

THE TRANSFORMATION OF THE COMPETITIVE MARKET AND CAPITALISM: A NECESSITY OF THE TWENTY-FIRST CENTURY

GARY LAMB

This is the third in a series of articles on Rudolf Steiner's ideas on a threefold social organism and associative economics and how they relate to sustainable agriculture. Readers are invited to convey their comments to the author at garylamb@taconic.net.

INTRODUCTION

In the first article in this series, we considered the Fundamental Social Law, a law that places concern for others and mutual aid over self-interested behavior as the basis of an associative economy. In the second, we explored the principles of a threefold social organism and the dynamics and jurisdiction of economic life and how it needs to relate to the political and cultural realms of life.¹ In this essay we will review the main features of the modern market and their necessary transformation into a new associative economy. As previously described, the heart of this new economic approach is collaborating associations of producers, distributors, and consumers (or their representatives) that would determine the types, quantity, and quality of goods and services to be produced and their appropriate prices. Questions concerning scarcity of resources would be addressed directly by human intelligence rather than by impersonal market forces.

Full recognition is given here to the fact that the rise of capitalism and the competitive market has played a significant role in the advance of modern civilization. From an economic perspective, this includes the great advances in the division of labor, technology, entrepreneurial innovation, and the accumulation and transfer of capital. But equally so, it is recognized that modern capitalism has contributed to human exploitation and environmental destruction to an extent that is no longer acceptable. The environmental and social demands of the twenty-first century require that we find a way to fully address these issues. The question is how to do so in a manner that retains the beneficial aspects of modern economic life.

Some of the main ideas from the previous essays will be recapitulated here in order to assist readers who may not have immediate access to the previous issues.

FROM MATERIALISM TO SPIRITUAL HOLISM

The development of the modern market coincided with the rise of materialistic thinking. And from a certain perspective, the modern economy can be viewed as applied materialism. Mainstream economics places a large emphasis on the material and psychological needs and instinctual desires of investors, producers, workers, and consumers. Economic thinking under the influence of materialism tends to be shortsighted and to focus on immediate gratification with little or no concern for distant peoples or lands or future generations.

A new associative economy based on social and environmental responsibility requires a more comprehensive view of the human being and nature, one that acknowledges their spiri-

tual dimension. Spiritual, ethical, and moral considerations need to be brought to bear on all facets of economic life. This does not mean imposing any type of religious dogma on people but upgrading all actions through enhanced individual ethical capacities and personal conduct. An associative economy also would require the development of higher order faculties of thinking, feeling, and willing that go beyond mere instinctual competition and egoism. Recognizing and understanding the spiritual unity of all people and nature can help instill a sense of tolerance for differing viewpoints and encourage personal responsibility for one's actions in all aspects of life, including business.

FROM SELF-INTEREST AND EGOISM TO ALTRUISM

We have already quoted Bill Gates (in the previous issue of *Biodynamics*) as identifying two "great forces of human nature: self interest and caring for others." There can be no argument with this statement. However, it is time to challenge the most significant defining feature of the modern market economy—that is, the belief that self-interested behavior must be the foundation of any prosperous modern economy. This belief is instilled en masse through most school curricula from the lower grades through graduate school.² Gates, like so many others, refers to Adam Smith's *Wealth of Nations*,³ published in 1776, to validate this perspective. Even so, he candidly admits that the competitive market is not serving much of the world's poor and urges businesses to become proactive in meeting their needs. But, in doing so, he advises that they should not change "one iota" their belief in the benefits of self-interested behavior.⁴ As already detailed in the two previous articles, an associative approach to economics is based on the very opposite principle or Fundamental Social Law: overall prosperity and long-term economic sustainability can best be achieved through acting out of a concern for others and cooperation, and human and environmental exploitation are the result of personal egoism or self-interested behavior in economic life.

FROM PROFIT MOTIVE TO SOCIAL NEEDS MOTIVE

If self-interest is the engine that drives the modern economy, then the desire for profit is the fuel. The late Noble Laureate economist Milton Friedman maintained that in a free economy "there is one and only one social responsibility of business—to use its resources and engage in activities designed to increase its profits so long as it stays with the rules of the game."⁵

In an associative economy, a surplus beyond covering all appropriate costs of production can at best be viewed as one indicator of successfully meeting a real need, but never as the primary motivation for engaging in business in the first place. If personal profit is not the primary motivation for a person's actions, there must be a motivating factor that is. And that motivation can only be the serving of a community or meeting the needs of society as a whole or some subset of it. In such circumstances, businesses will have a not-for-profit character and will need to use legal forms consistent with this character. There are numerous types of businesses that already operate as not-for-

THE TRANSFORMATION OF THE COMPETITIVE MARKET AND CAPITALISM

FROM

TO

Materialism

Spiritual Holism

Self Interest and Egoism

Altruism

Profit Motive

Social Needs Motive

Instinctual Competition

Intentional Collaboration

Invisible Hand Ethics

Ethical Individualism and Social Responsibility

Impersonal

Personal

Divisive

Inclusive and Participatory

Unregulated Supply and Demand

Associations Overseeing Supply According to Demand

Investor Needs Are Primary

Consumer Needs Are Primary

Labor Treated as a Commodity

Labor Treated as Partner and Co-Producer

Means of Production as a Commodity

Means of Production as a Community Resource

Wealth Without Production

Wealth Through Production

Inequitable Distribution of Wealth

Fair Distribution of Wealth

Money as a Commodity

Money as Bookkeeping

Emphasis on International Markets

Emphasis on Diverse Markets

Prosperity Through Accelerated Growth

Renewal Through “Generational” Thinking and Financial Acumen

Economy as Dominant Sector

Economy as One of Three Vital Sectors

Outline by Gary Lamb

profit businesses, such as credit unions.

Furthermore, workers and management will be viewed as partners and co-creators of goods and services, and, therefore, the proceeds of enterprises will be divided accordingly. The entrepreneurial spirit will still be valued and encouraged, but that spirit will focus on social needs rather than personal profit.

FROM INSTINCTUAL COMPETITION TO INTENTIONAL COLLABORATION

Competition is a fundamental characteristic of the modern market, at least in theory. It is generally recognized by its proponents that an unregulated competitive market provides the most efficient means for determining prices, allocating resources, and providing the maximum number of choices for consumers. When comparing the competitive market to a socialistic command economy, historical events have certainly proven that the competitive market is superior in many ways to a command economy. But the fact is that capital concentrates within fewer and fewer businesses, and competition diminishes, as an industry grows. Consider, for instance, the banking, oil, finance, automobile, and even the natural foods industries.

Another byproduct of this concentration of capital in the hands of self-interested, competitive people and businesses, motivated by the desire to maximize profits, is the proliferation of corporate-financed political interest groups. These interest groups undermine our democratic institutions. Thus capital is not only a basis of economic power, but the basis for corruptive political power as well. And speaking from a cultural perspective, competitive instincts have been elevated to an esteemed virtue and fostered in our educational institutions through high-stakes testing and sports.

In an associative economy, economic competition would be replaced by the mindful and deliberate collaboration and cooperation of producers, distributors, and consumers. As explained in the previous essay, in a properly working threefold social organism, competition, as we generally know it, would find its rightful place in the cultural realm, including education. It would be elevated from an instinctual drive to informed decision making and freedom of choice.

FROM THE INVISIBLE HAND TO ETHICAL INDIVIDUALISM AND SOCIAL RESPONSIBILITY

From the competitive market economy perspective, public good or benefit is the unintended result of self-interested behavior of individuals. Adam Smith states in the *Wealth of Nations* that public benefit does not result so much from the intentions of public-minded people as from the unintended result of people striving for personal profit. Accumulated self-interest of many individuals somehow transforms itself into societal benefits. According to Smith, it is as if “an invisible hand” turns egoistic intentions into public good. Thus he and his followers ascribe a certain morality that is beyond human nature and human intention to the market itself.

From a threefold or associative economic perspective, human suffering that occurs through our social institutions is

considered to be the direct result of human egoism and self-interest. And, if we are to find ways to remove this suffering, then we must find ways to operate out of concern for others in economic life.

Ethical capacities and social and environmental responsibility need to be developed in a cultural life outside the dictates of profit-driven business interests. Rudolf Steiner maintained that the desire for profit is not a fundamental aspect of the human soul and that it is something that is instilled in people through their environment (including the media) and an educational system controlled by economic and political interests. Cultural life and an education system freed from such interests would have the possibility of fostering higher human values than self-interest.

In addition, economic associations would continually foster social awareness and understanding. Participants in the associations would have the opportunity to share their perspectives and, in turn, they also would be confronted with the potential impact of their intentions and desires on the rest of society.

FROM IMPERSONAL TO PERSONAL

So-called competitive markets are characterized as impersonal. Economist Milton Friedman describes it this way: “There is no personal rivalry in the competitive market place. . . . The wheat farmer in a free market does not feel himself in personal rivalry with, or threatened by, his neighbor, who is, in fact, his competitor. The essence of a competitive market is its impersonal character.” Friedman's point is that the market is an arena of impersonal competition rather than a personal rivalry between two or more individuals. According to Friedman, market competitors can have only a negligible influence on prices through “the combined effects of their separate actions,”⁶ and, therefore, there is no basis for concern about anyone personally. However, it is important to go beyond such abstract thinking and to recognize that the modern competitive market is not merely impersonal, it actually fosters ignorance and indifference rather than awareness about the effects of one's economic transactions. In contrast, associative relations are highly personal in the sense that producers, distributors, and consumers are encouraged to know and understand each other's situation through their associations. As mentioned above, they will be confronted with the social and environmental effects of their own intention and activities, whether they be buying or selling, lending or borrowing, donating or receiving.

FROM DIVISIVE TO INCLUSIVE AND PARTICIPATORY

The market's features of self-interest and competition, and the desire for personal profit, tend to separate people, organizations, and sub-sectors within the economy. Rather than openness and transparency, these features promote secrecy and even deception. This is for good reason: what your competitor knows about you can give him or her an advantage in the market. Similarly, for consumers the main concern is price, not the people or environmental conditions on the other side of an exchange.

In contrast, associations of producers, distributors, and consumers are inclusive and participatory by design. They encourage sharing of information and collaboration between all active participants so that a complete economic picture can arise concerning the products and services under consideration. This includes consumer needs and purchasing capabilities on the one side, and the capacities and needs of the distributors and producers on the other.

FROM UNREGULATED SUPPLY AND DEMAND TO ASSOCIATIONS OVERSEEING SUPPLY ACCORDING TO DEMAND

A free market is considered to be a highly efficient self-adjusting mechanism that can achieve optimal prices through providing an arena for the forces of supply and demand to freely interact with one another. According to market advocates, interventions such as subsidies and tariffs only upset the innate capacity of the market to achieve appropriate prices and to allocate resources efficiently.

An associative economy also would not rely on state regulations of the market. The amount and type of goods and services to be produced would be determined by participants with real-time knowledge and experience in the economic process: producers, distributors, and consumers. The economy would be taken hold of by human mindfulness and collective actions.

By and large, an associative economy would support the ideal of free trade, but not to the detriment of people or the environment. An associative economy working with the ideals of a threefold social organism would take as a given what the democratic states have determined as fair, just, and safe. This would include minimum income laws, worker safety provisions, consumer information rights, and environmental protection regulations.

FROM INVESTOR NEEDS AS PRIMARY TO CONSUMER NEEDS AS PRIMARY

Although publicly traded stock companies only account for a small percentage of businesses, they account for the majority of all business activity, and, as previously mentioned, the primary responsibility of management of a publicly traded stock company is to maximize shareholder values. The market economy is to a large degree an investor-driven economy.

In contrast, it is interesting to note that even Adam Smith in the *Wealth of Nations* maintained that the primary purpose of economic activity is to meet consumer needs, not the needs of production, let alone those who invest in production. The starting point of conversations in economic associations will be the expressed needs of the consumers. For that should be the main purpose of business, to meet those needs in an efficient manner.

FROM LABOR TREATED AS A COMMODITY TO LABOR AS PARTNER AND CO-PRODUCER OF GOODS AND SERVICES

From a typical accounting perspective, labor is viewed as a cost of production, something to be purchased like any other

commodity. This is an improvement from former times of slavery, indentured servitude, and serfdom. We have moved past the times when the human being itself was treated as a commodity to purchasing labor. In an associative economy, an essential guiding principle is that labor will be treated as a partner in production and share accordingly in the proceeds of the business. In accounting terms the capacities of labor can be transformed from a cost of production to a creative asset. Organizations such as the Fellowship Community in New York State have already made efforts to reflect this viewpoint in their accounting reports.⁷

This new perspective will remove labor from the commodity circuit and place it under the full protection of the state insofar as minimum income and benefits, work conditions, and duration of work are concerned. Thus, in an associative economy the goal is to enable workers to freely work on behalf of society rather than the workers being forced to work simply to get a living.

FROM MEANS OF PRODUCTION AS A COMMODITY TO THE MEANS OF PRODUCTION AS A COMMUNITY RESOURCE

In the modern market, land and other means of production are viewed as private property and treated as commodities that can be bought and sold for personal profit. Indeed, land and real estate speculation is one of the main ways to create and accumulate wealth in modern life. As explained in previous essays, from a threefold perspective, God-given land should have no commodity value unless it is worked in some way. Consequently, land should not be treated as a commodity, but viewed as a community resource and asset.

So, too, from an associative perspective, created means of production would be viewed as community resources that have been built up by an untold number of people within economic life. These means of production would be made available to entrepreneurs who want to produce goods or services for society according to their capabilities. Thus, the means of production treated as a community resource would be privately managed for the benefit of society. The community land trust model is one legal form that facilitates such an arrangement.

FROM WEALTH WITHOUT PRODUCTION TO WEALTH THROUGH PRODUCTION

A great amount of wealth created in the modern market is not connected to the production of goods or services. This includes speculation in land, stock, and currency. Thus, people can accumulate vast amounts of wealth without contributing anything close to an equivalent amount of value back to society. Such wealth acts like a massive debt on society as a whole, and in particular low-income families, that needs to be repaid by present and future generations. In an associative economy, economic values and wealth would primarily arise through the production of goods and services.

FROM INEQUITABLE DISTRIBUTION OF WEALTH TO FAIR DISTRIBUTION OF WEALTH

Bill Gates, in the previously mentioned Davos speech, candidly acknowledges that the market serves only those who can pay, and philanthropy and government agencies try to help those who cannot, but there aren't enough resources to address all the needs of the poor. He then appeals to the business leaders of the world to try to find profitable ways to address the needs of the poor without giving up the principle of self-interest. He calls this refinement of the market activity "creative capitalism."

Rather than trying to *redistribute* wealth through government agencies and philanthropic organizations or appealing to business leaders to find ways to creatively activate their self-interest to address the inequitable distribution of wealth, an associative economy within a threefold social organism would *distribute* wealth in a more equitable fashion.

To begin with, associative principles shun the old principle of self-interested behavior and encourage individuals to function from a higher faculty in their soul: a concern for others. The methods of ensuring a fair distribution of wealth have already been mentioned in this and previous essays in *Biodynamics*: 1) the state, unencumbered by special interests, would establish appropriate living wage laws for all workers; 2) the means of production would be treated as community resources rather than private property that can be sold for personal profit; 3) the workers and management would be treated as partners and co-producers of goods and services, and the proceeds would be shared accordingly; 4) and the ability of entrepreneurs to increase community assets would be rewarded to a limited degree by those benefiting from such assets.

Ultimately, the accumulation of wealth by capable people who do not provide society with an equivalent amount of values would be eliminated.

FROM MONEY AS A COMMODITY TO MONEY AS WORLD BOOKKEEPING

Money is no longer simply a medium of exchange, it is also treated as a commodity whose value fluctuates and treated as an object of investment. Rudolf Steiner characterized money as a medium of exchange that can serve as the world's bookkeeping system, and if it is to serve this function it is important that it no longer be treated as a commodity. As a medium of exchange the money supply should be related to anticipated production needs and capacity and the value of goods and services in circulation. Steiner suggested that the quality of money changes as it circulates and described these different qualities in terms of three types of money: purchase money, loan money, and gift money. One of the functions of economic associations would be to monitor the flow of money and stimulate the economy by helping to direct purchase, loan, and gift money to where it is needed at the appropriate time. He also suggested that money should wear out just as the goods and services do that it represents. Thus, money should be time dated and reissued as needed.⁸

FROM AN EMPHASIS ON INTERNATIONAL MARKETS TO AN EMPHASIS ON DIVERSE MARKETS

Following World War II, representatives of leading nations met in the United States at Bretton Woods, New Hampshire, to create ways for countries to strengthen their economies. They focused on fostering international trade and reducing trade barriers. This resulted in the formation of such organizations as the World Bank and the International Monetary Fund. The emphasis on international over domestic trade has dominated economic thinking ever since. Consequently, developing countries have been encouraged to focus almost exclusively on exporting to the world market. While this can help certain sectors of society and provide the world markets with new raw materials and cheap goods, it is often at the expense of local agriculture, businesses, and indigenous cultures.

Just as a viable natural ecosystem in nature thrives when all levels of living organisms from the lowest to the most sophisticated interpenetrate and interact with each other, so too a healthy economic organism that meets the needs of all its constituents requires a diversity of trade and markets. Rather than focusing exclusively on international trade and exports, an associative economy would naturally develop a rich diversity of local, regional, national, and international trade.

FROM PROSPERITY THROUGH ACCELERATED GROWTH TO PROSPERITY THROUGH "GENERATIONAL" THINKING AND FINANCIAL ACUMEN

The modern market is dependent on accelerated growth to maintain prosperity. This has resulted in an inordinate amount of debt financing, especially by consumers, and in human and environmental exploitation. The rate of growth must continually increase or signs of economic decline quickly appear, such as unemployment and poverty. There are various opinions about what creates this necessity for accelerated growth, such as compound interest rates, wealth generated through speculation instead of production, or currencies with no backing. Regardless of the causes, mantras—such as "the economy must grow," "growth is the key to solving poverty," "grow in order to stay competitive"—prevail, and businesses feverishly expand existing and pursue new markets.

From an associative economics perspective, there is no objection to growth as long as it is a result of increased production meeting real needs. Increased demand should drive expansion rather than using the necessity of continually expanding the economy to justify manipulating consumers to buy more goods and services and exploiting workers and the environment. An associative economy can determine what the real needs of consumers are through active associations and use of that information to adjust production accordingly.

We need a new source of rejuvenation for economic life other than accelerated growth and merger. Steiner maintained that this renewal needs to come from an independent spiritual-cultural life that is outside the control of economic interests. Without this spiritual renewal, economic life becomes destructive to the other aspects of society. A rightly organized threefold

social organism will acknowledge the importance of enabling each generation to develop new creative capacities and ideas for social development and renewal rather than educating the rising generation to conform to outdated thinking.⁹ Such an independent cultural life will be a continual source of creativity, inspired thinking, and moral capacities that will radiate into the economy and politics. These capacities can never be fully realized by a cultural life and an educational system that are controlled by corporate interests.

These creative, ethical capacities will find a fitting home in economic associations consisting of well-informed participants in economic life who are motivated out of a genuine interest in others. One of the tools that the associations will have to stimulate economic activity is the understanding of how money should work and flow. Through this understanding, and with the intention of helping the whole of society, these associations will ensure that the right amount of the loan, purchase, and gift money will flow to where and when it is needed.

FROM THE ECONOMY AS THE DOMINANT SECTOR TO AN ECONOMY AS ONE OF THREE VITALLY IMPORTANT SECTORS

In an age of materialism—with its focus on earthly possessions, personal comfort, and personal gratification—it was inevitable that economic life should become viewed as the most important aspect of life. This perspective pervades our judicial and legal system and influences our ethical and moral development. This is corrupting enough to democracy and freedom, but even more, competing elements in the economy use their economic resources to influence elections and legislation to give them an advantage in the market. Thus, elected officials who accept special interest funding become beholden to those interests rather than to the citizenry.

From the perspective of a threefold social organism, the economy is one of three vitally important aspects of society. The other two are a democratic political and legal system, which provides the guidelines for human relations, and a spiritual cultural life, which is the source of our ethics, morals, creativity, and overall well-being. All three are necessary and fulfill an important function for the full development of each individual and humanity as a whole. More specifically, in order for economic life to fulfill its task of providing goods and services without exploiting people and the environment, it needs the guidelines of the democratic realm and the ethical insights and creativity arising from the cultural realm.

IN CONCLUSION: SOCIO-ECONOMIC CONDITIONS FOR SUSTAINABLE AGRICULTURE

An associative approach to economics creates the very conditions that biodynamic and other forms of sustainable agriculture need to thrive. These conditions include the de-commodification of land, labor, and money, and meeting the real costs of farming through associative relations between farmers and their communities. From a materialistic perspective, an associative economy may seem unrealistic, even utopian, but the ever-grow-

ing signs of an imminent economic and environmental crisis are everywhere, indicating fundamental changes must be made to the market rather than simply refining it. In addition, there are significant indications that these associative principles are emerging in the earnest efforts of untold initiatives around the world, some of which have already been mentioned in this series of articles.

In the concluding article of this series (in the Winter 2009 issue of *Biodynamics*), an organizational audit will be outlined for those individuals and organizations that desire to work in harmony with these social ideals.

NOTES

1. Confirmation that Rudolf Steiner's ideas on a threefold social organism are highly relevant for the twenty-first century can be found in David Korten's much-praised book, *The Great Turning: From Empire to Earth Community* (Barrett-Kholler Publishers, Inc., and Kumarian Press, 2006). Dr. Korten is perhaps the foremost sociologist and economist associated with the modern alternative economics movement. In his book he refers to a threefold society: economic, political, and cultural. He characterizes the "Great Turning" as consisting of three turnings: an economic turning, a political turning, and a cultural turning. And when he outlines his strategy for working toward an "Earth Community," he refers to the dynamics of living economies, living politics, and living cultures. Although Dr. Korten does not refer to Rudolf Steiner's threefold and associative economics ideas, he does credit Nicanor Perlas, who has studied Steiner's social ideas, for helping him to appreciate the importance of an authentic cultural life.

2. Waldorf schools are examples of an educational approach that takes a more balanced approach to economic studies.

3. Adam Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations* (Indianapolis, IN: Liberty Fund, Inc., 1981).

4. Robert A. Guth, "Bill Gates Issues Call For Kinder Capitalism: A Man Once Fixated On Profit Now Urges Business to Aid the Poor," *The Wall Street Journal*, A1, A15.

5. Milton Friedman, *Capitalism and Freedom* (Chicago and London: University of Chicago Press, 2002), 133. There are multiple problems with this statement from an associative economics perspective, not the least of which is that corporate interests dictate the rules of the game to a large degree.

6. *Ibid.*, 119-120.

7. The Fellowship Community (www.fellowshipcommunity.org) in Chestnut Ridge, New York, has developed an accounting approach that removes personnel salaries from the expense column.

8. Visit www.chiemgauer.info for an example of a time-dated complimentary currency.

9. Al Gore recently gave his perspective of the importance of each generation rising to the challenges of the times in a speech given in Monterey, California, in March 2008 (www.ted.com). It is sometimes referred to as the "Generational Speech."

Gary Lamb has been a student of Rudolf Steiner's social ideas for thirty-five years. He has management experience in for-profit and not-for-profit organizations, including Weleda, Inc., Hawthorne Valley Farm, Hawthorne Valley School, and the Social Renewal Foundation. He was a founder and managing editor of *The Threefold Review*, a magazine that focused on Steiner's social ideas. Currently, he is a founding board member of the Institute for Social Renewal (ISR), an independent think tank, and the Education Alliance for Children in New York State (TEACH NYS), a political advocacy organization promoting school choice legislation in New York. Gary has written two books, *The Social Mission of Waldorf Education* and *Wellsprings of the Spirit*, and compiled a research monograph, *Independent Schools and School Choice Legislation in the United States*, which are available from AWSNA Publications.



with Dennis Klocek, January 9

A Coros Institute event in conjunction with BDANC
(Register online at www.corosinstitute.org)

Jan. 10-11 BDANC meeting with keynote lecture by
Dennis Klocek, open to the public

RUDOLF STEINER COLLEGE

A Center for Transformative Education and Artistic Renewal

Biodynamic Education



Biodynamic Farming & Gardening Course
Monthly September–June



Biodynamic Garden Workshops
Soil, Plants, Animals in the Backyard



Natural Beekeeping Workshops

Study Groups on Steiner Lectures
Agriculture, Bees



Biodynamic Apprenticeship Training
One and Two-Year Options

Biodynamic CSA Program

Biodynamic Books and Calendars
*From our Extensive Bookstore
Mail Order and Online*

For Registration Information Contact:

9200 Fair Oaks Boulevard, Fair Oaks, California 95628
916.961.8727 or rsc@steinercollege.edu

www.steinercollege.edu

*Did you
ever wish
you could
just start at
the beginning ?*

The Agriculture Course

An Intensive Study of the Origins and Future of Biodynamics

In his Agriculture lectures of 1924, eight lectures delivered over nine days at Koberwitz, Silesia, Rudolf Steiner outlined the "Spiritual Foundations for the Renewal of Agriculture"—the basis for reversing the decline of agriculture by understanding and working with all the elements of the farm organism. In January 2009, some of BD's leading exponents and practitioners will gather at the historic Threefold Educational Center, site of Ehrenfried Pfeiffer's pioneering work from the 1930s until the 1960s, to study and share their knowledge about the origins and future of Biodynamics. Like the original course, this four-day seminar (Thursday evening through Monday noon) will include time for artistic activities, discussion, and hearty meals. Participants are expected to leave with much new knowledge—and many new questions as well.



The Pfeiffer Center

**January
15-19, 2009**
Chestnut Ridge, NY

PRESENTERS

Mac Mead
Director, The Pfeiffer Center

Steffen Schneider
Hawthorne Valley Farm

Malcolm Gardner
Editor, Co-translator, Agriculture

Contact **Mimi Satriano**
mimi@threefold.org
845.352.5020 x15

pfeiffercenter.org