynton Greenwood and Peter Podolinski at Melbourne Airport. We visited the vegetable farm of Darren Atkins and Anna Hawkins. To understand this meeting,

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you need to know that Peter Podolinski's father, Alex Podolinski, was a pioneering figure in Australian biodynamics from the late 1950s. He perfected the use of preparations, especially horn manure (500) and later the prepared horn manure (500p). He also developed stirring machines that produced intense vortices, allowing large areas to be treated, transforming the soil within a few years. However, these successes led to conflicts with colleagues and organisations who didn't follow his exact methods. The Demeter logo was registered by Podolinski's institute, making it unavailable to other biodynamic practitioners in Australia. Despite many attempts, a rift with Demeter International occurred, which couldn't be healed during Alex Podolinski's lifetime.

My visit, five years after his death, was an initial attempt at mutual reconciliation. We managed to have a genuine, respectful dialogue, even though there was no convergence on the issues. However, the connections with the Biodynamic Federation Demeter International will continue, and I trust the power of the 100-year anniversary will bear fruit here as well.

Surprising Tasmania

Tasmania is an island south of Australia with its capital in Hobart, featuring diverse and wild nature. When I arrived, the sky was overcast, and it was lightly raining. The biodynamic association of Tasmania organised a three-day celebration of 100 years of biodynamics. We gathered at a family's 1.5-hectare property, which they had beautifully landscaped with various gardens, meeting places, and natural elements. Before the meal, a member of the Aboriginal community led a smoking ceremony. The smoke calmed the spirits of the place and cleansed the souls of those present, allowing for a healing encounter with nature. For the Aboriginal people, it is crucial to live an intense connection with "the bush". The landscape spirits need this, and the knowledgeable Aboriginals can read it from the behaviour of animals. We were explicitly encouraged to connect with the surroundings—this requires all people, not just the Aboriginals.

The next morning, I attended a meeting at a school with the committed members of Tasmania's biodynamic association, where ideas and initiatives for future development were discussed. A strong energy was present in the room, and I'm confident we'll hear more from the relatively unknown biodynamic association in Tasmania in the future.

Read the full travel report and gain further insights into the biodynamic movement in Australia and New Zealand:

Early and strong

The biodynamic movement on the American continent

Biodynamic pioneers introduced biodynamic farming to Brazil, Mexico, and the United States as early as 1924. How has the movement developed across North and South America since then? This is a tour d'horizon of a continent and 100 years of history.

Rudolf Steiner's Agriculture Course marked a turning point in the history of farming, signalling the beginning of a new era. In 1924, at a time when the relationship with nature had shrunk to purely economic and utilitarian terms, Steiner offered an alternative based on a spiritual and holistic connection between humans and the Earth. He presented participants with new ideas and images, demonstrating that harmonious interaction between humans and nature is possible in agriculture. The key message was: the Earth needs us just as much as we need the Earth. Farms can be harmonious wholes, where humans, animals, plants, and the soil are closely intertwined.

The idea spreads worldwide

These concepts were embraced not only by farmers but also by scientists, doctors, and priests who had travelled from far and wide, and who went on to spread biodynamic principles around the world. In 1924, pioneers brought biodynamic farming to Brazil, Mexico, and the United States, laying the foundation for the biodynamic movement in the Americas, which developed alongside the movement in Europe. A strong network soon emerged, spanning both sides of the Atlantic.

Ehrenfried Pfeiffer: chemist, researcher, inspirer

The history of biodynamic farming in the U.S. is closely tied to Ehrenfried Pfeiffer. In the 1930s, he began teaching biodynamic principles in the Chestnut Ridge area of New York, inspiring many American farmers to study and adopt these methods. Under his influence, numerous farms across the US embraced biodynamics.

In 1938, the "Biodynamic Association" was founded in the US, and it continues to play a central role in promoting and spreading biodynamic farming. Later, the "Pfeiffer Centre" was established to further biodynamic research and prac-

Eduardo Rincón has been co-leader of the Section for Agriculture since August 2024. On page 26–27, he introduces himself.

tice. In 2023, the Biodynamic Association celebrated the 100th anniversary of biodynamic agriculture with a gathering in Colorado.

Pioneering work in Latin America

In South America, biodynamic farming took off thanks to the efforts of several German families. The first biodynamic farms were established in Brazil in the 1930s, followed by initiatives in Argentina, Colombia, Peru, Chile, and other countries. In 1986, the first South American biodynamic conference was held in Argentina, laying the foundation for a strong network of biodynamic farms across the continent.

Today, biodynamic farming is practised in many South American countries, and the movement continues to grow. In 2018, the first pan-American conference took place in San Miguel de Allende, Mexico, bringing participants from Canada to Chile. In 2023, during the Michaelmas festival, 190 representatives from Central and South America gathered for the 37th Latin American biodynamic farming meeting near Buenos Aires, Argentina, to discuss how the Latin American movement can contribute to the renewal of biodynamics.

Crisis demands creativity

While Rudolf Steiner championed a holistic form of agriculture that included a spiritual dimension, materialism has developed in parallel, shaping society to this day. This tension presents significant challenges for the biodynamic movement—both in Europe and across the Americas. Many biodynamic farms and associations face threats from modern agricultural demands and must find creative ways to continue their work. Global agricultural shifts, combined with the increasing industrialisation and technologisation of food production, make it essential for biodynamic farmers to rely on their perception and spiritual insights.

Great potential

Despite the challenges, the American continent remains an area with immense potential for the application and further development of biodynamic farming. In recent years, many new initiatives, study groups, and farms have emerged across the English- and Spanish-speaking world, paving the way for the future. These new impulses extend to other fields as well, such as special education, anthroposophical medicine, and the natural sciences. The experiences of the past 100 years provide the knowledge and inspiration necessary to continue advancing biodynamic farming worldwide, while addressing the challenges of the 21st century.

How biodynamics radically changed my life

From crisis to the "Joyful Dynamic Farm" in Tamil Nadu

In 1993, biodynamic principles made their way from New Zealand to India, and since then, they have been implemented across many smallholder farms, especially in the Kurinji mountain region of southern India. This is where Anthoni Selvi founded her "Joyful Dynamic Farm" and now advises women farmers. Her personal story demonstrates the transformative power of biodynamics, changing lives, soils, and landscapes alike.

Anthoni Selvi is a biodynamic farmer and trainer in Sevapur, Tamil Nadu, India. In 2012, she met biodynamic consultant Jakes Jayakaran and subsequently attended the Biodynamic Agricultural School. Since then, she has been managing her one-hectare farm using biodynamic methods and supporting local women farmers in transitioning to biodynamic farming practices.

Around 3000 BC, Tamil tribal communities lived in deep harmony with nature. They divided their land into five regions: Kurinji, Mullai, Marutham, Neithal, and Paalai. Kurinji, the mountainous region, became famous for cultivating Thinai (foxtail millet), a nutritious grain. This ancient society was self-sufficient, with a strong agricultural tradition that ensured food security and social peace.

Broken by the Green Revolution

In the 1960s, the Green Revolution brought drastic changes that shattered this harmony. The indiscriminate use of fertilisers and pesticides, promoted globally, led to severe soil erosion and threatened the livelihoods of many smallholder farmers. My family in Kurinji, who owned only a small amount of land, was also hit hard by this crisis.

The Green Revolution promised increased yields, but it created dependency on chemical inputs, which ultimately destroyed soil fertility. As a result, poverty deepened in many rural areas, and smallholder farmers like us were caught in a downward economic spiral. It was a critical point in our history, forcing us to seek new paths.

The start of my biodynamic journey

The turning point in my life came in 2012 when I met biodynamic consultant Jakes Jayakaran. His conviction that a different kind of farming was possible—one that respects nature and restores ecological balance—deeply inspired me.

I decided to pursue this vision and enrolled at the Biodynamic Agricultural School in Vinobajipuram. Over the course of two years, I gained extensive knowledge about climate-resilient farming methods and the fundamentals of biodynamics. This period transformed my life. I not only learned new agricultural techniques but also embraced a new way of thinking. I became more connected to the Earth, my work, and the cosmic rhythms, which enriched my life tremendously.

My "Joyful Dynamic Farm"

Today, I manage a one-hectare biodynamic farm. Traditional rice varieties, tomatoes, sweet potatoes, and sesame thrive here, along with fodder crops for our cows and goats. A kitchen garden also provides my family with fresh vegetables.

I follow the principles of Dr Nammalwar. By enriching the soil with compost preparations, horn manure (500), horn silica (501), and the Cow Pat Pit (CPP) preparation, I enhance soil health and sequester carbon in the ground. Additionally, I use traditional cow-dung preparations like Jeevamirtham and Panchagavya, as well as fish amino acids.

> "Each day reflects my deep connection with the Earth and my animals."

My days begin at sunrise, caring for our cows and calves. I then focus on composting and making biodynamic preparations. Each day reflects my deep connection with the Earth and my animals.

The pivotal role of women farmers

I am now also a biodynamic trainer, helping women in my community transform their small farms into sustainable operations using biodynamic methods. Through my efforts, the regional organic and biodynamic movement has grown, and I have built a strong network of committed women farmers in Kadavur. These women play a central role in rebuilding the community and ensuring food security.

This work led to the establishment of the "Joyful Dynamic Agri-Clinic" (JDAC). JDAC provides essential services such as seed procurement, biodynamic agriculture training, and market access. We collaborate with organisations like Vaanagam, Nanban Foundation, Puvidham Trust, Farm India, Nachaas Goshala, and Premananda Trust to further empower women farmers.

A strong bond between farmers and consumers

Another important project was building a network between farmers and local consumers to create a direct and committed relationship. This allows us to achieve fair prices, while our customers enjoy fresh, healthy, chemical-free food. The trust that emerges from this close connection is invaluable. It strengthens both our economic foundation and consumers' awareness of the importance of sustainable farming practices.

My vision

My dream is to establish a model farm in my village, together with other biodynamic farmers, that embodies the anthroposophical way of life. Inspired by Rudolf Steiner's words, "May my soul bloom in love for all existence," I want to create a place where sustainable agriculture and spiritual growth go hand in hand.

I am deeply grateful for the support of the Biodynamic Agricultural School and my teachers, Jakes Jayakaran and Thanga Pandian, who have guided me on this path. I firmly believe that the future of our Earth is in the hands of young farmers. Therefore, I will continue to passionately promote the spread of biodynamic principles.

On the way to Koberwitz

A travel report by Jean-Michel Florin

To celebrate 100 years of biodynamics, the Biodynamic Federation Demeter International (BFDI) organised a journey to the source: Koberwitz, where Rudolf Steiner delivered his Agriculture Course in 1924, introducing something radically new to the world. Afterward, we visited three large biodynamic farms in the Czech Republic, Poland, and in the east of Germany. It was striking to see how these farms are revitalising entire landscapes and fostering social communities!

As the train journeyed from Berlin toward Poland, we traversed the wide German-Polish plain, with its pine and birch forests spread over the sandy, barren land surrounding Berlin. The closer we got to Koberwitz, the more fertile the landscape became. Silesia, in southwestern Poland, is an agricultural flatland where grains, sugar beets, and potatoes are primarily cultivated. The region is characterised by vast fields of black soil, often bordered by avenues of trees. Some fields, adorned with cornflowers, poppies, and chamomile, look like paintings by Claude Monet. We passed small villages where the remnants of massive, decaying Soviet-era agricultural buildings can still be seen.

In Krzyżowa (Kreisau), just south of Koberwitz, we arrived at a large estate that has been transformed into an international meeting centre. This historic site, once owned by the von Moltke family, hosted us for the five-day general assembly of the Biodynamic Federation Demeter International (BFDI) to commemorate the 100th anniversary of biodynamics. Helmut James von Moltke, founded the "Kreisau Circle" here during World War II, a resistance group that envisioned a democratic Germany after the Nazi dictatorship. He was executed in 1944. Later, this place also became the site of German-Polish reconciliation ceremonies.

Only a half-hour bus ride from Kreisau lies Kobierzyce (Koberwitz). Sadly, the estate of Koberwitz Castle, where Rudolf Steiner delivered the eight lectures of the Agriculture Course in 1924, never became a biodynamic farm. Count Carl von Keyserlingk left Koberwitz in 1928 and soon after passed away. Since 1989, Koberwitz Castle has served as the town hall. Once a flourishing site for sugar beet production, today much of

Jean-Michel Florin is the former co-leader of the Section for Agriculture and the new co-president of the Biodynamic Federation Demeter International (BFDI).

the fertile land is occupied by factories, including suppliers for the agrochemical industry like Cargill. A sad fate for such high-quality agricultural land!

We concluded the day with a visit to the nearby city of Wrocław (formerly Breslau), which was almost entirely rebuilt after 1945. In 1924, the approximately 130 participants of Steiner's Agriculture Course stayed in Wrocław and commuted daily between the city and Koberwitz.

Czech Republic – the farm of Bernard Lainka

The next day, we crossed the border into the Czech Republic and visited Bernard Lainka's large biodynamic farm in the Giant Mountains. Bernard manages 950 hectares of land with 200 cows. Since 2019, his farm has been Demeter-certified, meaning it follows biodynamic principles. Bernard integrates various spiritual approaches into his work, including Eastern spirituality, Druidism, and geomancy, inspired by the Slovenian artist Marko Pogacnik.

Bernard places great importance on his connection with Mother Earth, showing us the stone steles with cosmograms scattered around the farm to symbolise the connection with animal soul groups. The landscape design he implements on his estate is also impressive: trees and hedges restructure the land, while insect hotels and nesting boxes support biodiversity.

> "Visiting these large biodynamic farms made it clear how much potential biodynamics holds for sustainably revitalising and strengthening landscapes."

Juchowo – a large village farm

Our next stop was the biodynamic village of Juchowo in West Pomerania, Poland, managed by the Stanisław Karłowski Foundation. The foundation has been managing the land according to biodynamic principles since 2001. Around 1,850 hectares are farmed collectively, with a focus on crop cultivation, livestock, and vegetable production. Approximately 150 people work on various agricultural and social projects based on the four core values: responsibility, integration, regeneration, and autonomy.

Juchowo is distinguished by its remarkable landscaping efforts aimed at mitigating climatic extremes. Ten kilometres of hedges and tree avenues have been planted to structure the landscape and protect it from wind and drought. Another important step was the creation of lakes for water regulation.

Eco-village Brodowin – a festive conclusion

The journey concluded with a grand celebration of biodynamics' 100th anniversary at Brodowin farm, near Berlin, with the minister of agriculture of Brandenburg in attendance. Visiting these large biodynamic farms made it clear how much potential biodynamics holds for sustainably revitalising and strengthening landscapes. Despite challenges from economic crises and climate change, these farms contribute significantly to preserving the Earth and promoting biodiversity, social projects, and cultural initiatives.

Giving back more than you take

Sustainable development as exemplified by Sonett

Sonett, a pioneer in ecological laundry and cleaning products and now Germany's largest producer, has been awarded the 2024 German Sustainability Prize. Wolfgang Held visited the company and even had the opportunity to step into the "rolling room", where water, which loses some of its vitality through the addition of soaps, is rhythmically reanimated and revitalised.

The first impression says a lot: The Sonett factory buildings only come into view as we stand right before them—so seamlessly are they integrated into the natural landscape of the Lake Constance hinterland. Minutes later, this harmony comes through in conversation as well. Former managing director Beate Oberdorfer, along with her successor Rebecca Krämer, guides us around the facility, listening attentively and sharing stories of Sonett's beginnings and the visionary chemist Johannes Schnorr.

An environmental pioneer

As long ago as the 1960s, when no one was discussing environmental protection, Johannes Schnorr discovered that surfactants from petrochemical-based detergents contaminated groundwater. Alarmed, he developed a biodegradable modular detergent system containing a separate water softener for hard water and a bleach for stained fabrics. Schnorr's goal was a detergent that would break down on its way to wastewater treatment—something soap could achieve. "It should also be possible to use it sparingly," says Beate Oberdorfer, describing Schnorr's and Sonnett's credo. For 30 years she guided the company's fortunes with Gerhard Heid, successfully bringing Sonett to greater prominence. They took over the company when it began to struggle after liquid detergents entered the market. Today, they generate the annual turnover of those days in just two days.

Inspired by biodynamic preparations

Beate Oberdorfer and Gerhard Heid were driven by two things: water and anthroposophy. Washing is inherently about water, yet the surface tension that gives water its characteristic shape presents a paradox for washing. This is where the surfactants come in, reducing water's "droplet nature". With anthroposophical background knowledge, they engaged in a dialogue with water. What soap removes from water in vitality, Sonett restores through rhythm and substance, inspired by biodynamic preparations. Just as the soil is healed in biodynamics, here, water is renewed.

The mystery of water

"Water is alive when it moves," says Beate Oberdorfer. "Vortices, waves, and meanders are essential forms for water to be itself." The oloid—a body capable of a rolling motion developed by Paul Schatz, reminiscent of an eight—creates these movements. What water may lose in nature, it gains in culture. This promise can be sensed in an elongated, windowless room. This is the "rolling room", the company's "inner sanctum". Three times a year, 7 to 13 days, the oloid is rolled back and forth 49 times, while the water flows through in all its characteristic forms. Incense, myrrh, and gold were the original substances added to the water, later joined by olive, laurel, rose, and mistletoe. The best part, Rebecca Kramer notes, is when the container is

> "What water may lose in nature, it gains in culture."

Wolfgang Held, editor-in-chief of the weekly "Das Goetheanum"

Rebecca Kramer, Gerhard Heid and Beate Oberdorfer from Sonett

opened, and everyone can "breathe in" the aroma. Crystallisation images on the walls reveal the goal: to imbue water with spiritual, cosmic life. All of Sonett's products contain this "medicine" in a homeopathic dose.

Sustainable packaging

In 2019, "Unverpackt" (Unpackaged) distribution partners suggested that Sonett reuse its containers. The team developed a cleaning machine for this purpose, and those containers that can't be cleaned are shredded for plastic recycling. Today, 250 "Unverpackt" stores and a series of organic wholesalers return the containers, allowing 80 per cent of them to be reused. The shredded plastic goes back to the manufacturer, who produces new bottles and containers with up to 50 per cent of this plastic. We then pass through the bottling facility, a surprisingly small room given the 70 tonnes of detergent processed here each month.

Intuition and empathy as guiding principles

During the tour of Sonett, I sensed a threefold breathing rhythm: firstly, a living pulse of internal and external as Rebecca Kramer and Beate Oberdorfer enthusiastically discuss working with 34 supported workers from Lehenhof—and with equal fascination present the robot arm sorting packages. Secondly, the breadth in the interplay between past and future as Rebecca Kramer describes the life's work of Beate Oberdorfer and Gerhard Heid, who listen attentively. Thirdly, the harmony in contrasts: Beate Oberdorfer and Gerhard Heid sit there like birch and oak, sensitivity alongside drive. During the challenging COVID-19 period, it was Beate's intuition that guided the way, says Gerhard about his colleague. Empathy flows here, giving the company its soul—like the essences in the detergent.

New department in the Section for Agriculture

"Sustainable Development" is a transdisciplinary field that extends beyond agriculture. Biodynamic agriculture inherently contributes to broad ecological, social, and economic sustainability.

A core component of the new department, led by Johannes Kronenberg, is the compendium "We want to live on earth—Contributions of anthroposophy to sustainable development". To be published in spring 2025 by Springer Nature, it profiles 30 anthroposophical companies and organisations, including Sonett, that have long been committed to sustainable development.

How can research support sustainable agriculture?

A holistic perspective

Agricultural scientist and researcher Dr Christopher Brock invites you on a thought-provoking journey: What is the relationship between agricultural practice and research? What can research contribute to agriculture? And how must the research perspective shift to align with the spiritual foundations of biodynamic agriculture? Engage in some fundamental reflections!

Agriculture has evolved over thousands of years, rooted in farmers' ability to observe and understand the natural world they work with. This development occurred for a long time without the support of scientists. Even today, farmers largely shape their farming systems based on their own knowledge and needs. However, farmers are not isolated experts acting independently of the outside world. Instead, agriculture is an agrarian culture—a cultural activity embedded not only in a natural but also in a social environment, supported by other knowledge bearers.

What research can contribute to agriculture

Research is a systematic way of investigation, allowing us to not only intuitively understand phenomena and processes but also explain them and connect them with other observations. Moreover, research facilitates the transfer of knowledge and the generation of universally applicable insights. While farming systems can develop over time based on farmers' knowledge, research's methodological approach can accelerate these processes, leading to faster improvements and helping to avoid failures—an invaluable advantage.

Insights beyond perception

Research can also provide insights into issues beyond farmers' perception. For example, nitrous oxide emissions from farms often go unnoticed, as nitrogen losses are minimal and the gas has no smell or colour. Yet nitrous oxide is 265 times more potent as a greenhouse gas than CO_2. Similarly, aspects of food quality may be difficult to perceive when the health effects are subtle.

Additionally, research can create an environment for experimentation. Farms

Dr. Christopher Brock is a research coordinator for Demeter e.V., board member at the Forschungsring, member of the Circle of Representatives of the Section for Agriculture, and co-founder of the International Biodynamic Research Platform. His research priorities include soil fertility, participatory research, research methodologies, and the philosophy of science.

Holistic agriculture in focus

Explore the diversity of biodynamic approaches at the Third International Biodynamic Research Conference 2025!

Under the topic "The whole and its parts: researching biodynamic agriculture," this conference will highlight the integration of diverse research areas and methods, fostering interdisciplinary collaboration—even for researchers without a biodynamic background.

Third International Biodynamic Research Conference

31 Aug. to 4 Sept. 2025

Royal Agricultural University, Cirencester, United Kingdom

are subject to both natural forces and economic pressures, limiting their capacity for experimentation. As a result, developments often occur under pressure and are restricted.

Expanding research

Research that supports sustainable development is an interdisciplinary and transdisciplinary task that must encompass not only the ecological but also the socio-economic and cultural dimensions of sustainability. We should also acknowledge the limits of our scientific knowledge system. In his book The Science of the Living, Werner Merker advocates for organic rather than mechanistic thinking, which involves incorporating empathy and intuition into our perception of the world and life processes.

In our research team, which includes members from the Forschungsring (the central research institute of the biodynamic movement) and Demeter Germany, we concluded that a more holistic perspective is needed—both horizontally and vertically.

Horizontal holism

This means taking a broader perspective that considers the ecological, social, economic, and cultural environment of a given subject of study. For example, we might examine the effects of biodynamic preparations on crop yields—a valuable undertaking that follows a classic disciplinary approach in plant science. Fortunately, interdisciplinary research has become more common in recent decades. In this example, we might also study the impact of preparations on soil properties and the microbiome.

However, a truly holistic perspective must also include the social, economic, and cultural dimensions. In our example, we would also consider why we use the preparations. We would explore the personal relationship to the work with preparations, as well as the economic implications and the cultural and spiritual role of the preparations on the farm.

Vertical holism

Research in the field of biodynamic food and agriculture heavily relies on methods from the natural sciences. This makes sense, as these methods are powerful tools for investigating the physical world. However, biodynamic agriculture is based on a philosophy that encompasses more dimensions than just the physical world. Therefore, it would be inappropriate to study biodynamic food and agriculture solely on a physical basis and using natural scientific methods.

Integrating different knowledge systems

If we want to conduct scientific research that acknowledges anthroposophy as the foundation of biodynamic agriculture, we must integrate various knowledge systems without undermining any of them. Presenting findings from all these methods provides a foundation for holistic conclusions that reflect the complexity of agriculture and offer solutions to ecological, economic, and social challenges.

How outer and inner diversity are connected

A key to healthy nutrition

Diversity is a key concept: biodiversity is the foundation of life. Healthy soils have a diverse microbiome, which in turn influences the microbiome of the food we eat and, ultimately, our gut. This means that external diversity has a profound effect on our inner diversity and vitality—and, consequently, on our health!

When we visit a market or grocery store, it may seem like there's a huge variety of fruits and vegetables, regardless of the season. But this variety is often superficial. A few generations ago, the diet in Central Europe mainly consisted of potatoes, grains, carrots, and cabbage. That might sound monotonous, but back then, there was significant varietal diversity. Farmers saved a portion of their harvest for the next planting season, which led to the development of local varieties that were well-suited to their specific regions.

Decline through reduction

Today, just three crops—wheat, rice, and maize—make up 50% of the world's food supply. There is hardly any real diversity left in these plants, as the seed industry now provides standardised seeds designed for high yields. Maize, for example, is the basis for many products such as starch and glucose syrup, which are found in almost all ready meals. Wheat and rice are also heavily processed. This reduction to a few staple foods represents a loss of diversity, which negatively impacts our microbiome. We might even refer to this as "modern uniformity".

A solution from the lab?

Industrial agriculture is characterised by monocultures, soil depletion, and pollution of air, water, and the environment. For instance, tomatoes are grown in vast greenhouses in Spain for export. Rainforests are cleared to grow soy and maize for livestock feed and industrial raw materials. This method of food production is clearly unsustainable—and it does not promote diversity.

As a result, there is now a push for growing lettuce and vegetables in warehouses, close to cities and consumers. This so-called "vertical farming" is said to offer many advantages: water isn't contaminated by fertilisers, pesticides aren't needed, plants don't fall prey to diseases, and food can be produced independently of seasons or weather conditions.

The same reasoning is applied to the production of lab-grown meat, also known as "clean meat" or "slaughter-free meat". The former term suggests a connection to "clean eating", which refers to natural, additive-free foods from artisanal production. The argument of sustainability seems to justify any means. Yet there are still unresolved issues, such as the energy consumption of labs or the production of the nutrient solutions in which the cell cultures are grown. Some of the nutrients used rely on genetically modified materials.

No to alienation

From a holistic perspective, this impoverishment also brings alienation. Can lab-grown foods truly be living and nourishing if they lack a connection to the natural cycles and cosmic forces present in nature? Nutrition is more than just the intake of nutrients—it should stimulate and inspire body, soul and spirit. Food production, therefore, is not just about ecological balance but

> "Nutrition is more than just the intake of nutrients—it should stimulate and inspire body, soul and spirit."

Dr. Jasmin Peschke, head of the Nutrition Department in the Section for Agriculture

also about our relationship with nature, plants, animals—and ourselves. We can continue to alienate ourselves ever further and give preference to technological solutions. Or we can see ourselves as part of the whole living Earth, with which we share a future.

The planetary health diet: health for people and Earth

The planetary health diet was introduced by the EAT-Lancet Commission in 2019. It describes a way of eating that is sustainable both in terms of the environment and of health. At its core is a plant-based, varied diet with reduced meat consumption. Several countries have since updated their dietary guidelines in line with this planetary health diet.

Foods from organic or biodynamic farming make an even greater contribution to the health of both the Earth and of people. Healthy foods can only grow in healthy soils. Soil health begins with the microorganisms in the soil. New research shows that biodynamic soils have a more diverse microbiome than conventional ones. This diversity affects the microbiome of the food we consume, which in turn influences our gut microbiome and, consequently, our health. In this way, inner and outer diversity and vitality are closely connected!

Take five minutes

What does your meal plan look like this week? What dishes will you serve up? What different foods, ingredients, and flavours will you include? How is diversity reflected? Conscious perception of what we eat, how it tastes, and who we share it with is the first step toward a healthy diet. It strengthens our awareness of ourselves and our ability to positively influence our eating habits. Because the more we are led to believe that we can no longer manage without diet apps or recipe tips from influencers, the more important it becomes to strengthen our own nutritional competence. The second step leads to diversity: variety in our menu not only enhances the pleasure of eating but also strengthens us and connects us to the outer diversity fostered by biodynamic farming, and which is our foundation in life.

From food systems to food organisms. Steps to a successful transformation by Dr Jasmin Peschke

Eating like a bark beetle

A culinary adventure at the Goetheanum

Who would have thought that eating could be so much fun—and without traditional cutlery as we know it! To celebrate 100 years of biodynamic food quality, top chefs Elif Oskan and Selassie Atadika created a special feast at the Goetheanum.

Just sit down at the table and start eating? Think again! Instead of the usual knives, forks, and spoons, guests were presented with artistic and sometimes quirky utensils designed by artists and students from the Lucerne University of Applied Sciences. For example, there was a wooden spoon by Alena Kelm that could only be used by two people together. What initially sounded like chaos turned into a brilliant social experiment, encouraging improvisation and lots of fun! "We want to give people a new perspective on their eating habits," explained Martin Kullik, co-founder of the Dutch creative studio "Steinbeisser", which staged this unique dinner.

Haute cuisine, biodynamic style

Elif Oskan, known for her Turkish restaurant "Gül" in Zurich, and Selassie Atadika from Ghana, conjured up a completely plant-based menu. All ingredients came from organic and biodynamic farming—many sourced directly from the Goetheanum's garden or regional farmers. Haute cuisine clearly knows what's good: thanks to a balanced growth and ripening process without pesticides or fertilisers, the vegetables tasted more flavoursome. Jean-Michel Florin, former co-head of the Section for Agriculture, saw this as the perfect opportunity to present the principles of biodynamic farming in a fresh and creative way.

Eye-to-eye with the bark beetle

As guests experimented with the delicious dishes, it became clear that this event wasn't just about eating. It also posed an important question: How does our consumption affect the environment and biodiversity? The artists reflected this concern in their designs. For instance, Lia Chiara Burkhart's project "Eat like a bark beetle" invited participants to scrape food from carved wooden objects—just like bark beetles do. This served as a reminder that this beetle, too, often-demonised as a pest, plays a vital role in the ecosystem.

> "We want to give people a new perspective on their eating habits."

Thinking well outside the box

What remains after such an evening? Certainly, more than just a full stomach. The event showed that eating isn't just a means to an end, but an experience that can engage all the senses. It inspired reflection on our consumption habits and their impact on the environment. And it did so in a way that was fun and fostered connections—with people, nature, and art.

Anna Storchenegger, responsible for public relations and communications at the Section for Agriculture

Breathing with our Earth

Invitation to the Agriculture Conference 2025

Our world is changing rapidly, and the social, economic, and environmental challenges we face are growing. How can we guide this change consciously, without losing the connection to the Earth? And what role does biodynamic agriculture play in this process? Under the topic "The Earth as a Living Being", the Agriculture Conference 2025 invites us to explore precisely these questions.

The idea that we should consider the Earth as a living being is central to anthroposophy. But what does it truly mean to see the Earth as alive? To answer this question, an investigation of the seven life processes as set out by Rudolf Steiner is fundamental: breathing, warming, nourishing, individualising, sustaining, growing, and reproducing. These processes are present in every living organism and connect in turn to Steiner's concept of the twelve senses, through which we experience the world. "Life resides in all the senses; it flows through all the regions of the senses." (The Riddle of Humanity, CW 170, lecture 7, 12 August 1916).

How does the Earth breathe?

When we apply the life processes combined with sensory perception to the human being, they are clear. But can this also apply to the Earth? Does it live, does it breathe? Yes, says Rudolf Steiner,*

explaining that we can see the Earth not only in its physical form but as an ensouled organism bringing forth life from its internal forces. Looked at in this way, the Earth's forces influencing the seasons, and vital to agriculture, for example, can be viewed as a breathing process:

"But today we want to place before our inner eye the yearly cycle, in the large, as a mighty breathing process of the Earth, in which of course it is not air that is breathed in and out, but rather those forces which are at work for example in vegetation, those forces which push the plants out of the Earth in spring, and which withdraw again into the Earth in fall, letting the green plants fade and finally paralysing plant growth."**

Other processes, too, occurring within and upon the Earth mirror breathing processes in various rhythms. We will explore these qualities and others that make the Earth a living being.

> "It's time to reframe our relationship with the Earth as a living being so that our actions no longer continue to exploit the Earth."

Eduardo Rincón has been co-leader of the Section for Agriculture since August 2024. On page 26–27, he introduces himself.

* Cf. Rudolf Steiner, The cycle of the Year, CW 223, lecture 1, 31 March 1923.

** Ibid.

Program and tickets

Research and experience with all the senses

During the Agriculture Conference from 5 to 8 February 2025, we will investigate the seven life processes as they manifest in us and in the Earth and experience them with all the senses in many different ways. Each day will begin with a study of Steiner's Michael Letter, "Michael's task in the sphere of Ahriman", followed by dialogue and a plenary exercise based on the life processes. Morning workshops will offer the opportunity to work on various topics together and in doing so further deepen our understanding of the seven life processes. The afternoon workshops are thematically open and will contain artistic or meditative elements with which we intend to explore vitality in thinking and perception.

The biodynamic world comes together in Dornach

Not just the participants but also the speakers are coming from all over the world: Chik Ying Chai (Malaysia), Berni Courts (United Kingdom), Tobias Hartkemeyer (Germany), Justus Harm (Egypt), Ueli Hurter (Switzerland), Pereri King (New Zealand), Monique Macfarlane (New Zealand), Feya Marince (South Africa), David Martin (Germany), Mechtild Oltmann (Germany), Benno Otter (Switzerland), Jasmin Peschke (Switzerland), Eduardo Rincón (Mexico/Switzerland), Swati Renduchintala (India), Anthoniselvi Savarimuthu (India), Ercilia Sahores (Argentina), Thoraya Seada (Egypt), Ruben Segers (Belgium), Antoinette Simonart (Belgium), Hans Supenkämper (Germany), and Martin Günther Sterner (Germany). Around 1,000 guests from 51 countries attended the centennial conference in 2024. At the forthcoming conference, too, we hope to see a large and diverse conference community, and are already looking forward to a festive Friday evening with music and dance. Those who cannot attend in person can watch the lectures via livestream.

From the individual via the farm community to the global community

We are at a crossroads today: it's time to reframe our relationship with the Earth as a living being so that our actions no longer continue to exploit the Earth. Having looked at the path through life of the individual and the development of the farm organism at the last two annual conferences, we now look towards the future and our shared destiny with our Earth. We have moved from the individual via the farm community to the global community, and have thus arrived at the conclusion of our conference trilogy from 2023 to 2025 for the centennial celebration of biodynamic agriculture.

Embracing a life-affirming future!

Biodynamic agriculture gives us the opportunity to strengthen the natural forces of the seven life processes at work throughout nature, helping to restore the Earth's balance. The 2025 Agriculture Conference will show how we can better utilise the life processes as defined by Rudolf Steiner, and the associated life forces, in our daily lives and communities. In this way we will make a contribution to understanding the Earth as a living organism and making agriculture sustainable for the future.

Sowing the seeds of the future with a conference scholarship

Support the future of biodynamic agriculture by sponsoring a young person from a low-income country to attend our conference. Your contribution fosters knowledge, exchange, and inspiration for a living, sustainable agriculture!

Learn more and donate:

Mexican spirit in Dornach

Eduardo Rincón becomes new co-leader of the Section

In August 2024, I succeeded Jean-Michel Florin as co-leader of the Section for Agriculture. Together with Ueli Hurter, I now lead the Section, bringing my knowledge and experience as a biodynamic farmer from Mexico, biologist, artist, lecturer, and consultant to the role.

Allow me to begin with a thought that offers guidance in the face of the great socio-ecological challenges of our time: In 1924, Rudolf Steiner laid the spiritual foundations for a renewal of agriculture with his Agriculture Course. These groundbreaking insights promote a deeper connection between humans and the Earth, fostering an intimate understanding of life's rhythms and cycles, and the relationship between farm and farmer. As human beings, we can support natural processes and thus practice sustainable agriculture. One of the tasks of the Section for Agriculture is to keep this vision alive and adapt biodynamic practices to today's challenges and future needs, in order to support farms and farmers worldwide.

My path to biodynamics

My fascination with pre-Columbian civilisation and astronomy, particularly from the perspective of indigenous peoples and their deep connection to the sky, has been a strong influence in my life. At 18, while living in Palenque with a Mayan archaeologist, I experienced sky observation and cosmic rhythms for the first time—a practice that has accompanied me ever since and is actively embraced in biodynamic farming.

My journey has allowed me to bridge scientific and artistic worlds. As a biologist, I value the objectivity of the scientific approach, but as an artist, I am drawn to express the invisible, even the unfathomable, in the world. Art broadens my perception and helps me grasp the wholeness of reality. My goal has always been to connect nature and culture, which ultimately led me to biodynamic agriculture.

Eduardo Rincón is a biologist, artist, teacher, researcher, and consultant. He founded "La Huerta de Vinci," a project dedicated to biodynamic education, practice, and the production of medicinal plants and remedies, and he is the former president of the Biodynamic Association in Mexico. Since August 2024, he has been living in Dornach and serving as co-leader of the Section for Agriculture.

What I appreciate about biodynamics

Biodynamic agriculture is incredibly diverse, ranging from large enterprises and international markets to local traders and small-scale farming structures. The exchange around common topics such as soil fertility, plant breeding, and soil microbiomes is crucial to unite our efforts and renew agriculture. It is also important to explore how biodynamic principles can be adapted to different climate zones and ecosystems.

A particular passion of mine is fostering social connections and supporting young people, as they are the lifeblood of biodynamics. We need to encourage them to commit to agriculture and prepare them well. Indigenous knowledge from around the world contributes to social cohesion and offers insights into how a healthy society functions. Through the global network of the biodynamic movement, we can develop a more comprehensive and holistic picture of the Earth as a living being, as demonstrated by the upcoming Agriculture Conference.

My vision

I see my role as fostering our understanding and connection to nature as the foundation of agricultural practice. As an artist, I recognise the value of art as a platform for understanding nature. Art can bring warmth on a soul level, promote creative problem-solving, sharpen perception, and serve as a powerful communication tool to help bring agricultural issues to a wider audience.

My work as co-leader also offers the opportunity for coordination and exchange with other sections at the Goetheanum. Through horizontal communication between sections and peripheral groups, we can enrich our work together and create new impulses. The sections at the Goetheanum hold a unique position in the world. They bring Rudolf Steiner's teachings to life in a way that keeps us firmly anchored in the spiritual world while helping us face the material challenges of our time.

Practical implementation

I look forward to tackling these challenges alongside biodynamic farmers. I aim to provide them with practical tools and resources that also strengthen their connection to anthroposophy. An example of this is our research project "Active Perception", which examines farmers' sensory perception abilities to support their capacity for autonomous decision-making. Through exchanges with farmers, we explore how they perceive both the material world and more subtle, intangible elements. What tools or methods are available to them? What roles do classical science, the Goethean approach, intuition, or emotional awareness play in this process? It's about becoming more resilient in today's world.

The spiritual foundation is crucial for the future development of humanity and our agricultural work. By strengthening this foundation, farmers can rediscover the deeper meaning of their work and pursue a more holistic approach. This focus on both spiritual and practical aspects enables us to meet modern challenges while remaining true to the principles of biodynamic agriculture.

> "A particular passion of mine is fostering social connections and supporting young people, as they are the lifeblood of biodynamics."

Welcome!

Discover the new buildings in the Goetheanum Garden Park

Every Friday from 1 to 2pm, the "Glashaus", home to the Section for Agriculture, opens its doors to visitors. Here, you can learn more about biodynamic agriculture.

After your visit, it's worth continuing up the hill path towards the Goetheanum. Before long, you'll spot an impressive wooden structure: the unfinished frame of the new Preparations Pavilion. The long beams of the canopy sweep upward toward the sky, while the pavilion itself appears compact and grounded. The architecture reflects the significance of biodynamic preparations—a connection between cosmos and earth, practically implemented by human hands.

Just a few steps further through the vegetable garden, you'll come across the "Bee Sculpture", another new addition to the Goetheanum Garden Park. This walk-in sculpture made of wood and clay creates a space where bees and humans can meet. Prepare to be surprised!

Events

13 January 2025	Monthly online seminars: "Agri-culture: Rhythms and Rituals – The Earth as a Living Being" Language: English with translation in Spanish
4 February 2025	Various meetings of biodynamic working groups, advisors, trainers, and researchers at the Goetheanum, Dornach, Switzerland
5–8 February 2025	The Earth as a Living Being. Agriculture Conference at the Goetheanum, Dornach, Switzerland
17 February 2025	Monthly online seminars: "Agri-culture: Rhythms and Rituals – Communication with the World through Our Senses"Language: English with translation in Spanish
31 Aug. – 4 Sept. 2025	Third International Biodynamic Research Conference at the Royal Agricultural University, Cirencester, UK

Our event calendar is continuously updated. You can find the latest events with detailed information here:

www.sektion-landwirtschaft.org/en/upcoming-events

The Section for Agriculture at the Goetheanum

Through people in the worldwide biodynamic movement, the Section encounters current issues and challenges. We take these up in projects and create spaces that provide sources of inspiration – for all who are involved in agriculture and nutrition. We work on topics such as associative economics, nutrition, holistic health, the farm organism, climate resilience, the agricultural individuality, sustainability, and animal welfare in a number of professional groups and specialist fields for training, advice, nutrition, research and sustainability development.

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Support the Section through donations

Your donation helps to support our work on the healthy development of human beings and the earth. As part of the Anthroposophical Society in Switzerland, the Section for Agriculture is exempt from tax. In some countries, you can deduct your donation from your net income on your tax return.

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Imprint

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Die biodynamische Bewegung und Demeter in der NS-Zeit

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Die Autor:innen zeichnen auf einer breiten Quellengrundlage die komplexe Geschichte der biodynamischen Bewegung während der Zeit des Nationalsozialismus nach – mit differenzierenden Nuancen und klaren Feststellungen.

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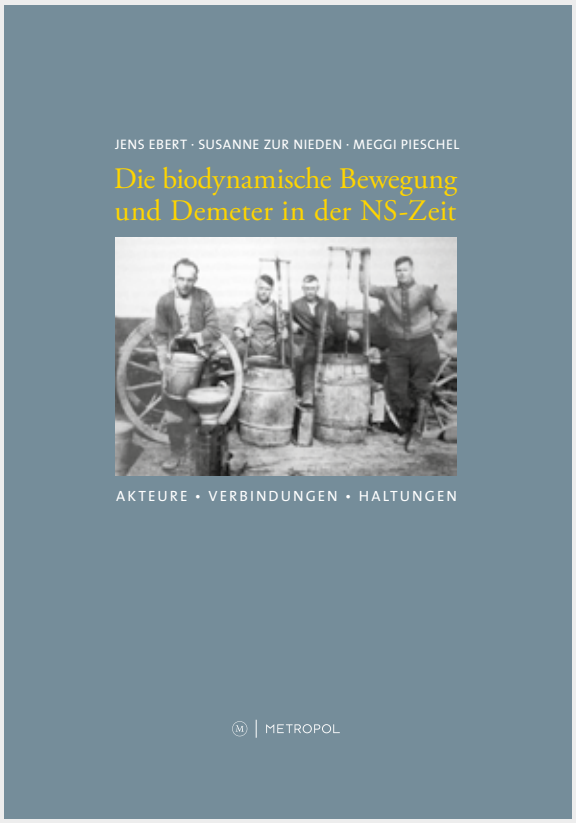

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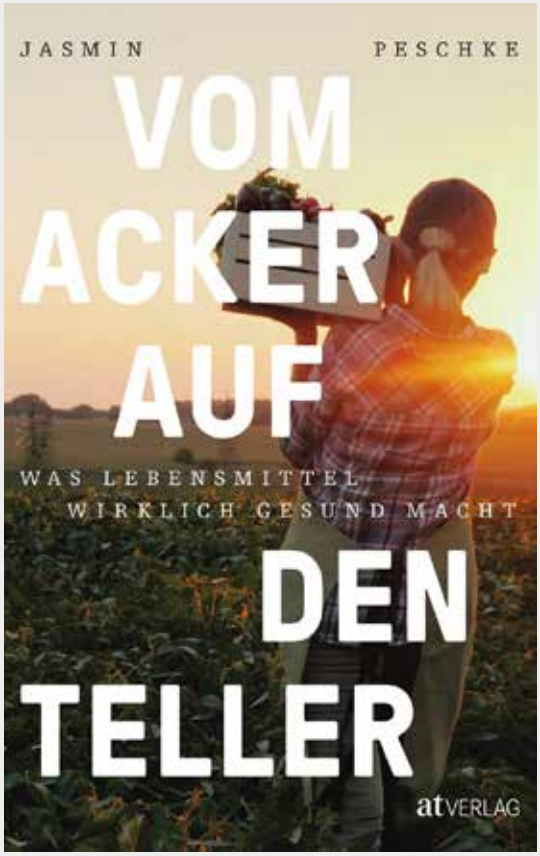

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Goetheanum
Section for Agriculture

The Earth as a Living Being

Agriculture Conference
5 to 8 February 2025

After 100 years of biodynamics, we held a review in 2023, worked in detail on the Agriculture Course in 2024, and in 2025 we will have the third part of the trilogy: the future outlook. Under the main theme of ‹The Earth as a Living Being› we want to examine what it is that we as farmers can contribute towards the positive development of the Earth, because the sick Earth needs us more than ever. However, we are not the only ones who want to break through the current prevailing mechanistic view of the Earth and to acknowledge and appreciate it as a living being. In preparation for the next conference, we will therefore be working with participants from research, climate policy, landscape development, the promotion of biodiversity and the arts in order to look for potential solutions for a healthy future for our Earth. Together, we are taking the future step from the individual place of life to the Earth as a whole, as living being!

www.agriculture-conference.org

More Details