Der Erfolg dieser Agrikultur hat aber noch einen anderen Grund – und damit schliesse ich an die erkenntnismethodischen Ausführungen von Suchantke an. Nach ihm nehmen sich im Bewusstsein jedes von uns die Welt und die Evolution selber wahr – und individualisieren sich auf diese Weise im Ich des einzelnen. Der Welt-Agrarbericht 2008 (Zusammenfassung *Härlin und Beck* 2013) hat in aller Deutlichkeit gezeigt, dass die nachhaltige Ernährung aller Menschen am besten durch die traditionellen Landbaukulturen und ihre Weiterentwicklung gesichert werden kann. Mit anderen Worten, der Hunger in der Welt wird durch vielfältige individuelle Landbaumethoden am besten bekämpft. In der Jubiläumsschrift «Agrikultur für die Zukunft. 90 Jahre Landwirtschaftlicher Kurs Koberwitz» (*Hurter* 2014) gibt es Beispiele aus der individualisierten landwirtschaftlichen Praxis. Individualisierung der Welt im menschlichen Bewusstsein zieht individuelle Handlungsimpulse nach sich!

Sustainable development through individualisation
Commentary oon Adreas Suchantke: Einbindung oder Sonderstellung des Menschen

Johannes Wirz

Ecology has so far made heavy weather of human beings – we rank first as destroyers of the world that we share with other creatures, but our role as preservers and developers is rarely acknowledged. With this it is clear – and Andreas Suchantke explains it convincingly – that both taking control of nature for our own uses, and integrating the human being into, it belong to the evolution of human autonomy.

The author sees the first steps towards investigating the relationship between the human being and the biosphere only in research into the ozone hole and the greenhouse effect. Both problems are closely related to industrial products such as refrigerators, foam plastics and our insatiable combustion of fossil fuels.

Here I would like to draw attention to another big player in the environment issue, namely agriculture. In doing so I will not go into the environmental sins of industrial food production, but instead look at the significance of organic and biodynamic agriculture. They are strikingly close to the thinking of Eugene P. Odum, the American ecologist, whom Suchantke takes as a starting point. At the end of the 1960s, Odum investigated how ecosystems develop. After an initial or young phase with high productivity and low increase in biomass, there follows a stage of maturity that is distin-

guished by a lower productivity yet a constantly high quantity of substance. Although agricultural production systems are kept in a young phase, there are big differences between industrial and organic productions. Organic and biodynamic production show lower yields in Europe and in the USA (i.e. lower productivity), but a huge increase in biomass, though not above ground but below it. Both these cultivation methods not only maintain the humus resource but even increase it (*Mäder et al.* 2002; *Pretty* et al. 2006; *Granstedt and Kjellenberg* 2008, *Oltmanns* 2013, and many others). The quantity of CO_2 that this stores in the ground can reach 500kg/year/ha! On the one hand, this is a large contribution to the reduction of the greenhouse effect, and on the other hand it improves the soil structure thus leading to a greater uptake and holding capacity for water, which, especially in developing countries, can be reflected in yield increases of up to 80 percent. But the success of these methods of agriculture has yet another basis – and with this I connect with Suchantke's cognitive methods: According to him, we each perceive in our own consciousness the world and evolution – and in this way they become individualised in the I of each person. The 2008 World Agriculture Report (summary *Härlin and Beck* 2013) clearly showed that sustainable nourishment for everyone can most readily be ensured by traditional agricultural practices and their further development. In other words, world hunger is best combated by a variety of *individual* farming methods. In the anniversary book *Agriculture for the Future – Biodynamic agriculture today. 90 years since Koberwitz* (*Hurter* 2014) there are examples of individualised agricultural practices. Individualisation of the world in human consciousness gives rise to individual impulses for action!

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