



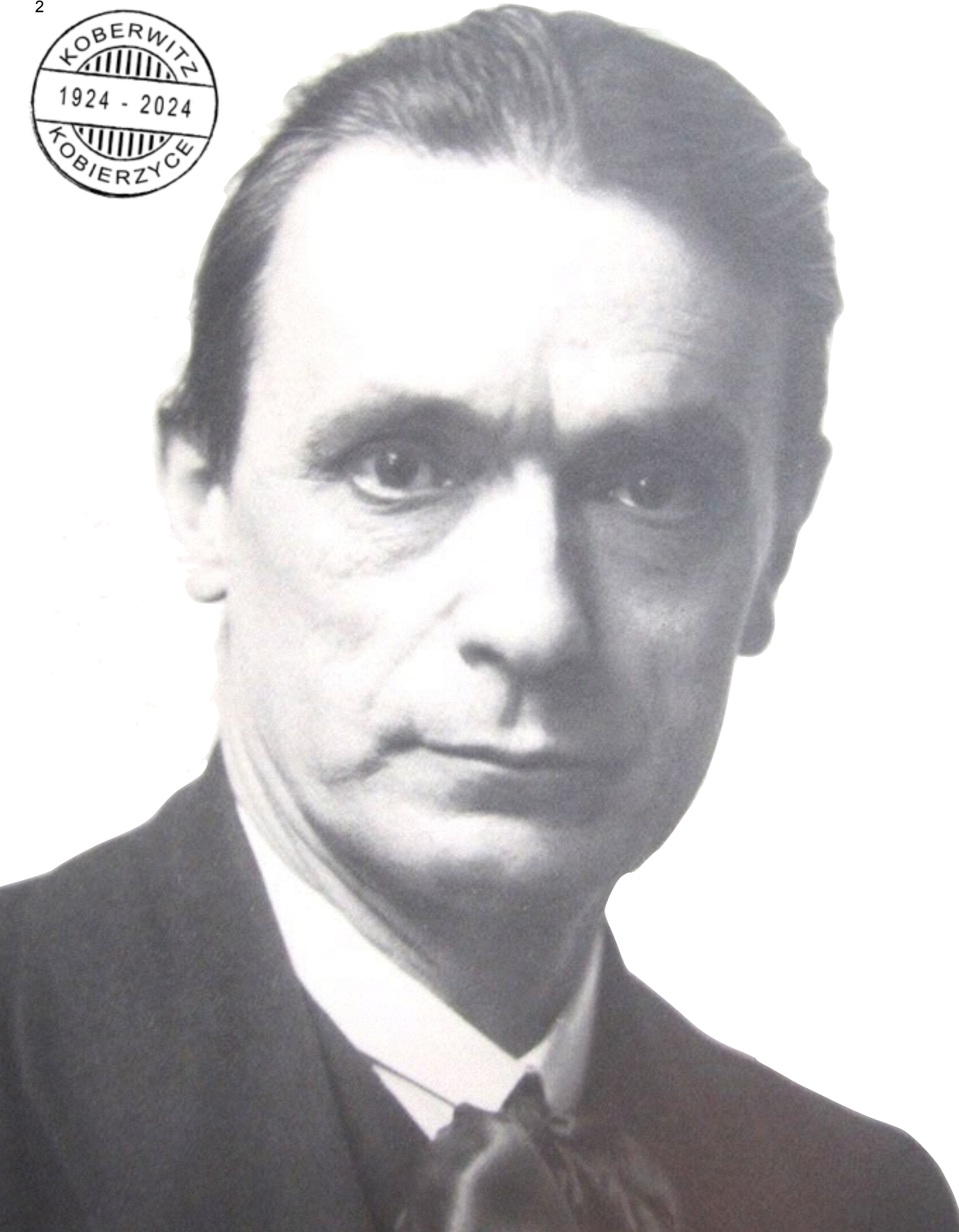
ruskinmill
re-imagining potential

Koberwitz: So What?

Dr John Paull
j.paull@utas.edu.au
johnpaull.academia.edu

Ruskin Mill Trust
rmt.org
5 July 2024





Koberwitz

1. Who?

2. What?

3. Where?

4. When?

5. How?

6. So what? (n=8)



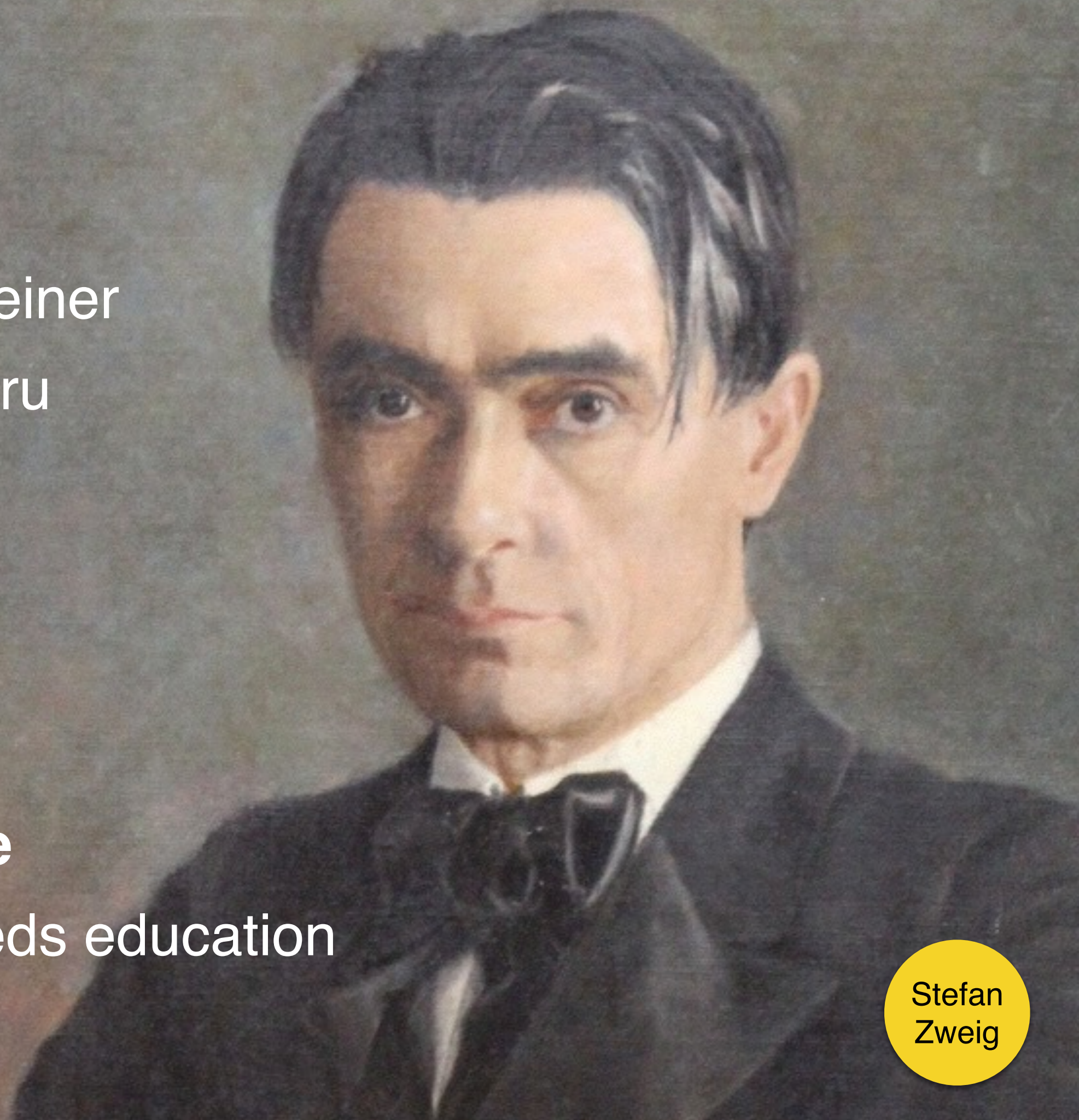
Koberwitz

1. Who?

Dr Rudolf Steiner

New Age Guru

- * education
- * medicine
- * dance
- * art
- * **agriculture**
- * special needs education



Stefan
Zweig

Stefan Zweig ...

“In his dark eyes there lived a hypnotic power and I listened to him better and more critically when looking away from him, for his ascetically gaunt face marked by spiritual passion was certainly calculated to make a convincing effect not only on the ladies ...

He was stimulating to listen to, for his learning was stupendous and wonderfully many sided ...

... to meet a man of such magnetic power ... was for me an invaluable gain ...

From his fantastic, and at the same time profound knowledge, I recognised that a true universality ... cannot be attained by cursory reading and discussion, but only through burning endeavour continued over years”



111 "Koberwitzers"
"130 chairs" Countess Johanna Keyserlingk

*Johanna
Keyserlingk

2

image: J Paull

Johanna Keyserlingk

“Reports had reached us from Dornach about the serious ill health of Rudolf Steiner, so that the greatest care seemed to be called for in every respect during his stay with us during his stay with us here in the East

The personal guarding of Rudolf Steiner even during the night was then assigned to Aki and a few of the young men.

It was shattering to see him - all had the same impression.

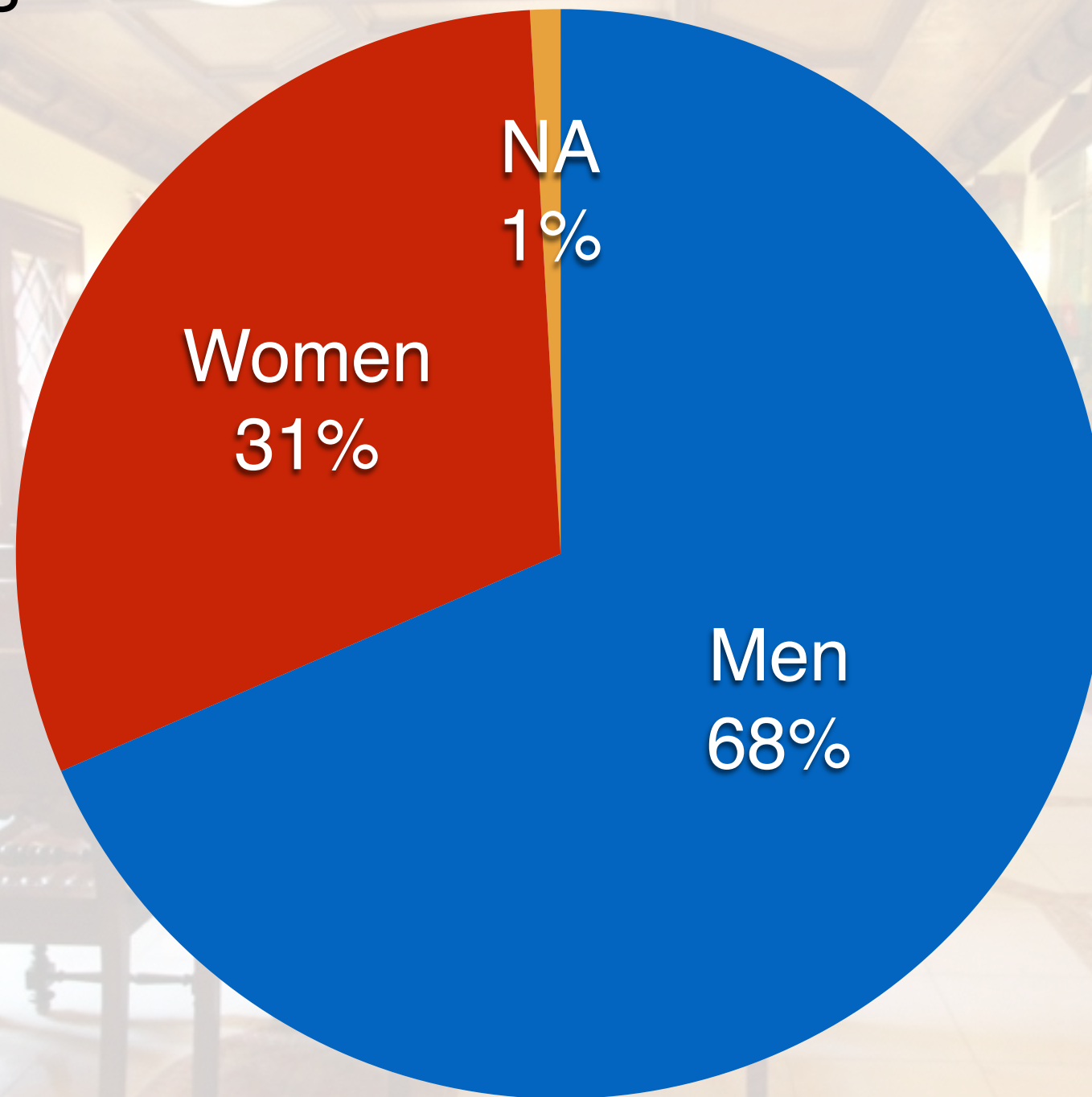
Graciously but infinitely tired the Doctor took his leave of us to go to his room. ...

In the dining room and vestibule 130 chairs had been set out and the lecturer’s desk stood in the centre between the two rooms”.

1924

111 Koberwitzers

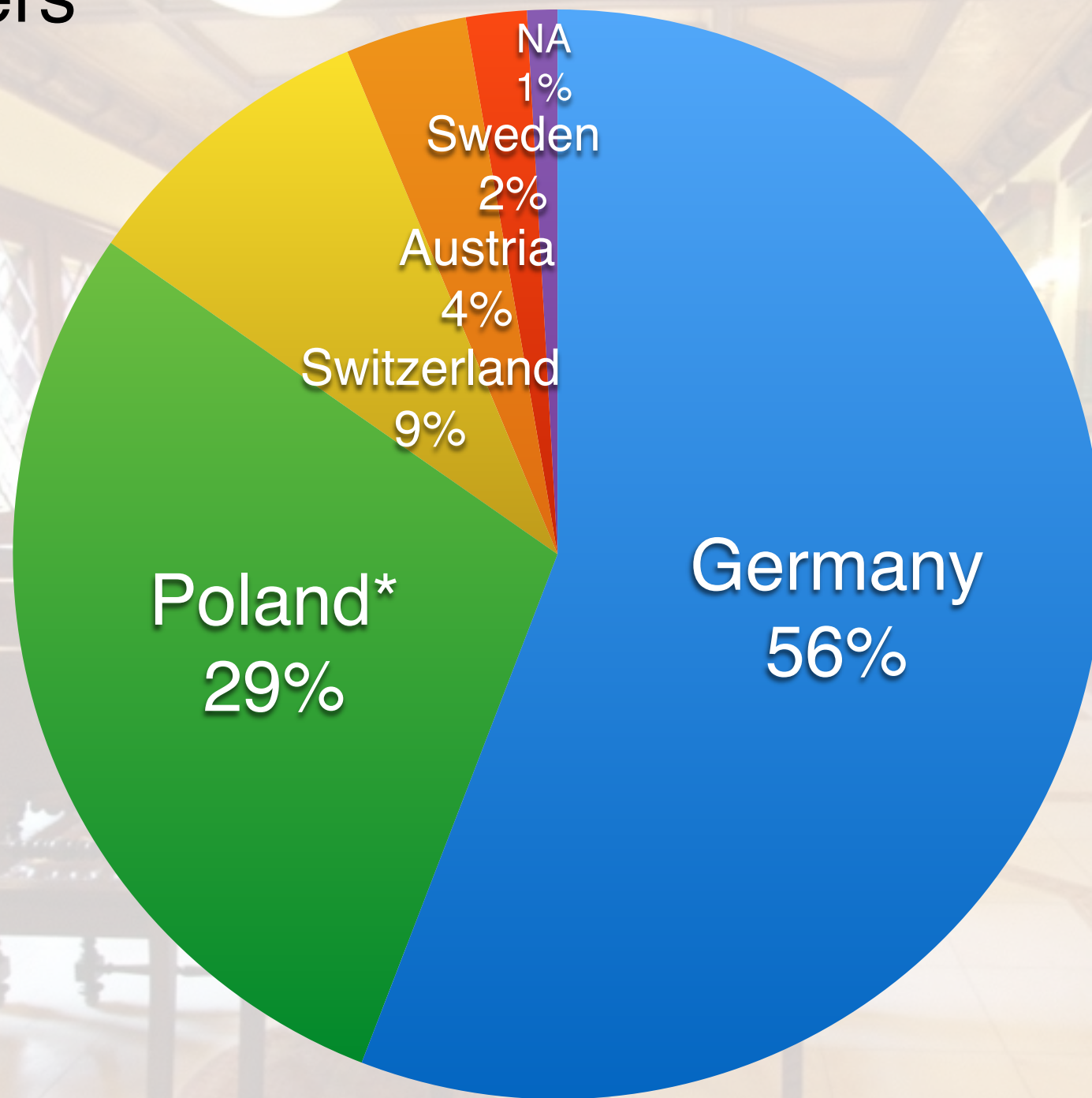
Gender



1924

111 Koberwitzers

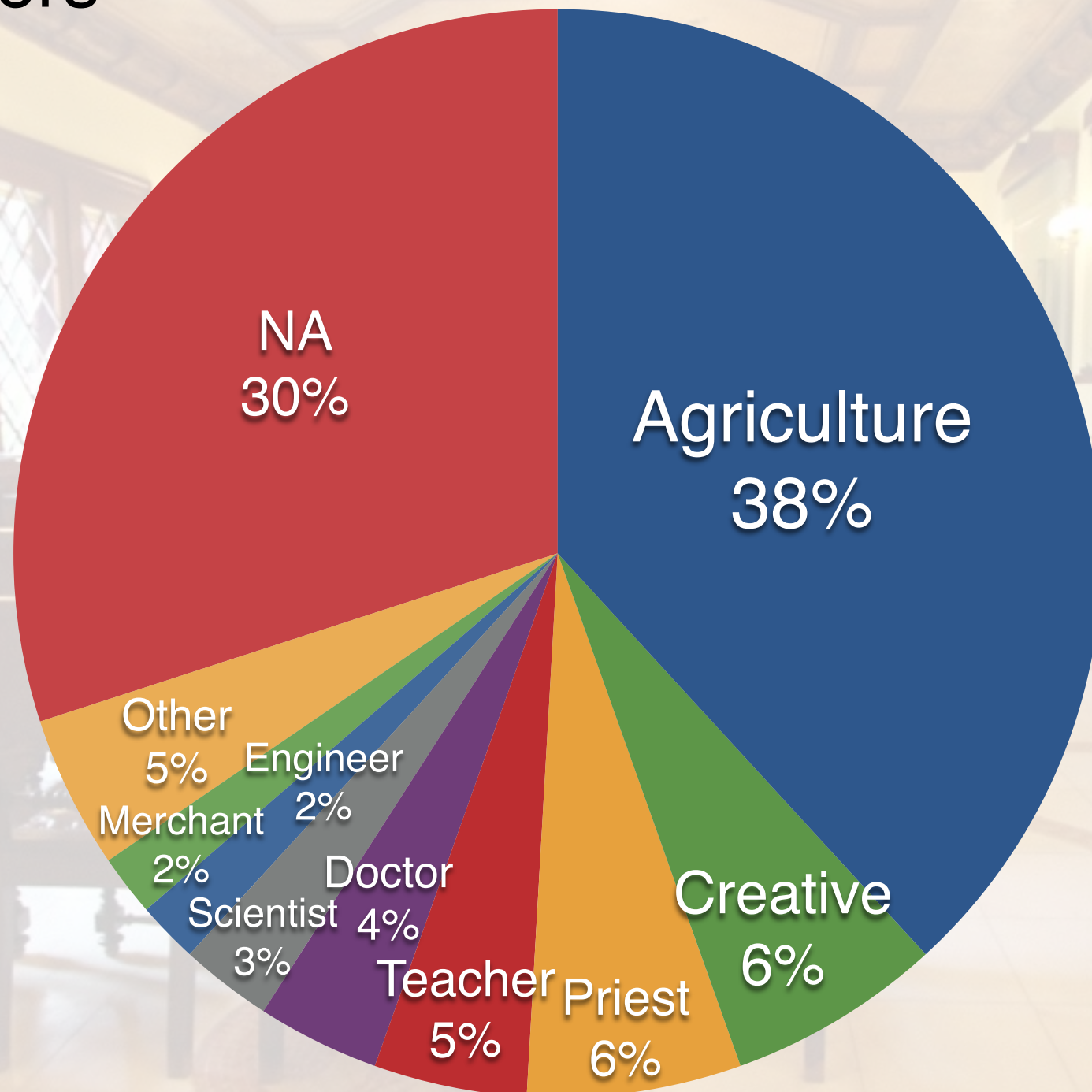
Country



1924

111 Koberwitzers

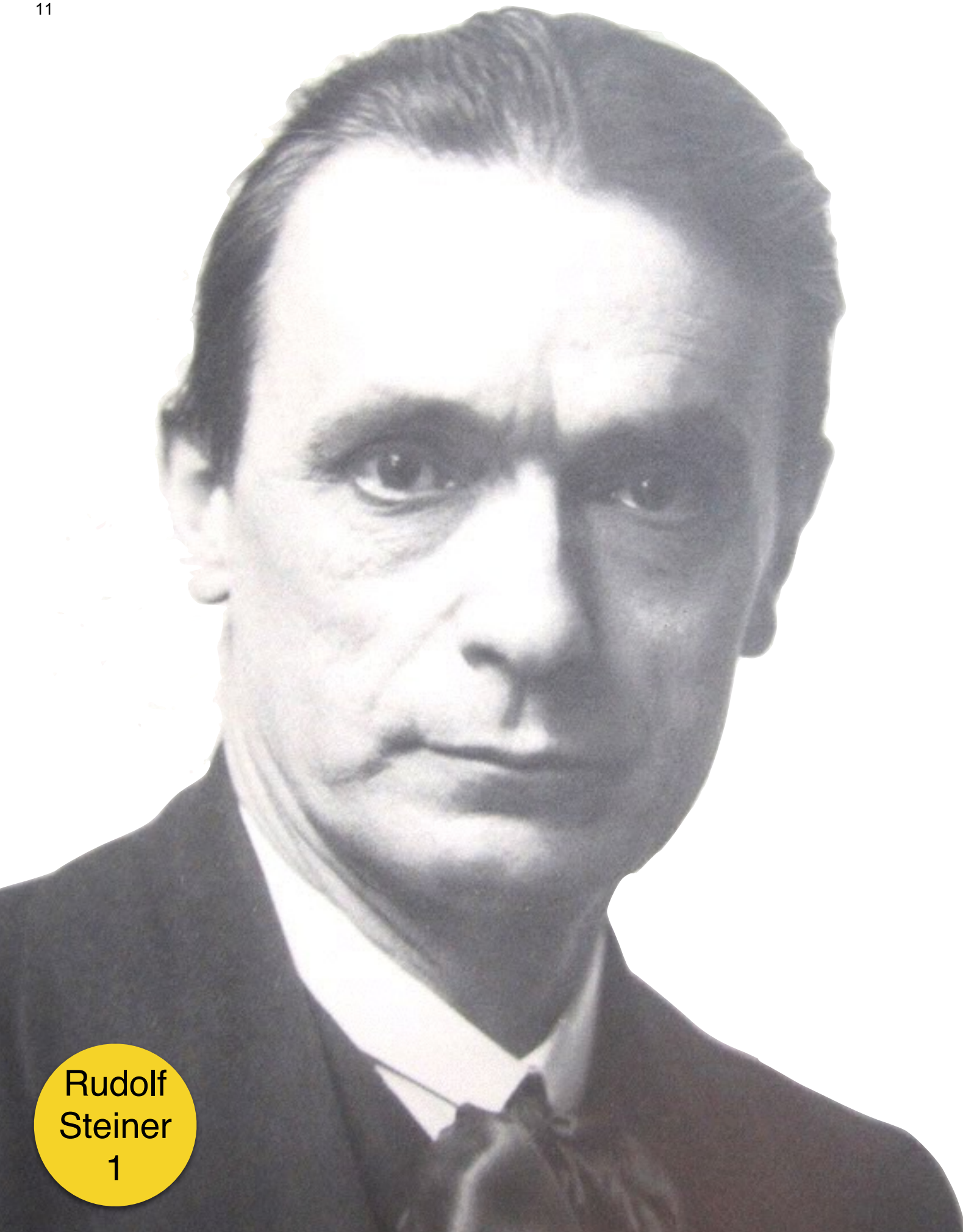
Profession





Koberwitz

2. What?



Rudolf
Steiner
1

*Rudolf Steiner**

“It has long been the wish of a number of anthroposophists whose calling is connected with farming and agriculture that I should hold a course containing what there is to be said about agriculture from an anthroposophical point of view.

...

The aim of these lectures was to arrive at such practical ideas concerning agriculture as should combine what has been gained through practical insight and modern scientific experiment with the spiritually scientific considerations of the subject”.



Dr. Rudolf Steiner
Landwirtschaftlicher Kursus
gehalten zu Koberwitz 7. bis 16. Juni 1924

Herausgegeben
von der naturwissenschaftlichen Sektion
am Goetheanum

*

Exemplar Nr. 173

*

für Herrn Dr. Richard Schubert

“what Anthroposophy has to say about agriculture”

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mit dem Autor bzw. mit der naturwissenschaftlichen Sektion am Goetheanum zulässig.

1st edition

c.1926

Agriculture Course

* 8 lectures

* 5 discussions

* “hints”

*NDA

*Rudolf Steiner**

“It was agreed that information given in the lectures should be considered first of all as hints, which for the present should not be spoken of outside this circle, but looked upon as the foundation for experiments and thus gradually brought into a form suitable for publication.

The Association was declared to be a union of persons attaching themselves to the Natural Science Section of the Goetheanum; its meetings were to be presided over alternately by Count Keyserlingk and Herr Stegemann.

The experimental work should be given definite aim and be continually guided by this section of the Goetheanum”.

1st edition to 2nd edition

man die Landwirtschaft gestalten soll. Das Ganze, sowohl das Abhalten von nationalökonomischen Vorträgen wie das Schreiben von solchen Büchern ist ein offenkundiger Unsinn. Aber offenkundiger Unsinn wird heute in weitesten Kreisen getrieben. Denn selbstverständlich sollte jeder erkennen, daß man über die Landwirtschaft nur sprechen kann, auch in ihrer ^{speziellen} Gestaltung, wenn man die Sache der Landwirtschaft zuerst als Unterlage hat, wenn man wirklich weiß, was Rübenbau, Kartoffelbau, Getreidebau bedeuten. Ohne das kann man auch nicht über die nationalökonomischen Prinzipien sprechen. Diese Dinge müssen aus der Sache heraus, nicht aus irgendwelchen theoretischen Erwägungen festgestellt werden. Wenn man etwas spricht heute vor denjenigen Menschen, die an der Universität eine Anzahl von Kollegen gehört haben über Nationalökonomie in bezug auf die Landwirtschaft, dann kommt ihnen das ganz absurd vor, weil ihnen die Sache so feistruken scheint. Das ist aber nicht der Fall, über die Landwirtschaft kann nur derjenige urteilen, der sein Urteil vom Feld, vom Wald, von der Tierzucht hernimmt. Es sollte einfach alles Gerede aufhören über Nationalökonomie, das nicht aus der Sache selber heraus genommen ist. Solange man das nicht einsehen wird, daß es ein bloßes Gerede ist, was über den Dingen schwebend in nationalökonomischer Beziehung gesagt wird, so lange wird es zu nichts Aussichtsvollem kommen, nicht auf diesem landwirtschaftlichen, nicht auf anderem Gebiete. Daß es so ist, daß man glaubt, aus den verschiedensten Gesichtspunkten her über die Dinge reden zu können, das kommt nur davon her, daß man wiederum innerhalb der einzelnen Lebensgebiete selber nicht auf die Grundlagen zurückgehen kann. Daß man eine Rübe ja als eine Rübe ansieht, gewiß, sie schaut so und so aus, läßt sich leichter oder schwerer schneiden, hat diese Farbe und diese oder jene Bestandteile in sich, das alles kann man sagen. Aber damit ist die Rübe noch lange nicht verstanden und in allen Dingen nicht das Zusammenleben der Rübe mit dem Acker, mit der Jahreszeit, in der sie reift, usw. usw., sondern man muß sich über folgende klar sein.

Ich ^{hier} würde einen Vergleich gebrauchen, um auf anderen Lebensgebieten das klar zu machen. Man sieht eine Magnetnadel, man entdeckt, daß der Nadel immer mit dem einen Ende nahezu nach Norden, mit dem andern nach Süden zeigt. Man denkt nach, warum das ist, man sucht die Ursache ³ dazu nicht in der Magnetnadel, sondern in der ganzen Erde, indem an ihrer einen Seite den magnetischen Nordpol, ihrer anderen den magnetischen Südpol gibt. Würde jemand in der Magnetnadel selber die Ursache suchen, daß sie sich so ⁴ eigenartig hinstellt, so würde er einen Unsinn reden.

6 * Das ist eine sehr alte, aber nicht richtige Meinung.

11 * Auch das ist eine falsche Meinung.

More than 300 copy edits...

Denn in ihrer Lage kann man die Magnetnadel nur verstehen, wenn man weiß, in welcher Beziehung sie zur ganzen Erde steht. Alles das, was für die Magnetnadel als ein Unsinn erscheint, das gilt für viele andere Dingen Menschen als Sinn. Wenn auch die Rübe in der Erde wächst, so ¹ sagen, wie sie ist in diesen ihren engen Grenzen, so ist das in dem Augenblick ein Unding, wenn diese Rübe in ihrem Wachsen vielleicht abhängig ist von unzähligen Umständen, die gar nicht einmal auf der Erde, sondern in der kosmischen Umgebung der Erde vorhanden sind. Und so erklärt man heute vieles, so richtet man vieles im praktischen Leben ein, als ob man es nur zu tun hätte mit den engumgrenzten Dingen und nicht mit den Wirkungen, die aus der ganzen Welt kommen. Die einzelnen landwirtschaftlichen Gebiete haben furchtbar darunter gelitten und würden diese Leiden viel mehr zeigen, wenn nicht, ich möchte sagen, trotz aller Wissenschaft der neueren Zeit, ein gewisser Instinkt vorhanden wäre, ² wo man mit dem Instinkt zusammenarbeitet und nicht mit der Wissenschaft. Ich muß auf einem anderen Gebiete immer froh sein darüber, wenn diejenigen Menschen, die von ihren Ärzten verschrieben haben, wieviel Gramm Fleisch sie essen sollen, wieviel Kohl, — es haben manche Leute neben sich eine Waage und wiegen sich zu alles das, was da kommt auf den Teller — ich muß immer wieder denken, — das ist ja schön selbstverständlich, man soll so etwas wissen, — es ist doch gut, daß der Betreffende auch den Hunger spürt, wenn er ³ ~~man~~ noch nicht genug hat, daß noch dieser Instinkt vorhanden ist. So war der Instinkt eigentlich allem zugrunde liegend, was Menschen tun mußten, bevor eine Wissenschaft auf diesem Gebiete da war. Und diese Instinkte haben manchmal ganz sicher gewaltet; und man kann heute noch immer außerordentlich überrascht sein, wenn man in solchen alten Bauernkalendern die Bauernregeln liest, wie ungeheuer weise und verständlich das ist, was sie ausdrücken. Denn, um in solchen Dingen nicht abergläubisch zu sein, dazu hat noch auch der instinkthafte tiebere Mensch die Möglichkeit. Ebenso wie man außerordentlich für die Sache tief sinnige Aussprüche hat, die für die Aussaat und Ernte gelten, findet man ⁴ ~~da~~ alle mögliche Firlanzereien ⁵ Zum Beispiel: Kräht der Hahn auf dem Mist, so regnet es, oder es bleibt, wie es ist. Der nötige Humor ist auch in diesem instinkthafte überall darinnen, um Abergläubische abzuweisen. Es handelt sich, wenn hier vom anthroposophischen Gesichtspunkte aus gesprochen wird, wirklich darum, nicht zurückzugehen zu den alten Instinkten, sondern aus einer tieferen geistigen Einsicht heraus das zu finden, was die unsicher gewordenen Instinkte immer weniger geben können.

Dazu ist notwendig, daß wir uns einlassen auf eine starke Erweiterung

* damit es zur richtigen menschlichen Anschauung steht —

** abzuweisen, solche Ausdrücke wie:



2nd edition 1929

- Canonical edition
- Lilly Kolisko's notes
- settled
- 20 years
- NDA

17

AGRICULTURE

RUDOLF STEINER

1929

1st English edition

Progeny of 2nd edition

Trans: George Kaufmann

Typed: c.100 copies

Typed by: Marna Pease

10+ years

AGRICULTURE COURSE

by

R u d o l f S t e i n e r , Ph. D.

Koberwitz, Silesia
7th to 16th June, 1924.

Issued on behalf of the Natural Science Section
of the Goetheanum, Dornach, Switzerland, by
Dr Guenther Wachsmuth.

English Translation by
George Kaufmann, M.A.

English Copy, no: E 52

for Miss Helen Macpherson, Dandenong

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Goetheanum.

1929

Typed

Marna Pease

Numbered

Named

Experimental Circle

NDA

Crispian
Villeneuve

Crispian Villeneuve

“... all of Steiner’s works ... present ... great difficulties to a translator ... at times ... unsurpassed in translational intractability”.

Villeneuve, (2011, p.705)

RUDOLF STEINER

LANDWIRTSCHAFTLICHER KURS

**GEISTESWISSENSCHAFTLICHE GRUNDLAGEN
ZUM GEDEIHEN DER LANDWIRTSCHAFT**

Rudolf Steiner

Landwirtschaftlicher Kurs. Geisteswissenschaftliche Grundlagen zum Gedeihen der Landwirtschaft Mit tiefem Danke sehe ich auf die Worte zurück, die eben der Herr Graf Keyserlingk gesprochen hat. Denn es ist ja durchaus nicht bloß die Empfindung des Dankes derjenigen, die aus der Anthroposophie etwas entgegennehmen können, berechtigt, sondern es ist sozusagen auch wirklich der Dank der anthroposophischen Sache, der in unserer heutigen schwierigen Zeit allen Teilnehmern an anthroposophischen Interessen gezollt werden muss, ein solcher, den man tief empfinden kann. Und so möchte ich gerade aus dem Geiste anthroposophischer Gesinnung heraus in allerherzlichster Weise danken für die eben ausgesprochenen Worte. Es ist ja eine tiefbefriedigende Tatsache, dass es möglich ist, diesen landwirtschaftlichen Kursus gerade hier im Hause des Grafen und der Gräfin Keyserlingk abhalten zu können. Aus meinen früheren Besuchen weiß ich, welch wunderschön wirkende Atmosphäre, ich meine vor allem auch die geistig-seelische Atmosphäre, es hier in Koberwitz gibt, und wie gerade dasjenige, was hier an geistig-seelischer Atmosphäre lebt, ja die schönste Vorbedingung ist für dasjenige, was innerhalb dieses Kurses gesprochen werden soll.

Rudolf Steiner Verlag

9th edition 2022
Lilly Kolisko's notes
488 pp.



Koberwitz 3. Where?

1924: Koberwitz, Germany

2024: Kobierzyce, Poland

Koberwitz Centenary: June 2024



Koberwitz

Summer: June 1924



1924

Koberwitz
June 1924



Koberwitz
June 1924



Koberwitz
June 1924

*Luise
Zastrow

*Luise von Zastrow**

“Many sought refreshment in the park with its picturesque lakes, and thought that they had never before experienced more radiant Whitsuntide weather ...

It was his state of health which up until then had made people reluctant to trouble him”.

Estate owner, in Keyserlingk (1999, p114)

Koberwitz
June 1924

7,500 acres
3,035 hectares

Koberwitz
June 1924

*Johanna
Keyserlingk

1



*Johanna Keyserlingk**

“Saturday, 7 June 1924

Reception of all the course participants, most of whom came from Breslau by the morning train.

There were about 130 people, and several railway carriages were reserved every morning to bring them here.

Sunshine lay over all, over the house, the park and the flower gardens ...

Rudolf Steiner and Carl [Keyserlingk] stood outside at the side entrance to receive ... the distinguished guests”.



Now....



W TYM PARAGU W KOBIERZYCACH
W CZASIE ZIELONYCH ŚWIĄTEK, W 1924 ROKU
RUDOLF STEINER (1861-1925)
TWÓRCA ANTROPOZOFII PRZEPROWADZIŁ



Now ...



*Adalbert
Keyserlingk

35 Nowadays ...



Now ...



Paula
Eckhardt

image: J Paull

*Paula Eckhardt**

“Koberwitz - what a wonderful time that was ...

That was during the bad times; people were glad get out into the country.

There was great muddle and fuss in Germany - but with us in Koberwitz it was like paradise, an island of peace and order - whilst all-around was tumult and uprisings ... the Reds were in Hamburg, the browns in Munich, and we had inflation.

Dr Steiner was always put up in the Countess's bedroom and drawing room, and Frau Doctor [Marie Steiner] in [another bedroom]”.

Maid servant in Keyserlingk (1999, pp.109, 111,112)

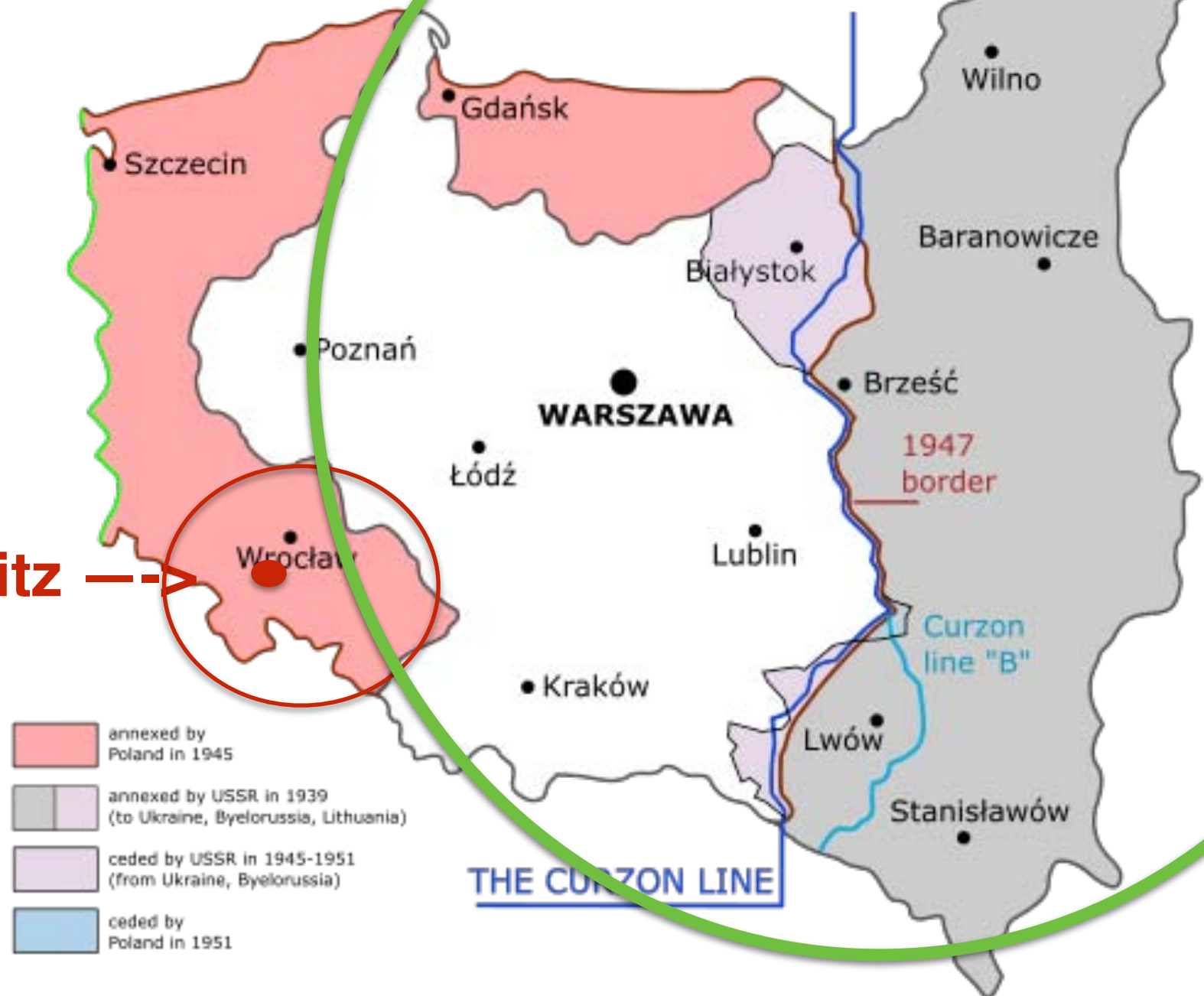
POLAND 1848-1918 - not on the map of Europe



POLAND 1918 - 1939

Poland pre WW2 →

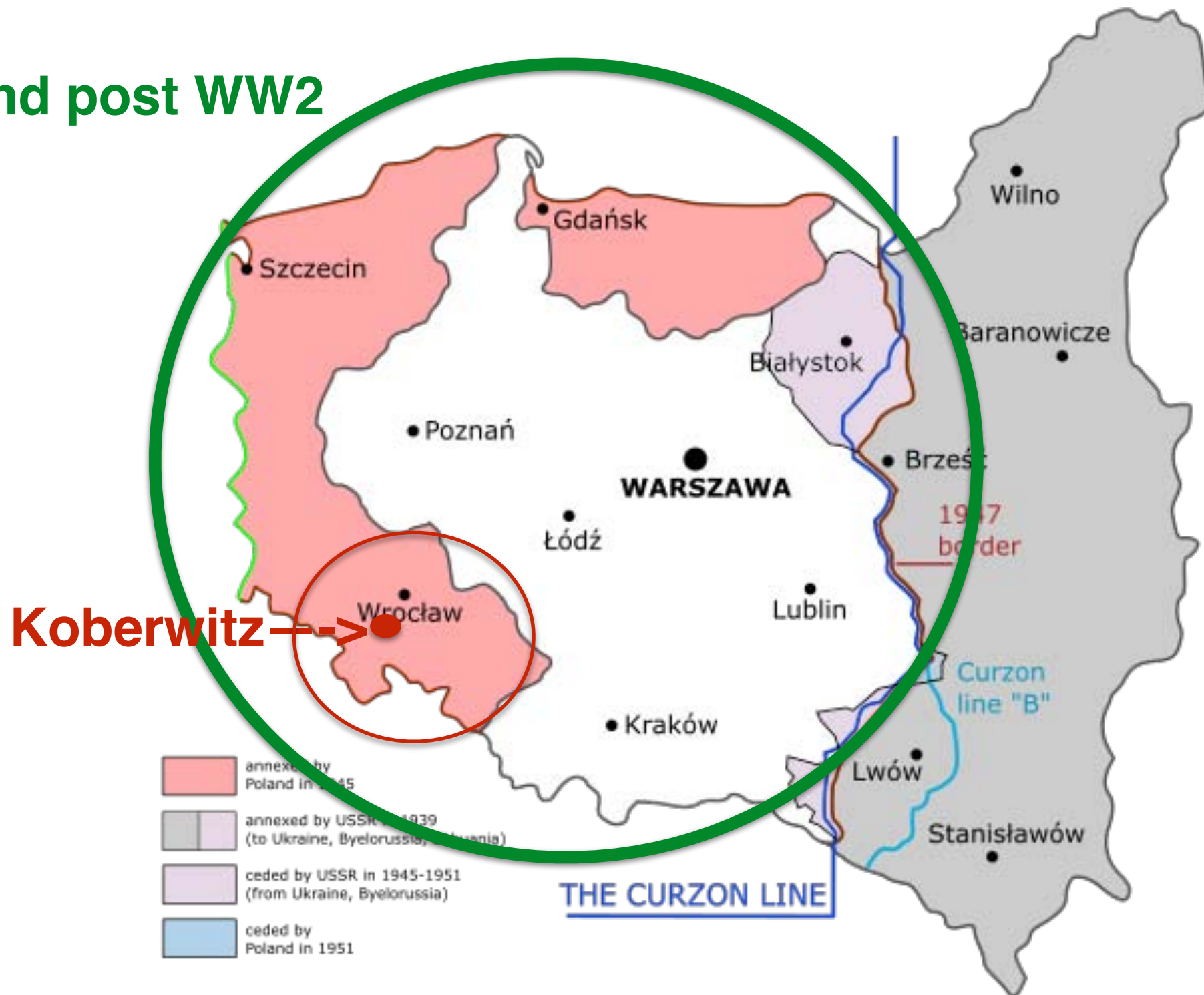
Koberwitz →



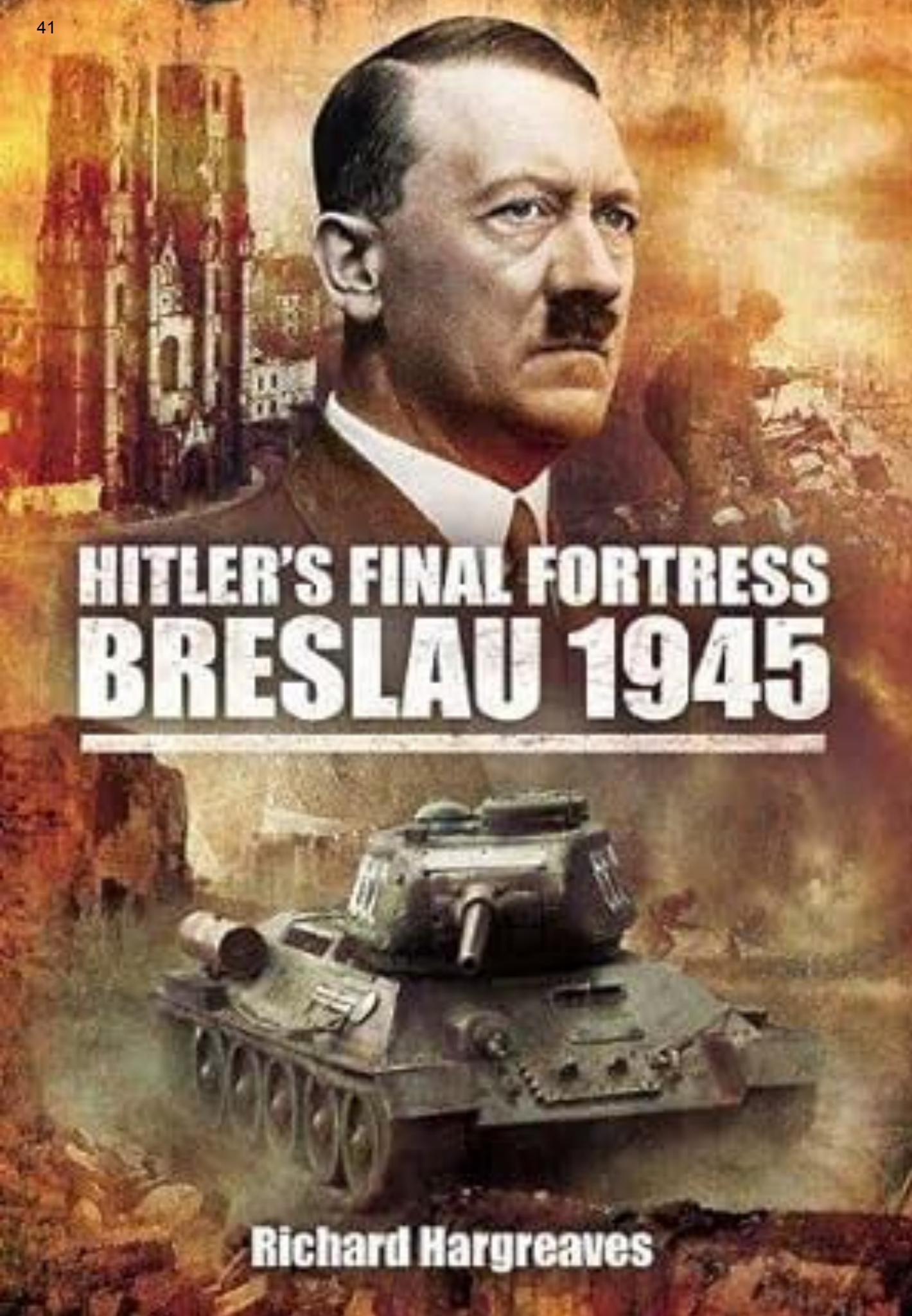
Koberwitz, Germany, in 1924

POLAND 1945+

Poland post WW2



Kobierzyce, Poland, in 2024



‘Fortress Breslau’

Koberwitz was spared
outside ring of encirclement

Richard
Hargreaves

Richard Hargreaves

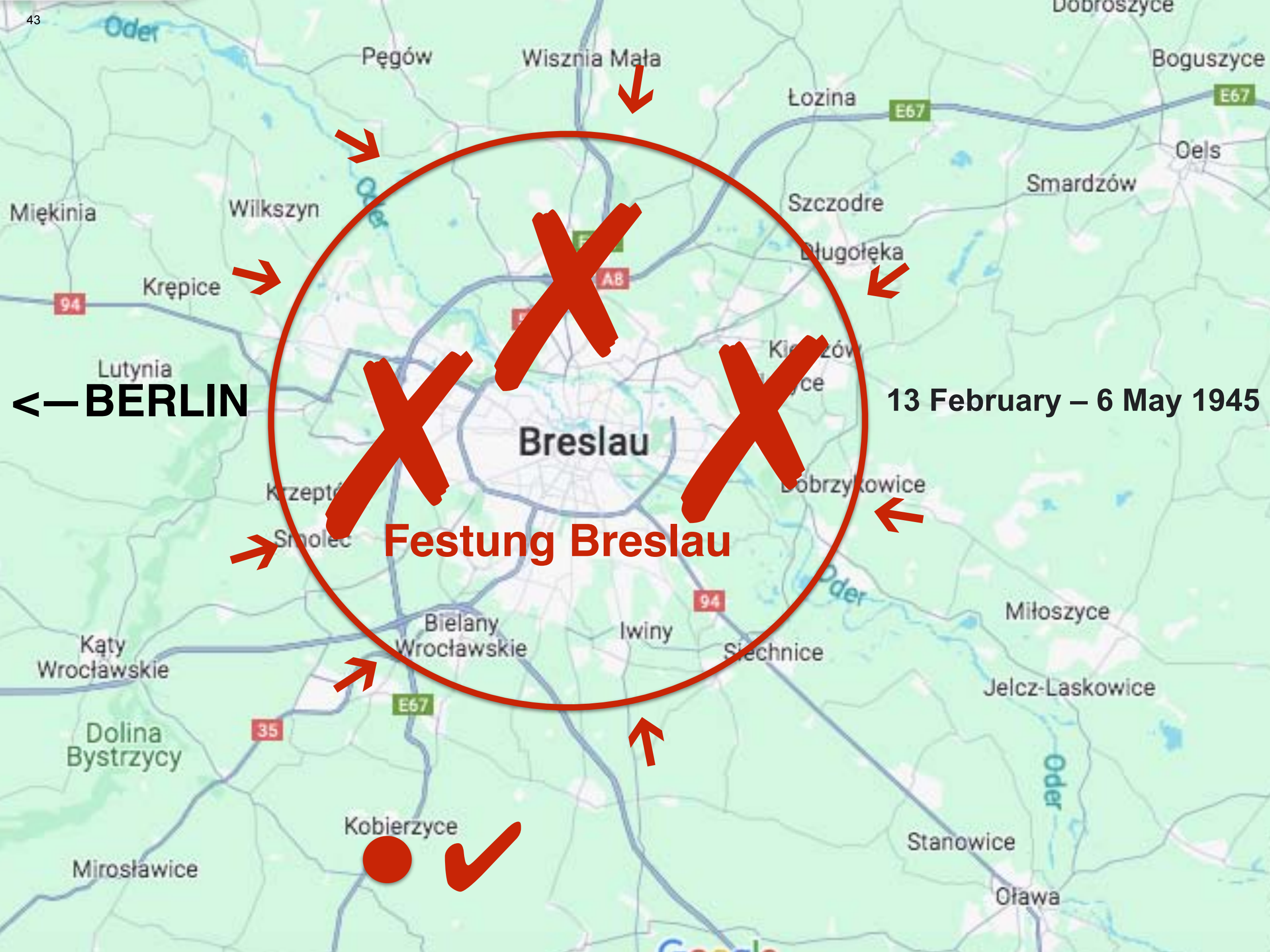
“Hitler’s final fortress ... Festung Breslau would hold out longer than Königsberg, longer than Danzig, longer than Vienna, longer even than the capital of the Reich itself.

But Breslau and Breslauers would pay a terrible price for their obstinacy ...

The city they knew, the city they had grown up with, the city where they had feted Hitler and his cabal, the city that had been virtually untouched by war before 1945, would be no more.

Two thirds of all industry was destroyed. Seven out of ten high schools lay in ruins. Two in every three homes were uninhabitable. Nearly 200 miles of roadway were impassable - more than 600 million cubic feet of ash and rubble were lying in them.

Eighty percent of the railway and tram network was wrecked. All electricity and seventy percent of telephone lines were down.”





Koberwitz

4. When?

Summer

7-16 June 1924

Summer





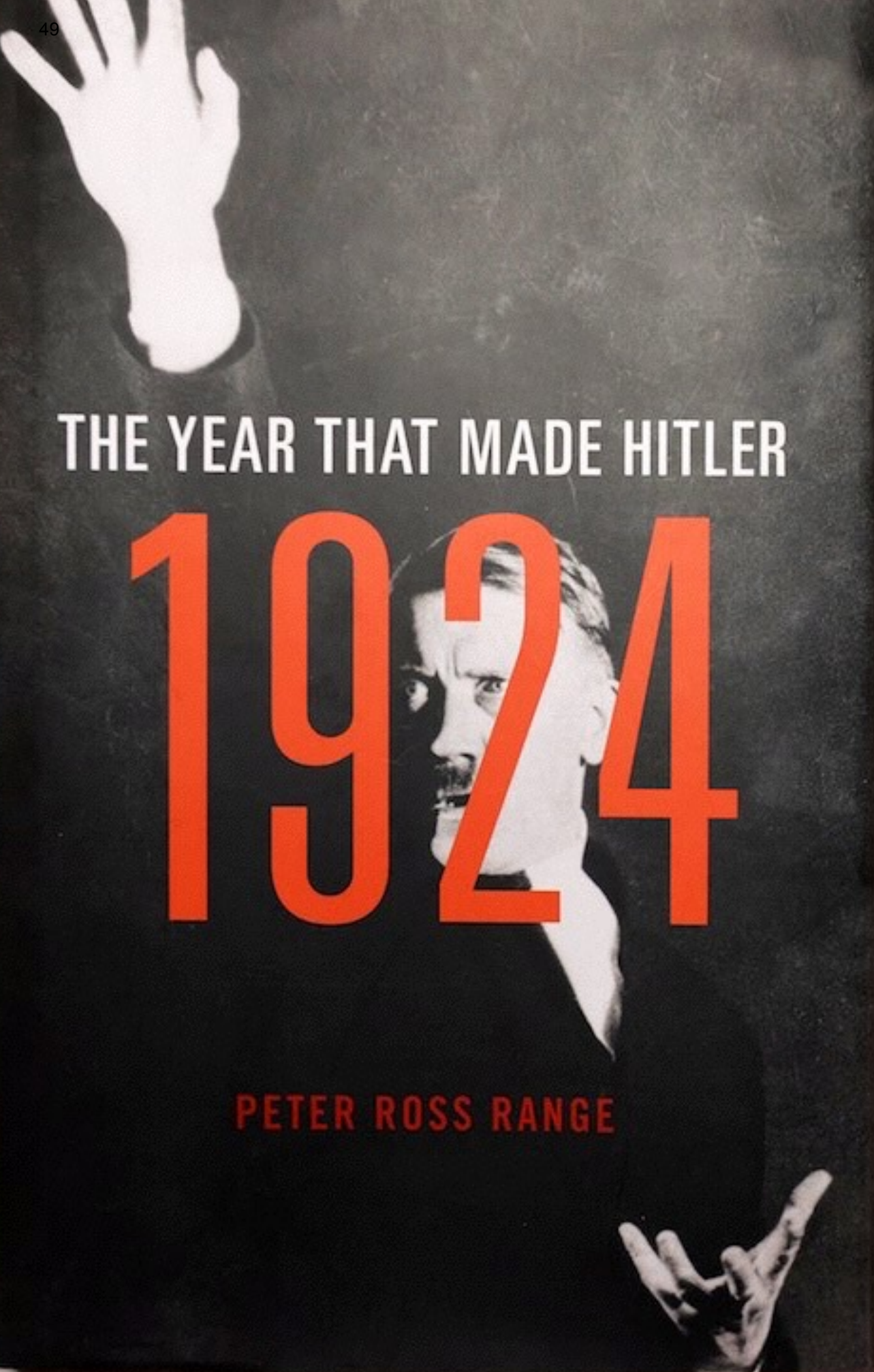


1924

hyper inflation



2m & 5m Marks



1924

tumultuous times
in Germany

“In these hard times ...”

Rudolf Steiner
Lecture 1
Koberwitz

The Studio

- 'atelier'
- retreat
- Schreinerei



- Agriculture Course 7 - 16 June 1924
- Curative Education Course 25 June - 7 July 1924
- Torquay 12 -20 August
- Sickbed 30 September 1924
- RIP 30 March 1925

Schweizerische Eidgenossenschaft

Form. 8



Kanton Solothurn

Todesschein.Auszug aus dem Todesregister des Zivilstandskreises **Dornach**

Am dreissigsten März

tausend neun hundert fünfundzwanzig

um zehn

Uhr

Minuten

ist gestorben zu Dornach, im Götheanum

S t e i n e r , Rudolf, Josef, Lorenz

von Geras, politischer Bezirk, Horn, Oester-

reich.

wohnhaft in Dornach

geboren den 27. Februar 1861

Sohn des Steiner, Johann

~~Fachlehrer~~

und der Franziska geborenen Blie

Zivilstand: Ehemann der Marie geborenen von Sivers

Für richtigen Auszug:

aus Band V., Seite 169, Nr. 11.

Dornach , den 24. Oktober 1930



Der Zivilstandsbeamte:



Koberwitz
5. How?

The Count

A black and white portrait of Count Carl Keyserlingk, a middle-aged man with a mustache, wearing a military-style uniform with a high collar and epaulettes. He is looking slightly to the left of the camera.

Count Carl Keyserlingk

host

prime mover

Estate manager

*Elisabeth
Vreede

*Elisabeth Vreede**

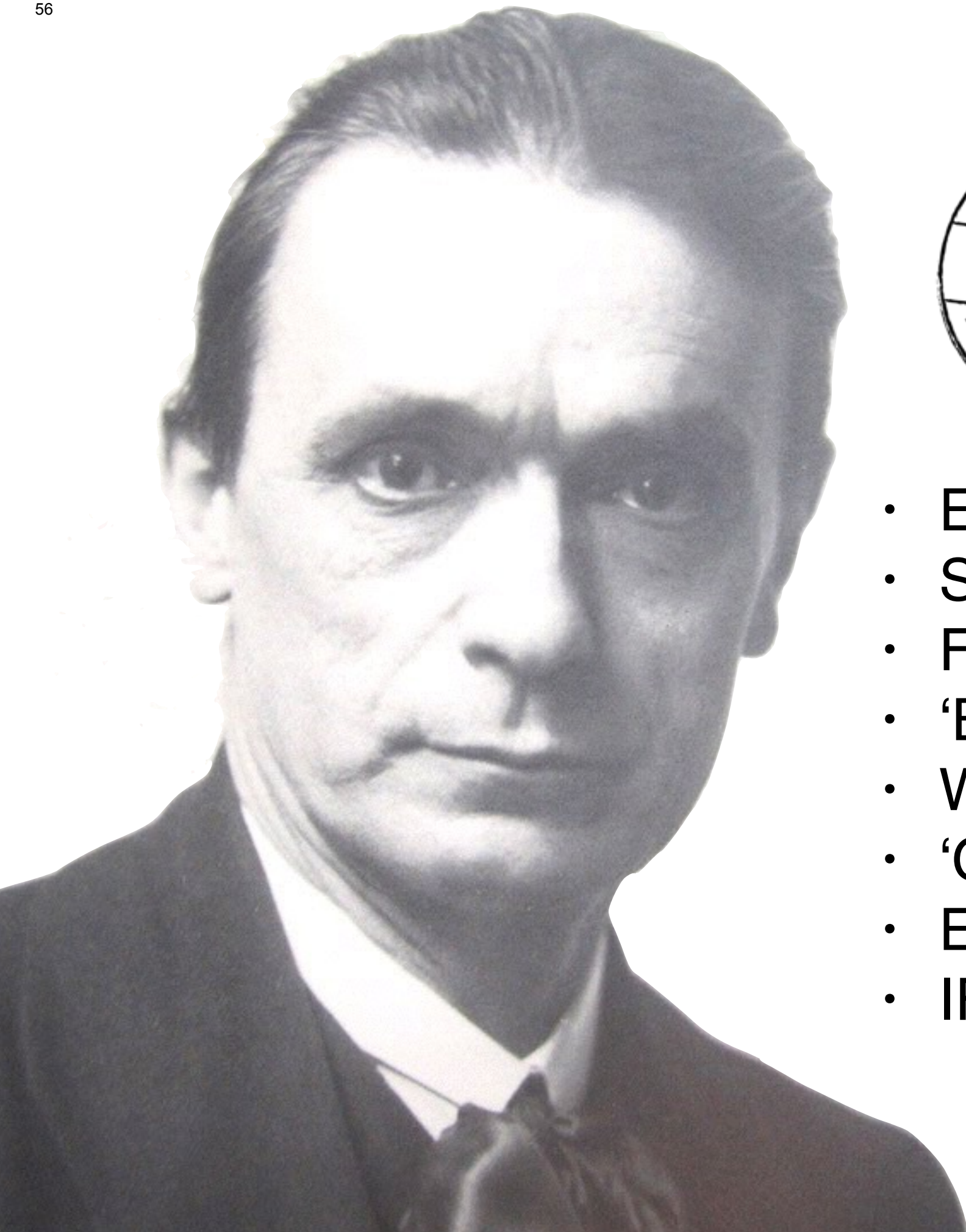
“The memory rises once more of those wonderful days of the agricultural course.

We are filled with gratitude for this person (Count Carl Keyserlink) who by his iron energy persuaded the Teacher, before illness and death descended on him, to come over here and manage still to bestow this course on the world - given for farmers, and for the gain of all mankind”.

Vreede (1925, p25)

Countess Johanna Keyserlingk





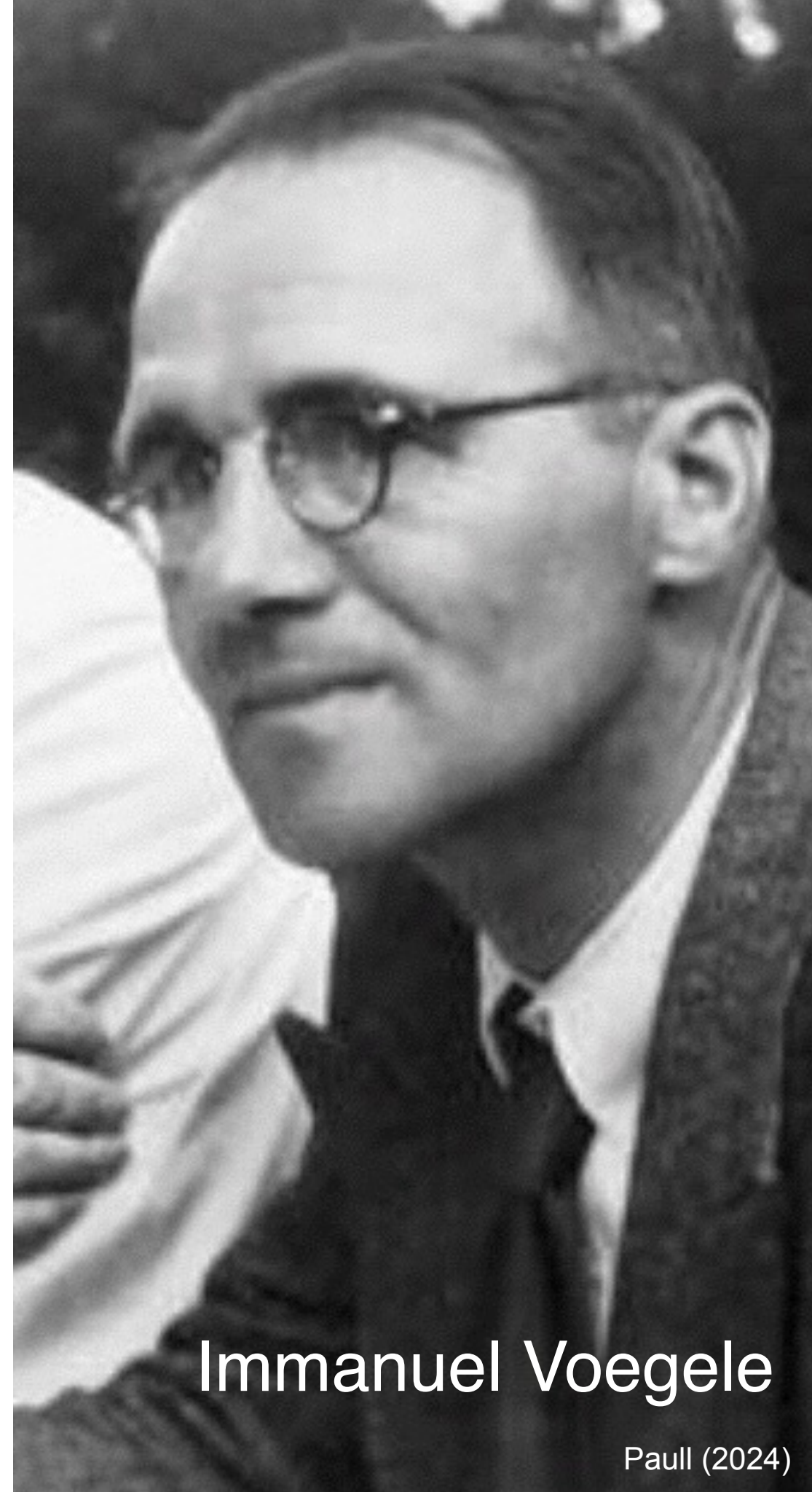
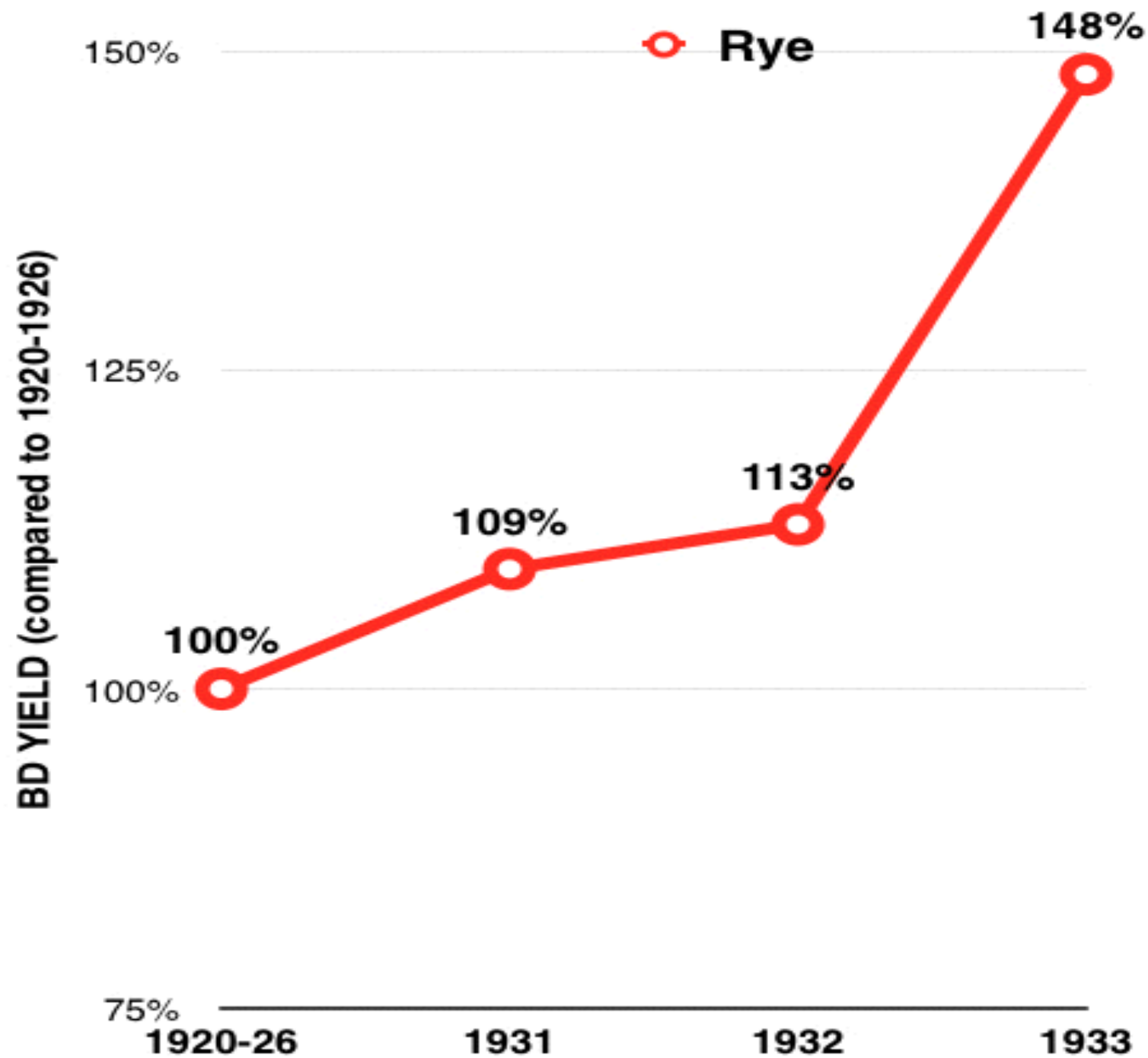
Koberwitz 6. So what?



- Experimental Circle
- Special needs education
- Food differentiation
- 'Biodynamic farming'
- World Biodynamics
- 'Organic farming'
- EPA
- IFOAM

So what?

(i) Experimental Circle*

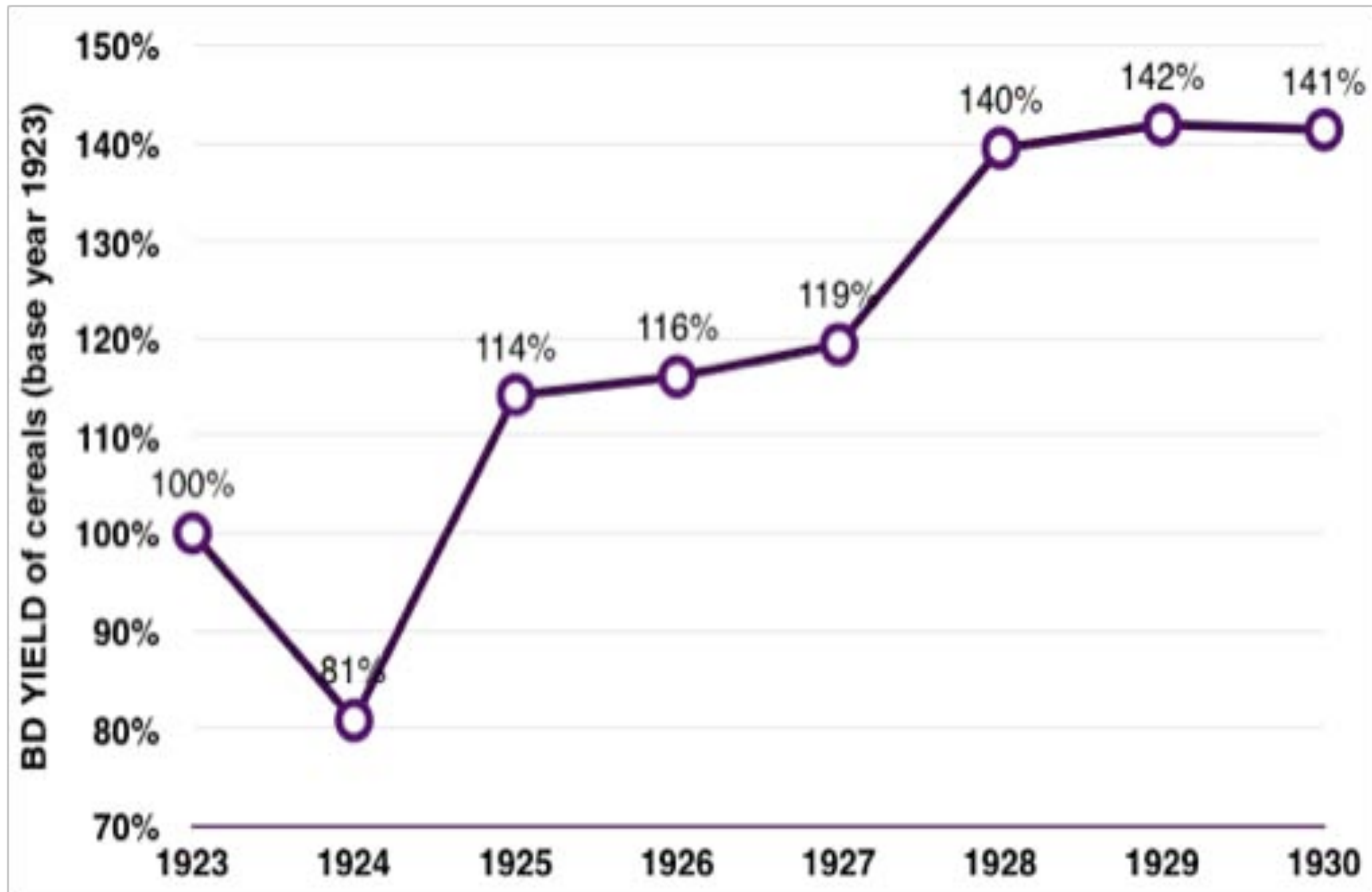


Immanuel Voegele

*Experimental Circle of Anthroposophical Farmers & Gardeners

Paull (2024)

Ernst Stegemann, Koberwitzer cereals



Marna Pease at Bray, UK





Anthroposophical Agricultural Foundation (AAF)
Bray, UK

Rudolf
Steiner
2

*Rudolf Steiner**

“I completed what I had to say on agricultural matters ...

... the contents of these lectures were to serve, in the first place, as working material for the Association of farmers [the Experimental Circle] which had just been founded in the Anthroposophical Society.

No kind of communication was to be made about the contents of the Course until such time as the members of the Association felt impelled to speak out of the results of their own experimental work ... and not to report on it elsewhere”.

UK Experimental Circle

1946

UK



The Black Bear, Jena, Germany



*Guenther
Wachsmuth

image: J. Paull

*Guenther Wachsmuth**

“He set forth concrete measures necessary for the development of an agricultural undertaking as an organism with its own foundation, self-inclosed as a living unity and totality...”

I still remember vividly how, during the journey between Breslau and Jena, after a period of silent reflection about the [agricultural] conference, he said suddenly with a strong and joyful emphasis: ‘Now we have accomplished also this important work’.

Seldom have I seen him so joyfully moved after the completion of a task as in this moment after the agricultural conference. ...

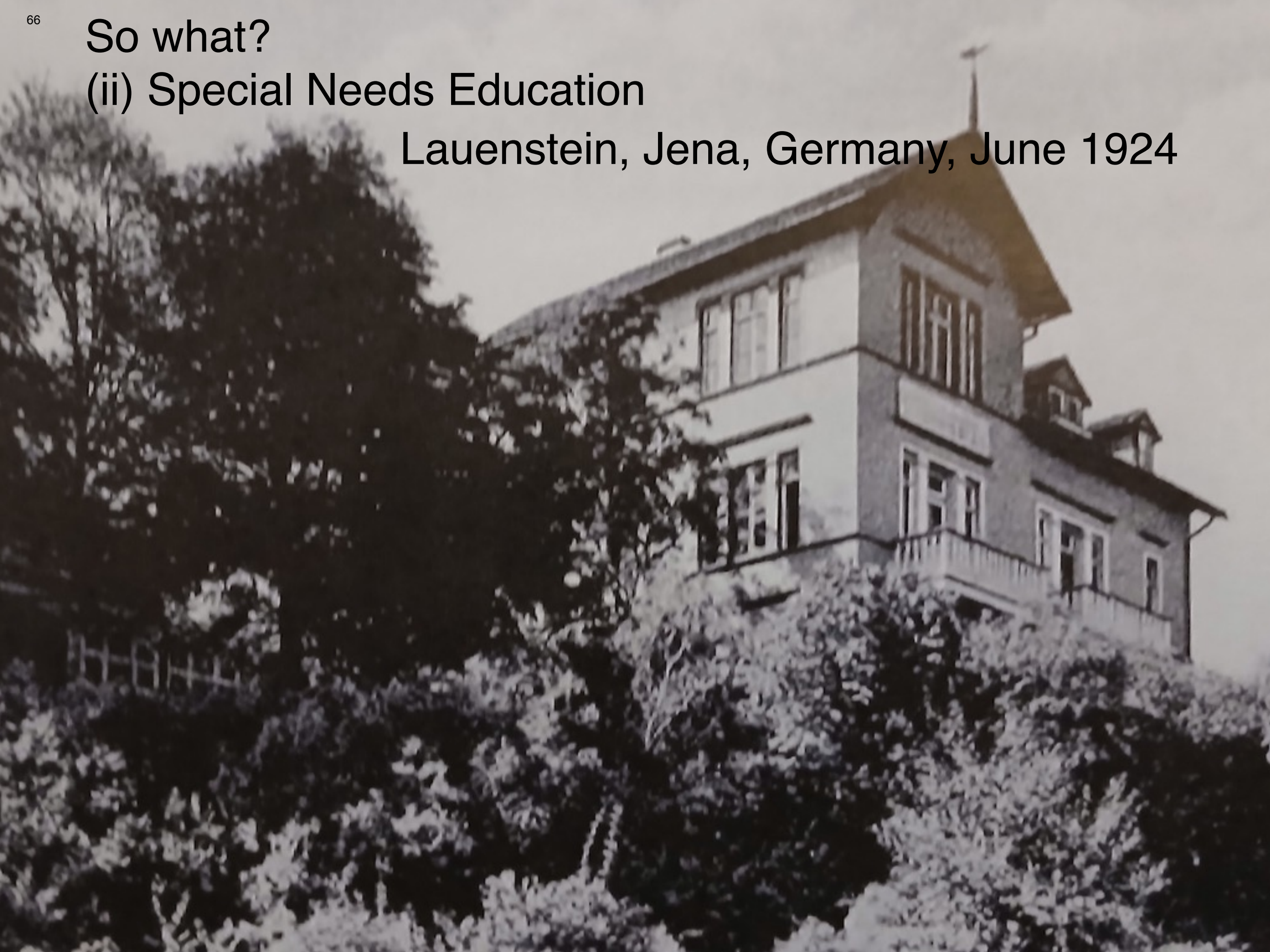
All of this was brought to completion while the earthly body [of Rudolf Steiner] in the last years bore inexpressible suffering”.



So what?

(ii) Special Needs Education

Lauenstein, Jena, Germany, June 1924





Curative Education
Lauenstein, Jena, Germany, 1924

Lauenstein, Jena, Germany, Centenary, 2024



So what?

(iii) Food differentiation



1930s

- Biodynamic
- Standard
- Logo
- Labelling

So what

(iv) Global dissemination

Ehrenfried Pfeiffer

1938

- English
- German
- French
- Italian
- Dutch

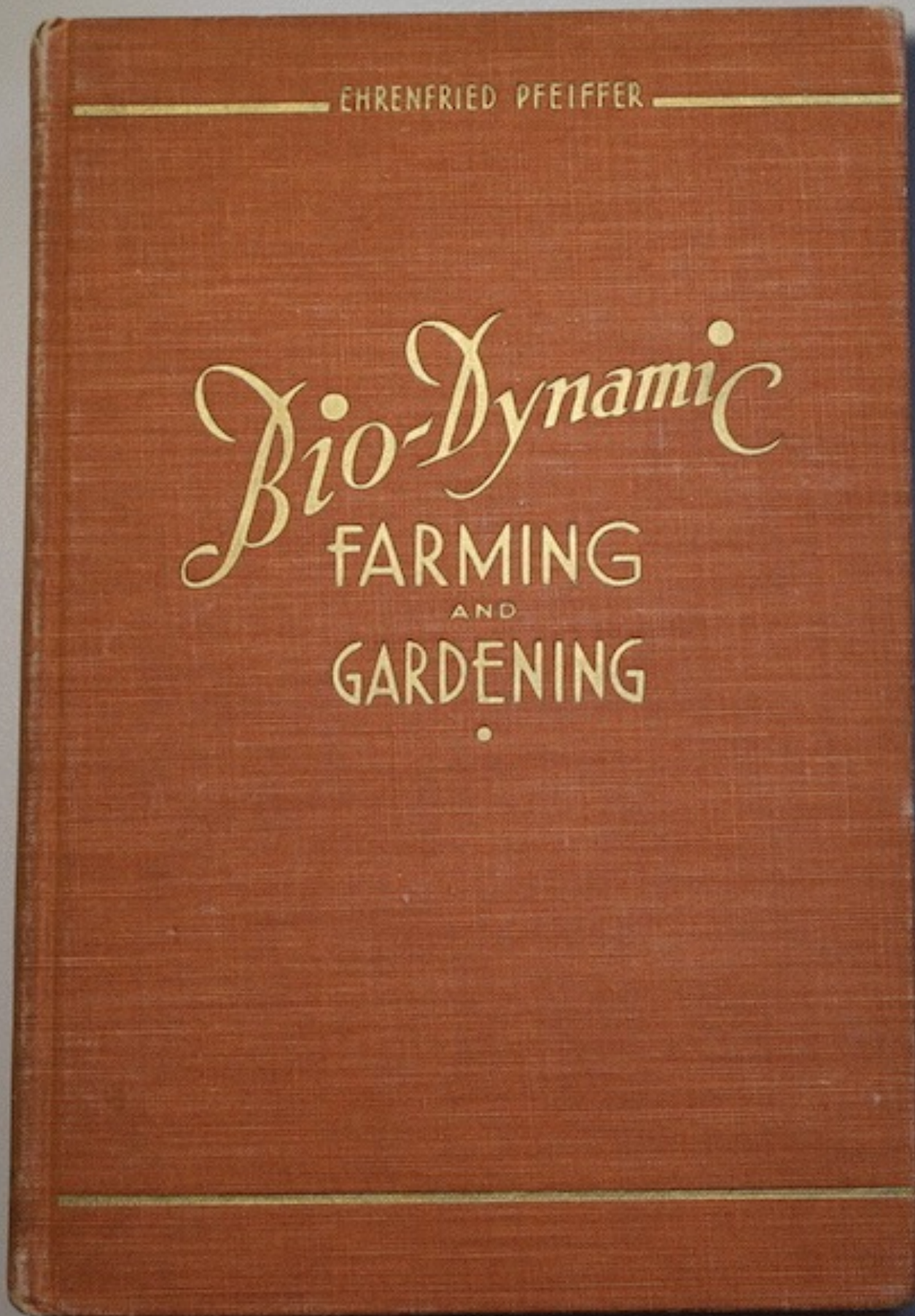


image: J. Paull

Ehrenfried Pfeiffer

Whistleblower

“Find out what works,
and tell the world”

Rudolf Steiner



Ehrenfried Pfeiffer

“The most important thing is to make the benefits of our agricultural preparations available to the largest possible areas over the entire earth, so that the earth may be healed and the nutritive quality of its produce improved in every respect.

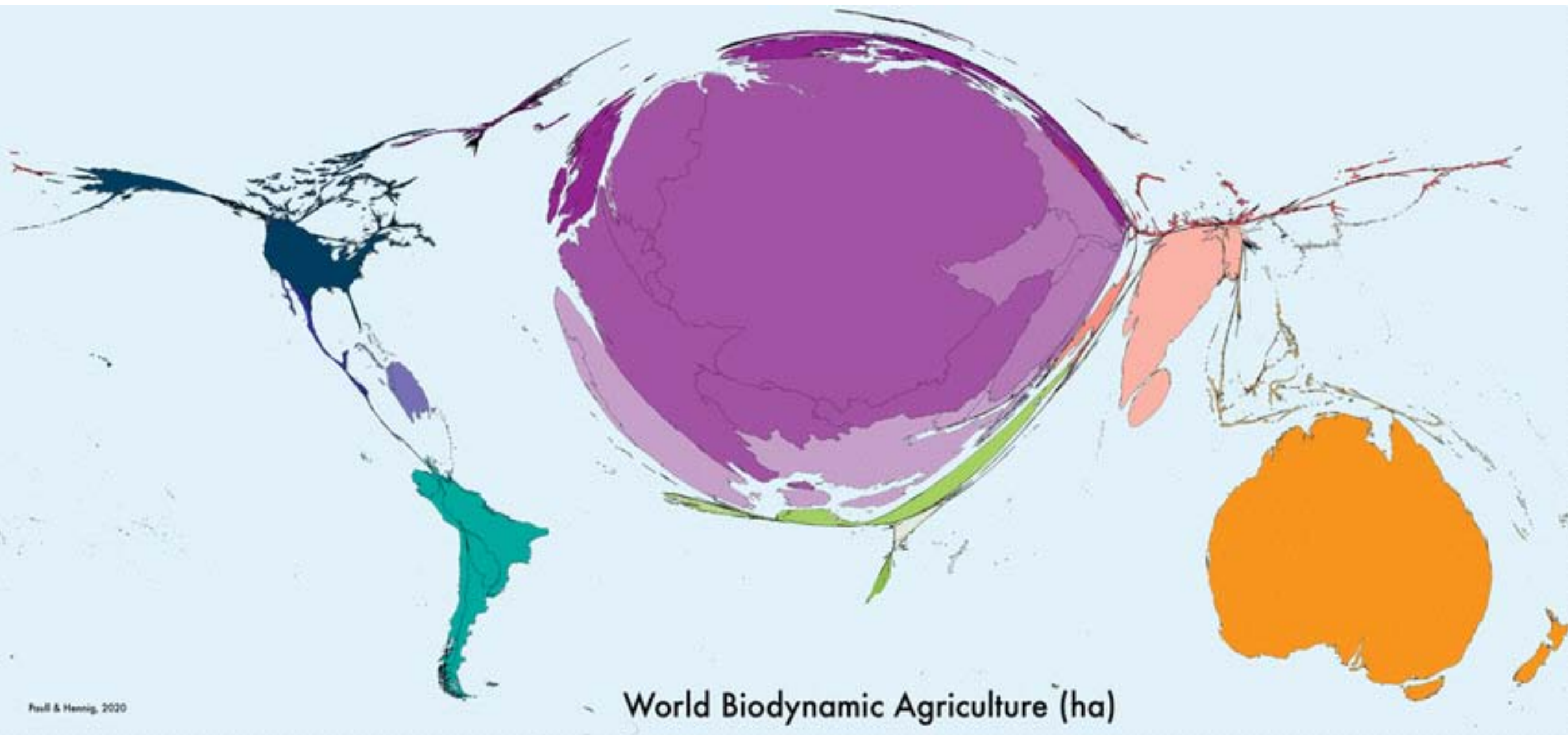
That should be our first objective.

The experiments can come later”.

Pfeiffer (1958,)

So what

(v) Global uptake



Biodynamic agriculture: 309,500 hectares*
60 countries

So what

vi) Organic agriculture

1939

- British 'Biodynamic farmer'
- Lord Northbourne
- Oxford
- Betteshanger Conference, UK, July 1939
- Ehrenfried Pfeiffer

Betteshanger BD Summer School

1-9 July 1939

Lord Northbourne's farm

Kent

Ehrenfried Pfeiffer

Whistleblower

“Find out what works,
and tell the world”

Rudolf Steiner



1 September 1939:
Germany invades Poland

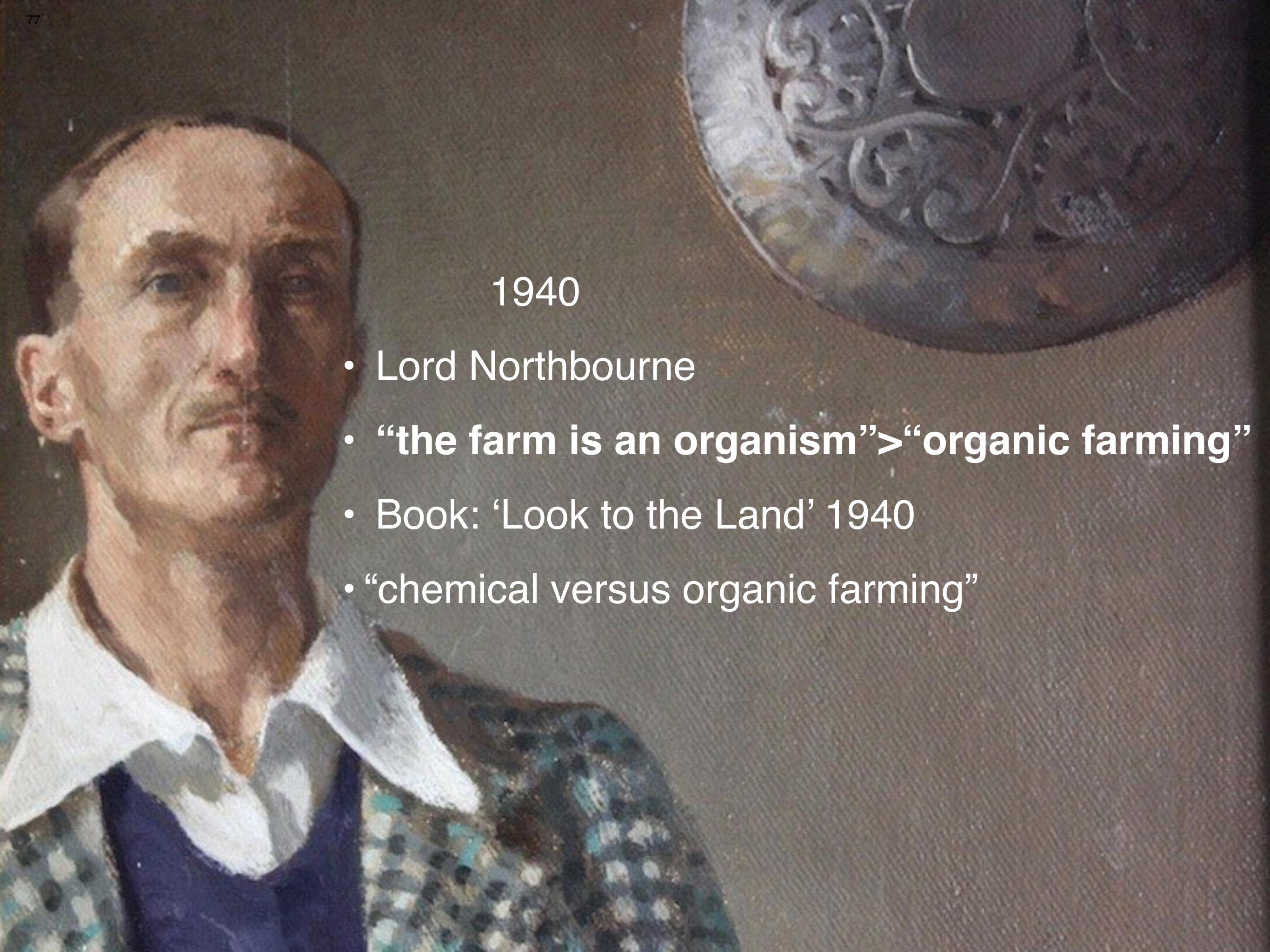
German forces have invaded Poland and its planes have bombed Polish cities, including the capital, Warsaw.

The attack comes without any warning or declaration of war.

Britain and France have mobilised their forces and are preparing to wage war on Germany for the second time this century.

Just before dawn today, German tanks, infantry and cavalry penetrated Polish territory on several fronts with five armies, a total of 1.5 million troops.

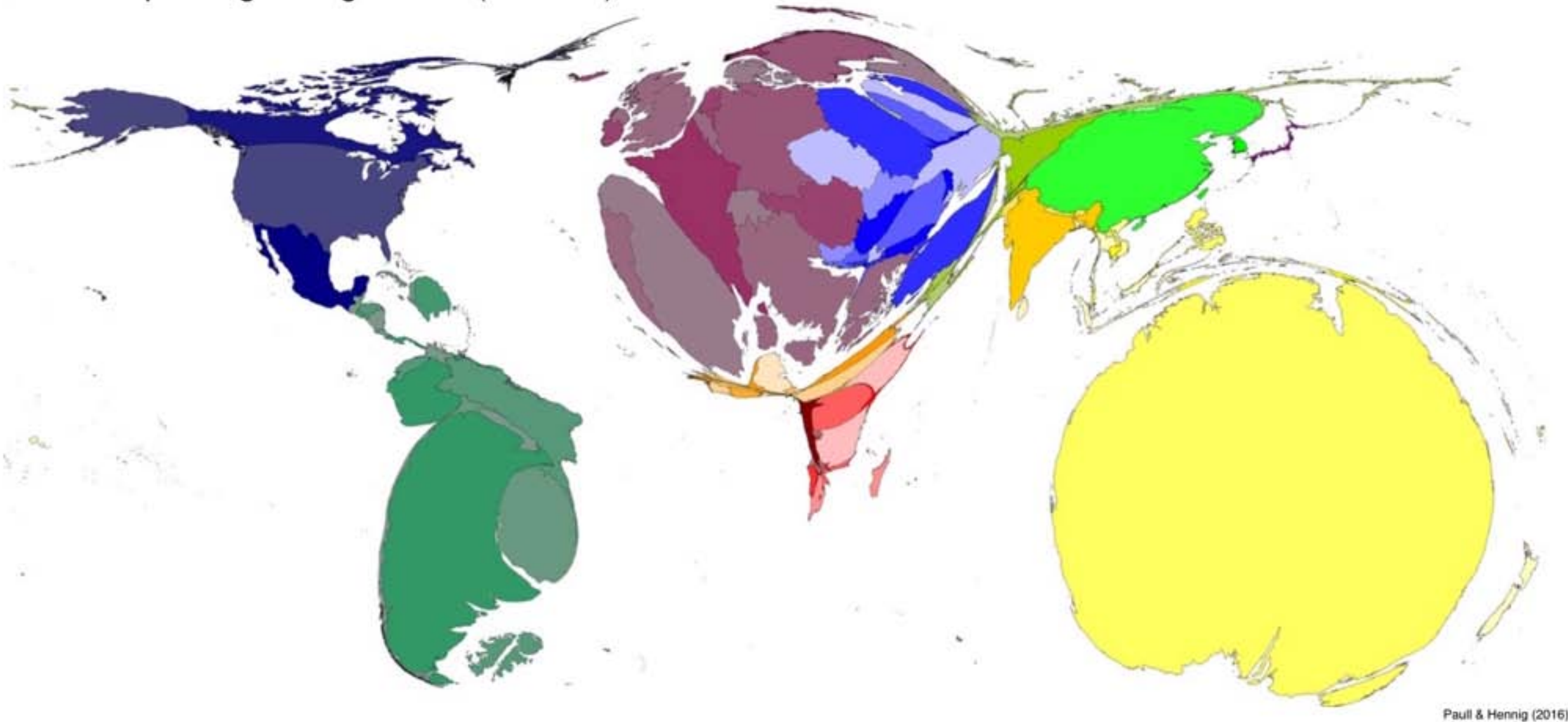
BBC, 1 September 1939



1940

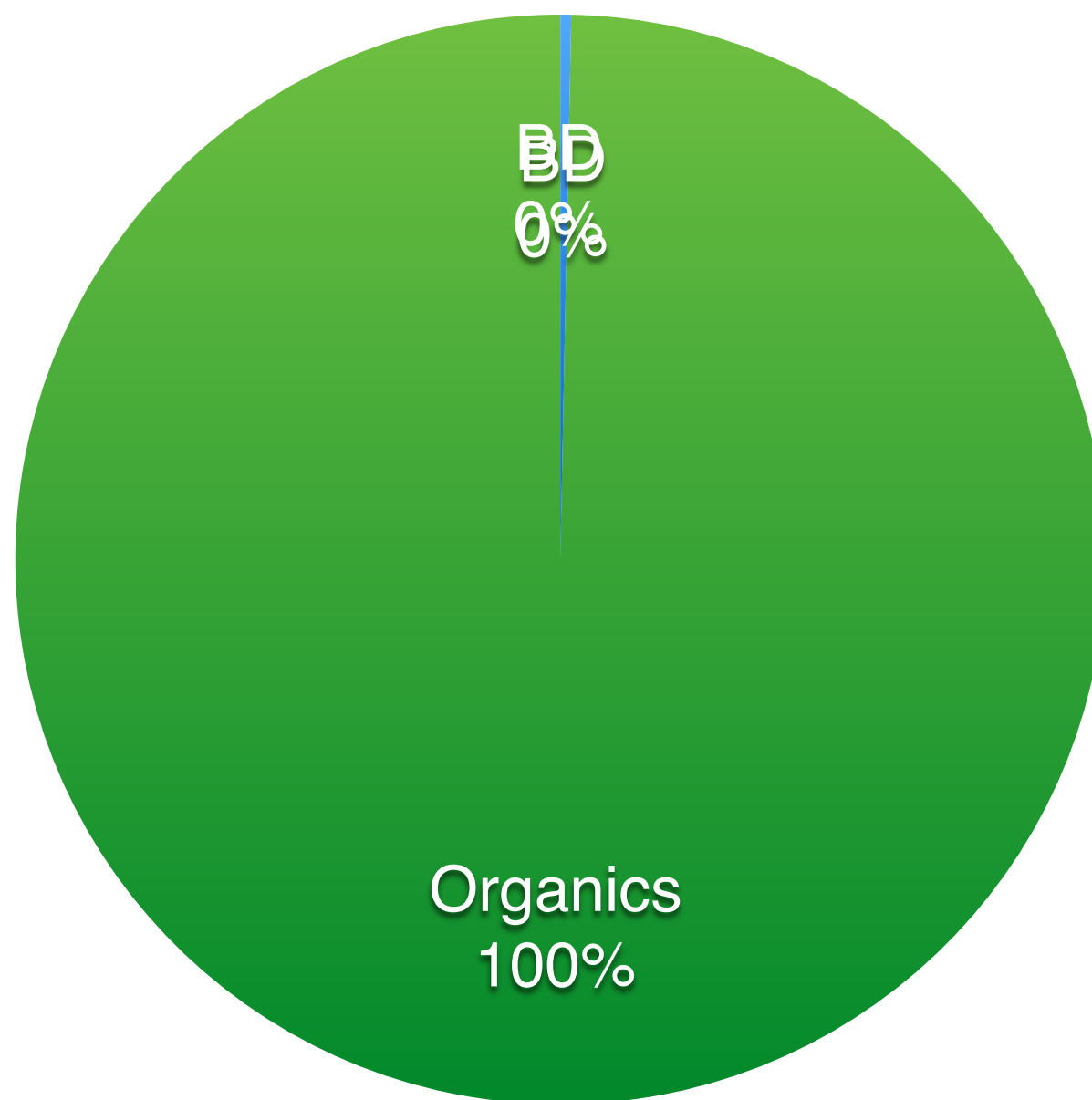
- Lord Northbourne
- **“the farm is an organism” > “organic farming”**
- Book: ‘Look to the Land’ 1940
- “chemical versus organic farming”

World Map of Organic Agriculture (hectares)

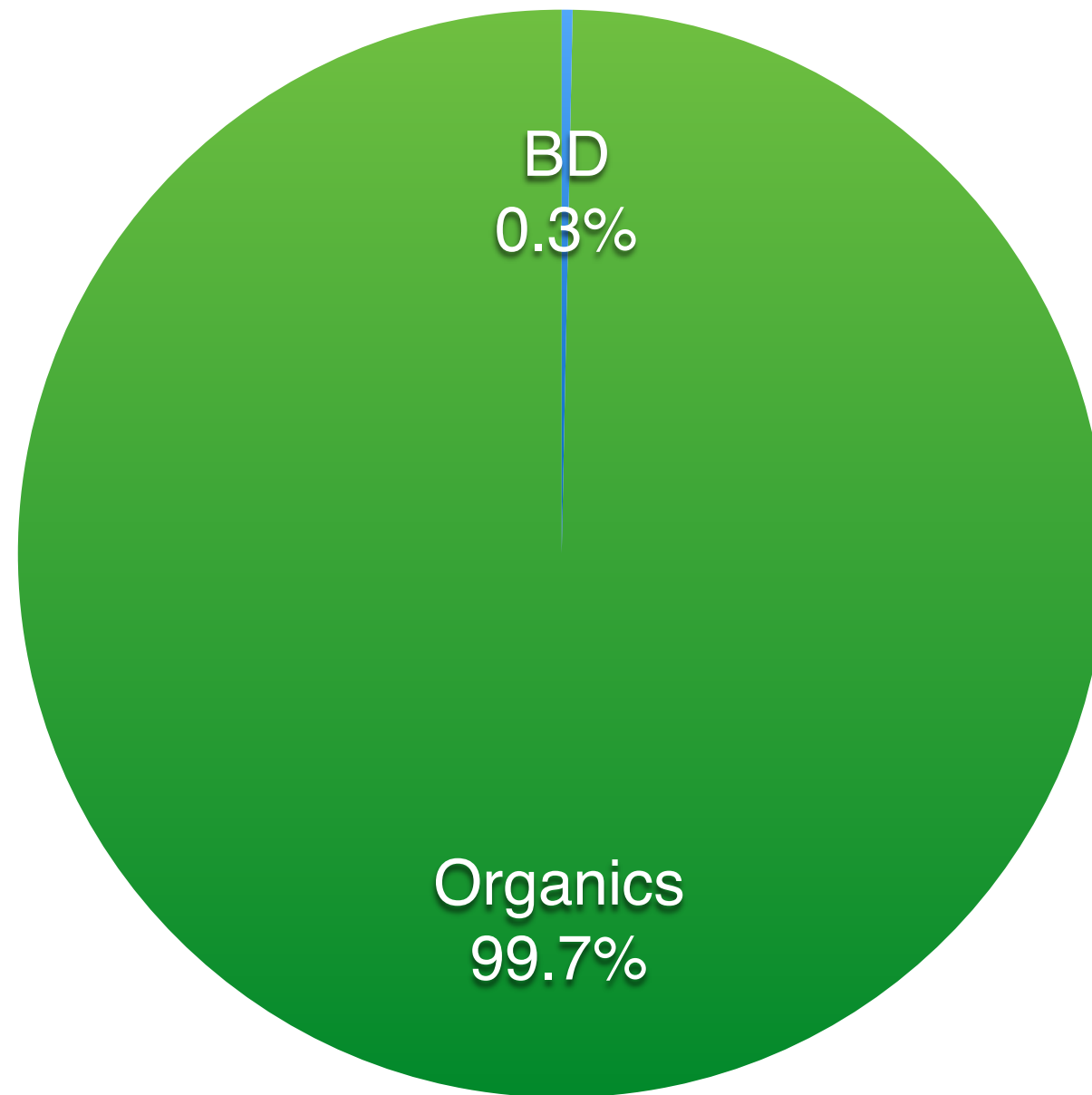


Organic agriculture: 96.3 million hectares*
188 countries
€135 billion pa

WORLD

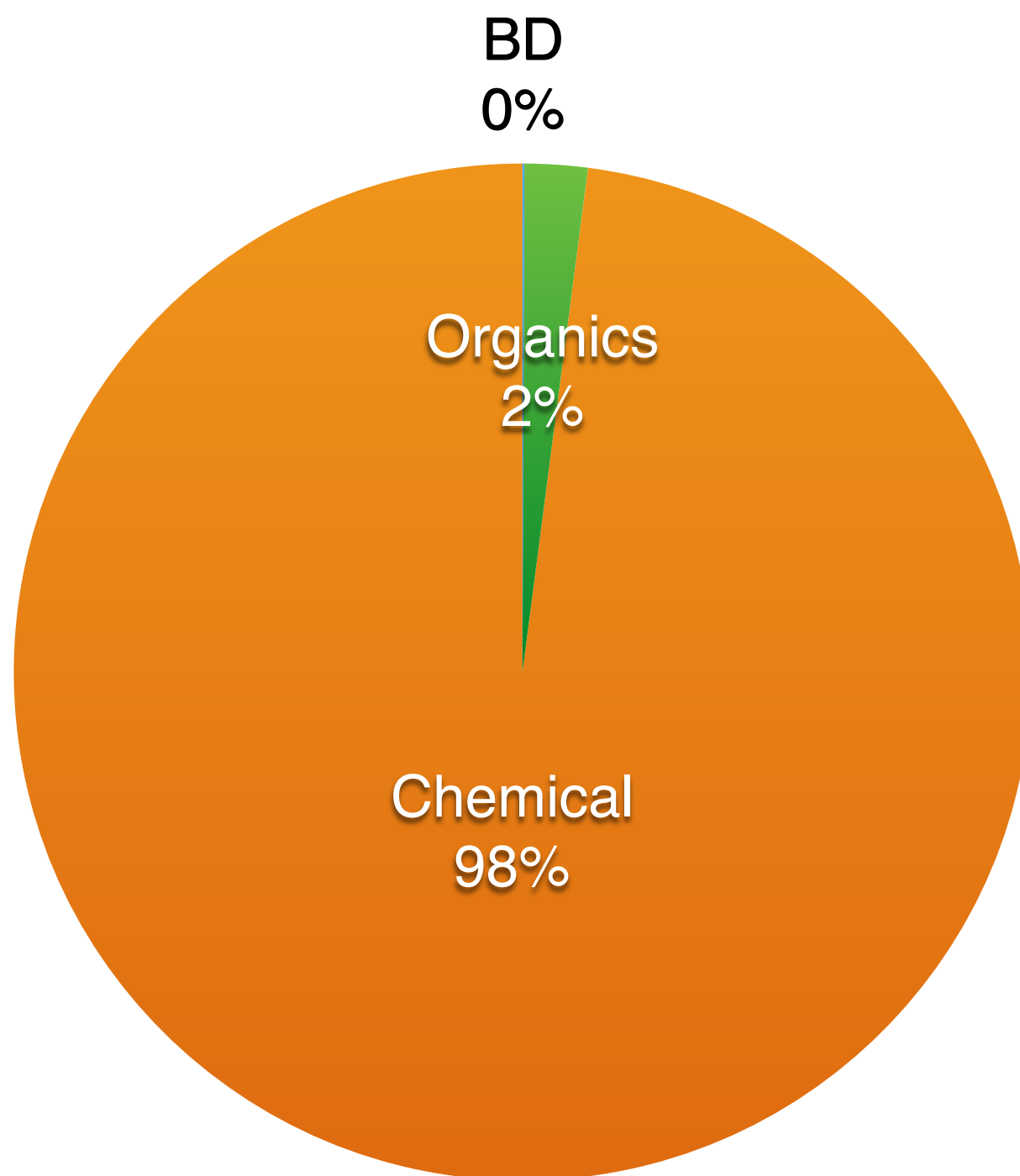


WORLD

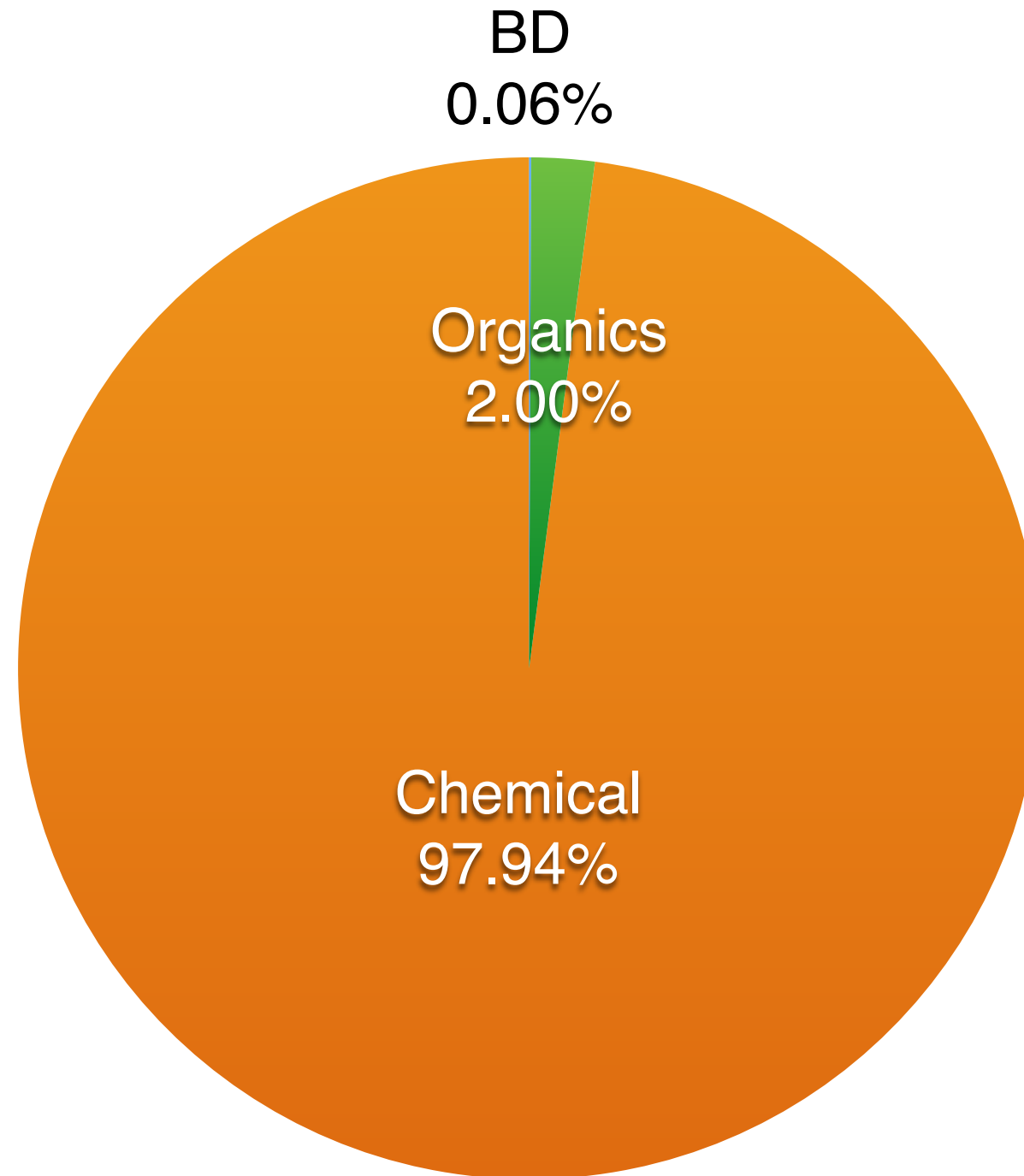


*BD is 0.3% of world organics

WORLD

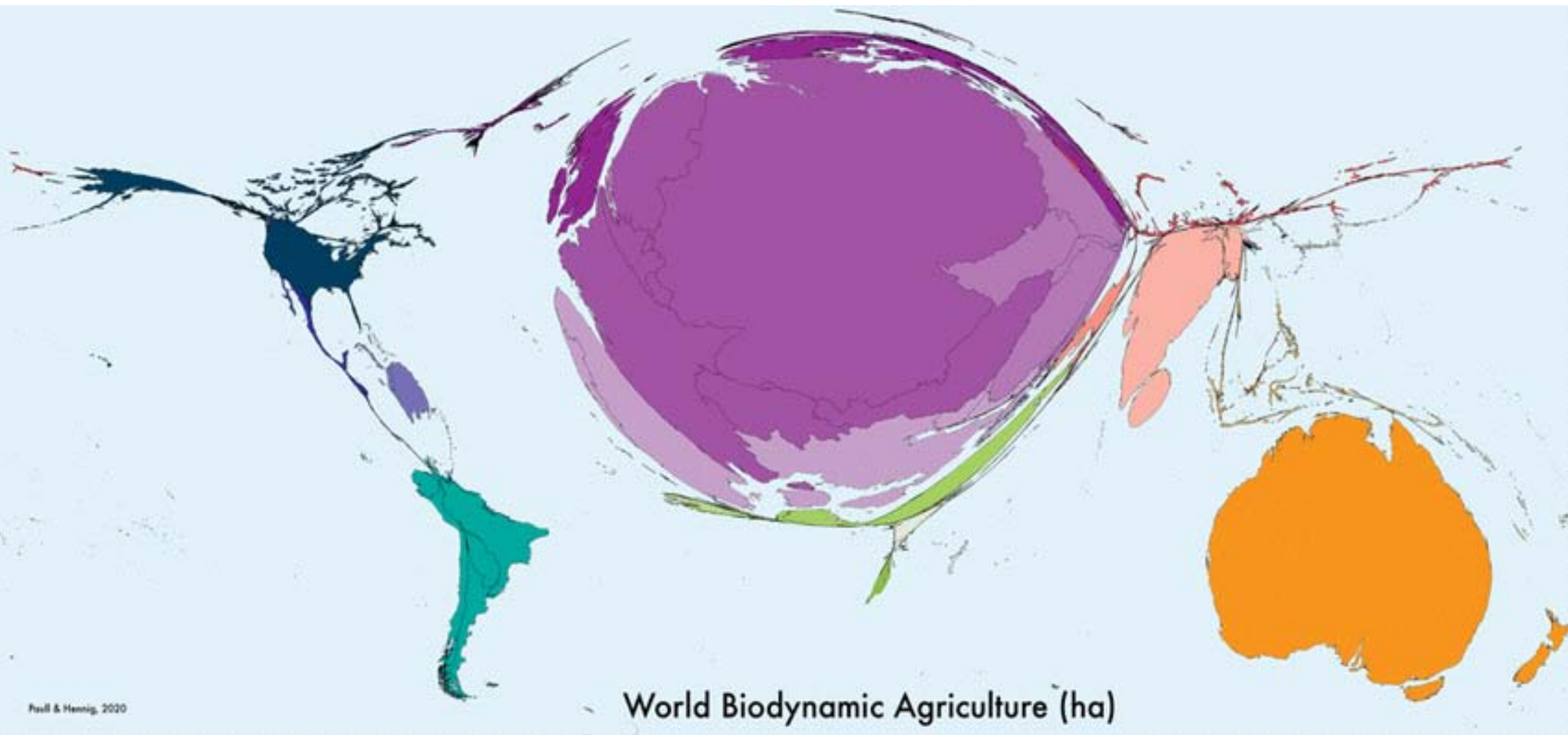


WORLD



BD is 0.06% of world agriculture
Organics is 2% of world agriculture
Chemical is 98% of world agriculture

Challenge?



Biodynamic agriculture: 309,500 hectares*

60 countries

Australia? No BFDI & 3 BD certifiers

map: Paull & Hennig (2020)

*BFDI + Australia

So what?
(vii) EPA

2 US Biodynamic farmers
Marjorie Spock & Polly Richards
Long Island Spray Trial (1957-60)
& Ehrenfried Pfeiffer



Rachel Carson
'Silent Spring' 1962



Paull (2013)
image: USFWS



Rachel Carson



EPA

US Environmental Protection Agency
1970



Environment
Agency



Environmental
Protection
Authority



ENVIRONMENT PROTECTION AUTHORITY

⁸⁶ So what?

(viii) IFOAM - Organics International

1972



Swedish Biodynamic Association
one of 5 founders of IFOAM



ruskinmill
re-imagining potential

Thank you Questions

Dr John Paull
j.paull@utas.edu.au
johnpaull.academia.edu

Ruskin Mill Trust
rmt.org
5 July 2024



Abstract

Koberwitz: So What?

A century ago, Dr Rudolf Steiner (1861-1925), New Age guru, presented eight lectures on agriculture. His 'Agriculture Course' in the Summer of 1924 was presented at the estate managed by Count Carl Keyserlingk at Koberwitz, Germany (now Kobierzyce, Poland), near the city of Breslau (now Wrocław). Rudolf Steiner was neither farmer nor gardener, and nine months later he was in the grave. So what of that course, to a group of 111 Anthroposophists delivered in an obscure village, that remains obscure to the present day?

Steiner's call was for farming that focussed on biology rather than chemistry. An immediate outcome of his proposed Anthroposophic farming was the founding, at Koberwitz, of the 'Experimental Circle'. The Circle was tasked with putting his ideas to the test, finding out what works, and then to promulgate and publish the results. Steiner's ideas were evolved into the formulation of 'Biodynamic farming'. Produce was differentiated with the 'Demeter logo', standards were developed along with certification. Biodynamics (BD) is now practiced in 60 countries with 309,500 certified BD hectares.

Steiner's core characterisation was that 'the farm is an organism'. An English BD farmer, Lord Northbourne, subsequently coined the term 'organic farming' (in 1940) foreseeing a contest of 'organic farming' versus 'chemical farming'. In 1972 organic and biodynamic societies collectively founded the 'International Federation of Organic Agriculture Movements' (IFOAM), as an advocacy group. Organic agriculture (OA) is now practiced in 188 countries, and accounts for 96.3 million certified organic hectares and €135 billion per annum.

Two US BD farmers, Marjorie and Mary Richards contested the aerial spraying of DDT by the US government. While their legal actions were unsuccessful, the compilation of international evidence against DDT was, in the hands of Rachel Carson, transformed, into the book 'Silent Spring' (1962). This led to the founding of the US Environmental Protection Agency (EPA). Most governments now have their own EPA.

On his return journey from Koberwitz to Anthroposophy HQ at Dornach (Switzerland) (in 1924), Steiner made a stopover at Lauenstein, Jena (Germany). This was the beginning of Rudolf Steiner's 'Curative Education' movement (more recently characterised as 'special needs education' and 'therapeutic education'). The Ruskin Mill Trust continues Rudolf Steiner's legacy, from Koberwitz 1924, of biodynamic farming and therapeutic education.

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