

## Philosophy of agriculture as a way of understanding agrarian practice

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**Abstract.** In recent years, in scientific publications on the philosophy of economy, economic and agrarian sciences, attention to the philosophical aspects of the study of rural life and agricultural production has increased. This indicates that the philosophy of agrarian activity is formed as an integral part of the philosophy of economics and agrarian economy. The purpose of the article is to determine the scientific status of the philosophy of agriculture as a worldview basis for managing agrarian practice. The authors chose structural and systemic analysis and synthesis as the main methods of research, which allowed to isolate the concept of the philosophy of agriculture and to learn its essence. The article defines the philosophical aspect of the study of agricultural practice, which is an object of management in the context of social, cultural and economic life of people. Within the framework of philosophy, agriculture is considered not only as the basis of human livelihood, but also as a factor in the creation of civilization and culture. The study determined that the subject of the philosophy of agriculture is the relationship in the “man-nature-economy” system in the context of agrarian life. The theoretical value is that the philosophical problems of agriculture are systematized within the classical approach to the structure of philosophical knowledge (that is, ontology, epistemology, anthropology, praxeology of agriculture and socio-philosophical problems of agriculture are highlighted). General philosophical methodological approaches are formulated and defined, on the basis of which the philosophy of agriculture can develop as a meta-knowledge in relation to agrarian sciences and the practice of managing the agrarian sphere. The subject of the philosophy of agriculture is defined. The practical value lies in the fact that the research result can be included as a topic in educational courses in philosophical disciplines for students of higher education in the economic and agrarian profile of training. The results of the study enrich the information and analytical knowledge necessary for the comprehensive education of ecological culture, nature-centric economic behaviour of specialists in the agrarian sphere of production

**Keywords:** nature; being; management; worldview basis; practical philosophy; noospheric dimension; economic philosophy; agricultural production

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## INTRODUCTION

Agrarian practice has always needed its own worldview. This was reflected in such a field of philosophical knowledge as business philosophy. The modern philosophical understanding of agriculture has its own specificity. Its relevance is related to the need to understand the complex processes taking place in the agrarian sector of the economy, as well as in connection with the further development of agrarian knowledge. The implementation of new technologies in crop production, agriculture and animal husbandry, the use of biotechnology, the problem of reviving the Ukrainian countryside, the creation of a reliable agro-food base in Ukraine, the need for constant improvement of the methodological base for the analysis of complex systems (soils, biogeocenoses, landscapes) requires constant worldview understanding.

Such research cannot take place without the synthesis and generalization of data from a large number of sciences about living and non-living nature, as well as socio-economic sciences that investigate the objects and phenomena of the agrarian world. The question arises about the role of the philosophical approach in the study of the agrarian world as a special part of being and the development of theoretical and supra-theoretical foundations of agricultural sciences, as well as the selection of a separate direction of research, which, in the future, will become an independent subfield of the philosophy of economy and economic philosophy – the philosophy of agriculture. Although the problems of agriculture were of interest to ancient philosophers, the philosophy of agriculture was formed as an independent sub-branch of the philosophy of economy only at the beginning of the 21<sup>st</sup> century. Philosophical and worldview questions are raised in the existing publications on agricultural issues and on the methodology of agricultural sciences. But to date, the problem field of the philosophy of agriculture as a sub-branch of philosophical and economic knowledge has not been defined, its subject has not been formulated, its structure has not been defined.

This creates difficulties for understanding the status of the philosophical problems of agriculture and understanding its importance both for the development of agrarian knowledge and for the development of philosophy itself. All this caused the need for philosophical reflection on the worldview aspect of agrarian knowledge and the determination of the status of the philosophy of agriculture, and the importance of the philosophical and worldview issues of agrarian practice has been highlighted in many recent publications.

In the context of life support, O. Kotykova *et al.* (2020). Ethical problems of modern nature use in

agriculture and social problems of the rural population were considered by K. Kramer & F.L.B. Meijboom (2022). In 2010-2020, training courses on certain problems of agricultural production appear in Ukraine, an example is the course “Philosophy of organic production and balanced use of nature”, which is taught at the Lviv National Agrarian University and reflected in the educational and methodological manual (Nakonechnyi & Kopytko, 2022).

The authors of the course especially emphasized the mental foundations of farming and organic production in Ukraine. The problems of agriculture in the context of education and science have become the subject of monographic studies - a collective monograph of Kharkiv National Agrarian University named after them is dedicated to them. V. Dokuchaeva “Agrarian education and science: socio-philosophical understanding” (Zazdravnova *et al.*, 2020).

I. Spassky (2021) considered the problems of the ontologization of the economy in the context of S. Bulgakov's heritage. The historical aspect of the philosophy of Ukrainian agrarianism has become a relevant issue in the context of understanding the sources of the identity of the Ukrainian people. The legacy of the ideologues of Ukrainian agrarianism also attracts the attention of scientists (Kornovenko & Pasichna, 2021).

The purpose of the article was to establish the status of the philosophy of agriculture in the system of philosophical knowledge as a way of understanding agrarian practice. The following tasks follow from the set goal: to provide a definition of the concept of “philosophy of agriculture”, to define its subject, to reveal the specifics of the problems of the philosophy of agriculture, and to highlight structural elements. In the course of the research, the essence of the concept of “philosophy of agriculture” (given definition) was revealed, the subject of agriculture was defined, the specifics of the problems of agriculture were revealed, as well as the importance of these problems for the management of agrarian practice and the structural elements of agriculture were highlighted. All this constitutes scientific novelty.

## MATERIALS AND METHODS

The research is based on the dialectical method (general-philosophical) and structural-systemic analysis and synthesis (general-scientific) methods. The advantage of the chosen methods is that they allow us to consider the problem of the formation of the philosophy of agriculture in the development and relationship with other forms of social consciousness (science, religion), as well as in connection with the development of agricultural practice. This made it possible to build

the concept of the philosophy of agriculture as a holistic global knowledge of agricultural practice, which is characterized by systematicity, integrity, intersubjectivity and coherence. The dialectical method includes several principles. Based on the principle of development, the historical content of the formation of the philosophy of agriculture and the prospects for the further development of its problems are determined. On the basis of the method of descent from the abstract to the concrete, the content of the categories of the philosophy of agriculture is determined. The principle of general connection made it possible to consider philosophical knowledge about agrarian practice in the context of classical branches of philosophy. The principle of determinism led to the conclusion that the formation of philosophical approaches to agriculture is caused by the immediate problems of the development of agrarian practice and its reflection in the forms of social consciousness. Also, on its basis, the structural components of the philosophy of agriculture are highlighted. The system-structural synthesis made it possible to combine the structural components of the philosophy of agriculture, which were selected on the basis of the classical approach, into a single conceptual whole.

Phenomenological and hermeneutic methods are an alternative to the chosen methods. But the phenomenological method requires considering phenomena as phenomena of human consciousness, and this creates the risk of subjectivization of the knowledge obtained, and the hermeneutic method, as a method of analyzing a philosophical text, carries the risk of immersion in the study of the author's personal opinion, and not in the study of the problem.

The information (source) base of the research was modern publications, both in scientific periodicals and monographs, which relate to worldview, value and social issues, which are reflected in agricultural knowledge and are presented not only by specialists in the field of philosophy, but also in economics and agricultural production. The theoretical basis that determined the approach to the analysis of the information (source) base and the construction of the proposed concept were the teachings of the Ukrainian naturalist philosopher V. Vernadskyi (2004) about the noosphere and the teachings of the representative of modern German economic philosophy P. Kozlovsky (1999) about the human-creating essence of work.

## RESULTS AND DISCUSSION

A feature of the modern stage of the development of philosophical knowledge is the growing interest in the so-called practical philosophy, which is directly related to the solution of applied problems facing society. In his time, Aristotle divided philosophy into theoretical

(comprehensive), practical (knowledge of human activity and its results), and visual (creative). He classified ethics, economics and politics as practical philosophy. Of course, in this classification of philosophical knowledge, the philosophy of agriculture belongs to practical philosophy. Firstly, it is aimed at understanding human activity and its result, and secondly, human agricultural activity includes ethical, economic and political aspects, that is, it is aimed at a direct understanding of human activity. In addition, philosophy is a means of self-discovery of agrarian sciences: in the process of overcoming crisis situations in the development of scientific knowledge, creating new hypotheses, an agrarian scientist necessarily goes beyond the limits of his professional knowledge, addresses the entire human culture, and it is philosophy that acts as a way of knowing here. However, philosophy not only provides specific sciences with a methodological and worldview basis. There is a feedback relationship between philosophy and specific sciences, it itself receives impulses and material from them for its further development, the latter is also applied to agricultural sciences.

The difficulties of a systematic review of the philosophical aspects of agriculture are connected with the fact that today economic philosophy and the philosophy of the economy are research directions that are not sufficiently formalized. These fields of knowledge are in search of their own worldview and methodological foundations. The number of works that are directly aimed at the philosophical problems of the economy is not large, but among these works there are those that are dedicated to the philosophical understanding of agriculture.

The philosophy in thinking about agriculture appears already in the works of ancient thinkers. Among them are Hesiod, Aristotle, Xenophon, Plato, Theophrastus, Marcus Cato, Marcus Varro, Lucretius Carr, Lucius Columella. They tried to give knowledge about agriculture a rational form. They connected the development of agriculture with social relations, developed ideas about organic land use measures (Tsytisiura *et al.*, 2022). Before the Age of Enlightenment, the understanding of agriculture was fragmentary. During the Enlightenment, the school of physiocrats began to consider agriculture as the source of all other forms of wealth, which provides conditions for other occupations and industrial movements. Physiocrats achieved recognition for the natural wealth of the earth as a priority in economic life. According to A. Smith (2018), the labor of the farmer is the only labor that produces, while the industrial worker does not increase the substance, but only changes the form of the latter. In the future, the philosophical problems of agriculture merge with other problems of economic philosophy and stand out separately quite rarely.

In the system of philosophy and humanities, agriculture can be considered within the framework of several approaches used for the study of economic practice (Table 1).

**Table 1.** Classification of approaches to the humanitarian understanding of agricultural practice

Name of the approach	Content of the approach	Representatives of the approach
Gradual-technological	Considers the agrarian sphere in the context of changes in technological factors	D. Bell, E. Toffler
Cultural and sociological	Provides a view of agriculture through the influence of cultural and ethical factors on the economy	H. Simmel, M. Weber, A. Toynbee, P. Kozlovsky
Structural and functional	Forms a vision of agriculture from the standpoint of values and regulatory standards that are shared by everyone who performs certain roles in the activity process	T. Parsons
Humanistic	Directs consideration of agriculture in the context of human existence and the search for harmony in its interaction with nature and culture	T. Adorno, H. Marcuse, E. Fromm, Y. Habermas

**Source:** developed by the authors based on T. Yashchuk (2017)

In the scientific and philosophical heritage of Ukrainian thinkers, methodological approaches are considered, which will be useful for building modern philosophical views on agriculture. The historical and cultural view of agrarian relations in Ukraine was presented by P. Kulish in his own concept of farm philosophy, and the ideology of Ukrainian agrarianism was created by V. Lypinsky (Kornovenko & Pasichna, 2019). M. Tugan-Baranovsky (1994) studied the levels and forms of organization of economic life, substantiated the activity approach to it, distinguished the personal and impersonal in economic life. V. Vernadskyi (2004) proposed a noospheric paradigm, where consideration of economic life finds global and cosmic meaning.

Philosophical problems of agriculture cannot be separated from the philosophy of management in general and economic philosophy. The philosophy of economy and the philosophy of economics explore the general formal structure of management, axiological foundations, spiritual and ethical foundations of economic activity, epistemological assumptions about the nature and nature of the rationality of economic theories. On the one hand, the general philosophy of agriculture and economic philosophy act as a methodological basis for the philosophical understanding of agriculture, and on the other hand, the philosophical understanding of agriculture itself acts as one of the sources of the construction of the general philosophy of agriculture. A. Priyatelchuk (2012) noted that the philosophy of economy is a branch of philosophical and economic knowledge, where the identification of the essence of the economic existence of a person is possible and valid through the analysis of the triad "nature-man-economy". Nature is the primary basis, the only and necessary source of obtaining means for life. This is most clearly revealed in agriculture. Therefore,

the philosophy of agriculture can be defined as a way of understanding the relations in the system "man-nature-economy" in the context of agrarian life, and the relations in this system are the subject of the philosophy of agriculture.

The philosophical approach makes it possible to consider agriculture as an open, complex, non-linear system, which is characterized by irreversibility, the possibility of the emergence of new ties and relationships that are subject not only to natural laws, but also to the creative will of man. Philosophical understanding of agriculture reveals worldview orientations, thanks to which a person creates the conditions for his own development through agricultural activity. The act of economic activity within the framework of philosophy is understood in all its depth, gets the opportunity to get rid of a purely objective meaning and open up in the sphere of the spirit.

Philosophical understanding of agriculture is caused by the need for justification and practical implementation of the state's agrarian policy, formation of the worldview of specialists in agricultural science and production in the conditions of searching for ways to overcome negative social and economic processes directed by the difficult socio-economic and ecological situation, decline in production, deformation of the moral foundations of social life. The founder of the philosophy of economy S. Bulgakov, who lived and worked for part of his life in Ukraine, noted that "economy is a struggle for life with the natural forces of nature, a struggle between life and death, freedom and necessity, mechanism and organism" (Bazilevich, 2006). To the greatest extent, this characteristic is manifested precisely in agriculture.

I. Spassky (2018) believes that the modern approach to the philosophy of economy involves logos, energy

and substance aspects. This allows us to reveal the dynamics of agriculture at different levels of existence. Through the logos approach, the regularities of the development of the economy are understood, through the energy approach – the sources of its development, and through the substantive approach – the inclusion of the economy into the structures of existence not only of society, but also of the entire geographical envelope of the planet. This view shows the economy in logos, energy and substance integrity. The study of the economy cannot be limited to the framework of economic science, because it cannot cover cultural, ethical, axiological and religious aspects of its development. Neither the economic nor the production views of the economy allow us to reveal its dynamics in connection with the dynamics of being (Spassky, 2018).

The philosophy of agriculture considers agriculture not only as a condition of human existence and life. In it, it appears as a special means of self-realization of a person in the process of changing the world around him and his own (personal) world, that is, the macrocosm and the microcosm. In the course of such a change, a person realizes himself as a biosocial and spiritual integrity. It allows you to discover the meaning of agricultural life in the spiritual sphere. Only within the limits of the philosophy of agriculture are such factors of human agrarian activity covered as experiences, worldview, mood, mood, moods, evaluations. With such an approach, human activity is deprived of purely objective assessments and needs to be recognized as creativity and self-realization. It is understood as a force that is included in existence and at the same time constructs it. Human self-realization as a subjective orientation is an energetically creative source of agricultural development.

The philosophy of agriculture as a research direction should seek answers to the following questions: “How does the meaning of agricultural activity correlate with social life as a whole in cultural, economic, religious, ethical dimensions? How are rational and irrational related in agricultural activity? What is the specificity of the connection between the subject and the object of such activity?”

The ontological aspect of the philosophy of agriculture consists in the study of the existence of agriculture. In a broad sense, the ontological problematics of the philosophy of agriculture involves consideration of the question of the existence and non-existence of forms of management on Earth in conditions where sustainable development will remain a wish or a project. In modern conditions, this question acquires an existential meaning, because a person feels with a special force his finitude and the apocalyptic nature of existing existence. A person has no confidence that this world can be saved

from wars, technological cataclysms, and environmental threats. From the standpoint of V. Vernadsky's noospheric teaching, agriculture is an ontological reality, a cosmos in which a person must continue to create (Iehorova, 2021). Agriculture exists through the constant generation of itself, the formation of new structures and the development of its own elements. Moreover, in order for agriculture to exist as a system, it must constantly reproduce the premises of itself as its own output. Therefore, in the noospheric dimension, agriculture is a sphere of human creative activity related to the preservation and improvement of life. Agrarian practice is still, first of all, the practice of transforming living matter and this raises the question of responsibility before it (Gerber & Hiernaux, 2022). In a narrow sense, the ontological problematic of the philosophy of agriculture covers the objects of agricultural research (soils, agrobiogeocynoses, agrolandscapes, agrofirms, etc.).

The anthropological aspect of the philosophy of agriculture consists in the study of man as a subject of agricultural activity. In economic, legal, and sociological disciplines, the subject of agricultural activity is considered as a collective person who is guided by both rational and irrational motives. They are norms, traditions, customs, superstitions, unconscious intentions. In order to evaluate such factors, irrational motives are tried to be rationalized, to be presented as factors of making rational decisions. In relation to the individual, it is justified. But in reality, due to the specificity of agricultural activity, its fundamental syntheticity, where all disparate aspects (from economic and calculation to moral) merge, the economic entity is not a mechanical collection of people. It is formed through the interaction of conscious actions of people with different attitudes, who coordinate their activities in numerous and diverse economic acts. The problem here is the characterization of the rationality of the economic entity as a creator. It is this activity that includes a person in the ontological process, makes him belong to existence.

In the process of work, a person creates his own existence, which is equivalent to his own essence. It is in the process of work that a person as a spiritual being becomes the cause of himself (*causa sui*), that is, a subject that acts independently. Rural life and farming create special conditions for human life, which cannot but be noted by the anthropology of agriculture. These include the close interaction of physical and biological natural processes with the lives of individual people; special balance of physical and intellectual work in production activity; the shortest time path between costs and labor results; maximum psychological satisfaction from consideration of economic action, decision-making and profit-making; sacralization and transcendence of an individual's being in relation to himself and the

world; striving for harmony with the natural world. In the process of agricultural activity, a person not only transforms nature, but also transforms himself, while the consequences of such a transformation are not fully known (Veraart & Blok, 2021).

The epistemology of agriculture is immanently present in the philosophy of agriculture and is not separated from its other aspects. It includes the following question: what are the peculiarities of knowledge of agricultural activity (knowledge both external, which is carried out by the sciences of agriculture, and internal, which is carried out by the subject of agricultural activity), how is the position of the subject of knowledge of agricultural practice explained, in why is the non-classical approach to the knowledge of agriculture based on the development of the principles of additionality and anthropology? The total non-classical nature of truth in modern knowledge, including in relation to agriculture, which consists in the fact that truth can be achieved only through the unity of the Existent and the Proper, the very Truth, Goodness and Beauty. This means that the truth of agrarian knowledge can be achieved only when this knowledge will ensure the continuation of the human race and contribute to the preservation of life and the Earth, that is, contribute to the exit of humanity from the global ecological crisis. The implementation of the principle of the unity of the Existent and the Proper in the search for truth allows agrarian knowledge to become part of the knowledge of the harmony of the World, and this gives it spiritual meaning.

For a person who works in the agricultural sector, the object of work is a certain state of nature, which he has made cultural. Philosophy considers this phenomenon as a form of existence that has developed historically. The philosophical view differs from the agrarian view of living things in that the philosopher does not focus his attention on the details of the structure of a living organism. He focuses attention only on those features of living organisms that correspond to the general characteristics of all types of matter. That is, in living matter philosophers see a special status of material existence, those universal signs that allow us to speak of the surrounding nature as living matter. But philosophy and agrarian sciences proceed from general worldview principles in revealing the essence of living nature and its organic expediency.

Their specific feature is integrability. This means that they develop at the intersection of natural, technical and humanitarian sciences. The synthesis of natural-scientific, humanitarian and technical knowledge is due to the fact that these sciences investigate the relationship of man with nature, develop means, technologies and methods of ensuring the physical existence of mankind. Thus, agricultural sciences act as a

field of dialogue between natural-scientific, technical and humanitarian knowledge. The function of the philosophy of agriculture to be a tool for such a dialogue is revealed. Through philosophy, there is an understanding of the sociocultural determination of the development of agricultural sciences, the creation of one's own conceptual and categorical apparatus, the scientist's understanding of the peculiarities of development and the essence of modern post-classical knowledge. The creation of new agricultural production in non-classical conditions occurs as a synthesis of the efforts of a scientist and a direct producer of agricultural products (Bursten & Kendig, 2021).

Agrarian practice exerts its influence on the development of philosophical knowledge. It is clear that this influence is not direct, but on the contrary – mediated through natural science and agricultural science, which are directly related to practice. It is in agricultural sciences that new concepts of biogeocenoses, landscapes, soil evolution and the biosphere as a whole are formed. Biogeotic, agrobiotic, agroecological pictures of the world exert their influence on philosophical knowledge, expand the philosophical understanding of existence and the laws of its development. Philosophical conclusions are the result of the generalization of theoretical knowledge, which is presented in specific sciences, including agricultural ones. In turn, the reliability of philosophical knowledge, the practical value of cognitive principles formulated within the framework of philosophy (development, systematicity, determinism, general connection, historicism, additionality, etc.) can be tested, including in the field of agricultural sciences.

Axiological problems of agriculture are designed to reveal the valuable content of agriculture. In this case, we are talking about not only the economic value, but also the moral value of work, the value of the result of work for the existence of humanity and the restoration of natural resources.

The philosophy of agriculture is praxeological. This is natural, because in the center of her attention is the practical activity of a person on earth. Within the framework of praxeology of agriculture, worldview approaches to understanding the goals, character and values of activity in the agricultural sector were formed. We are talking about utilitarian, libertarian, egalitarian and systemic approaches. The utilitarian approach believes that the action that brings the maximum benefit to people is morally correct. Land, animals, and other resources are valued in the context of their productive utility, not by themselves. The libertarian approach is based on the fact that human freedom, including the freedom to manage, should not be limited by anything, as long as it does not harm the freedom of other people. At the same time, libertarianism does not require

helping others. The egalitarian approach emerged as a reaction to libertarianism, requiring the creation of conditions for equal access to water and land for all. The systems approach considers humanity as part of the global ecosystem. Agricultural ecosystems are not considered natural, but they must be built on principles that fit them into nature.

The socio-philosophical aspect of the problems of the philosophy of agriculture examines the inclusion of the agrarian sphere in society and its connection with economic, social, cultural, legal, and political processes. Here agriculture will appear as a place of mobility, a place of embodiment of everyday practices according to certain repetitive phenomenological patterns. Agriculture can be considered as a complex socio-cultural formation, a special space in which not only various human activities unfold, but also a transformed nature manifests itself (Pimenova, 2010; Fesenko, 2014). It was the emergence of agriculture that allowed humanity to move to a civilizational model of culture. Actually, the terms “rice civilization”, “maize civilization”, “millet civilization”, “wheat civilization” indicate cultures where millet, rice, maize, wheat occupy a leading place not only in the diet of people, but also in the entire system of industrial and natural connections between man and nature. Socio-philosophical problems of the agrarian sphere contain applied problems for the philosophy of agriculture, as for practical philosophy. First, it is a problem of social organization and social management of agricultural production and science. Secondly, the determination of the forms of agricultural enterprises that are optimal for the given conditions of agricultural production and social organization. Thirdly, the problem of economic profitability and safety of agricultural production, which should be not only profitable, but also one that preserves labor and resources, homeostatic, that is, one that ensures ecological balance with steady growth of agricultural production. Fourth, socio-biological consequences of the use of gene technologies. Fifth, the food problem.

In the aspect of social philosophy, agriculture is considered as a completely social phenomenon in its essence. In this sense, it is not an individual who is in charge, but the entire historical humanity. At the same time, separate economic acts are integrated into the overall result of the transformation of nature by man. By creating agriculture, mankind created the first supernatural productive system that allowed man to create his own world or a symbolic world with new values, meanings, properties, and patterns. The problems of genesis, essence and patterns of development of agrarian societies should also be included in the problem field of the philosophy of agriculture, since it is on its basis that such societies can be assessed from the standpoint

of progress and regression. For Ukraine, for example, the problem of modernization of agriculture is not only a technological problem, but also a socio-cultural one, the solution of which requires complex efforts on the part of the entire society and the state (Yekimov *et al.*, 2021). The search for ways of development is determined by the modern direction of the philosophy of economy – the philosophy of sustainable development (Bazaluk *et al.*, 2020; Petrunenko *et al.*, 2021).

The connection of economic activity with ethics, history and culture was emphasized by the German historical school of political economy. For her, the theory of the national economy is the science of man, the science of history and ethics, the science of spirit and culture (Strishenez & Galyant, 2018). This is a philosophical view of the economy as a whole, and of agriculture, which are in relation as a whole and a part. An outstanding representative of this school, P. Kozlovsky (1999), considers economic (economic) work as work that gives meaning to human life. It can be noted that the generic features of economic labor are reflected in its type, such as agricultural labor. In the context of his proposed view, agricultural activity cannot be considered as self-sufficient, it is intertwined with socio-cultural and religious activities, and has a national-ethnic character. The ethnic and religious aspects of agricultural work were also pointed out by P. Jeerat *et al.* (2022), S. Sumarwati (2022) and W. Li (2022). From the standpoint of the philosophy of economy, S.M. Bulgakov, agriculture should be considered as a mystical activity, where religious and pragmatic motives are intertwined, but the dominant is still the religious basis of this activity, since it unfolds in the world created by God (Bazilevich, 2006).

The content of socio-philosophical problems of agriculture is directly related to biophilosophy, ecophilosophy and bioethics. Biophilosophy forms a modern evolutionary picture of the world, methods of learning living systems; ecophilosophy examines the problems of ecological culture, ecological crisis, humanization of the natural world; within the framework of bioethics, moral aspects of biological science, biotechnologies, inclusion of man and his activities in ecosystems are investigated. The ethical content of agrarian innovation is at the center not only of scientific opinion, but also of the public, the assessment of biotechnology is often based on the concept of neoliberalism, which is the ideological basis of modern civil society. Biopower is the way to characterize the power of modern man in transforming the animal and plant world. The moral content of such power can be assessed through the methodology of discursive practices of postmodern philosophy, in particular, the philosophy of M. Foucault (Kramer & Meijboom, 2022).

## CONCLUSIONS

Currently, it is not possible to talk about the existence of a generally defined approach to the philosophy of agriculture as a separate branch of the philosophy of agriculture with its own separate subject and methodology, but the philosophical issues were formed, since the consideration of problems and scientific knowledge in agricultural sciences has its own philosophical aspect. The philosophy of agriculture should be understood as a reflection of the metaphysical foundations of its existence, as well as the relations in the “man-nature-economy” system in the process of agricultural activity. The inclusion of agriculture in economic and socio-cultural processes, in the general evolution of society can be considered through the general methodological paradigms of the philosophy of economy. However, it should be added that the presented paradigms should take into account that agriculture is a field of activity that is directly carried out in the biosphere, which is in the process of transformation into the noosphere. Whether the noosphere will have a constructive character in relation to man and nature, or whether it will take on destructive, anti-humanistic features depends on the philosophical basis of land management.

Agrarian knowledge contains a number of problems of an integral nature, which are meta-scientific for them and cannot be solved within the boundaries of agrarian sciences themselves. First, it is the determination of the place or status of agricultural activity in the general system of social practice and in the social system; secondly, determining the place and role of agricultural knowledge in the general system of worldview and formation of the modern scientific picture of

the world; thirdly, the definition of the system of moral requirements that are put before the agrarian scientist and agricultural production.

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Philosophical issues of agriculture have their own ontology, epistemology, anthropology, axiology, praxeology, as well as socio-philosophical and ethical aspects. It manifests itself and can be considered through all traditional branches of philosophical knowledge.

Prospects for further study are determined by the sharpness and complexity, novelty and complexity of scientific and practical problems. The value basis of agriculture in the postmodern discourse, the philosophical foundations of the sustainable development of agriculture, the concept of “nature - man” as the embodiment of the ontological space of agriculture require further development.

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## CONFLICT OF INTEREST

None.

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## Філософія сільського господарства як спосіб осягнення аграрної практики

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**Анотація.** В останні роки у наукових публікаціях з філософії господарства, економічних та аграрних наук посилилася увага до філософських аспектів дослідження сільського життя та аграрного виробництва. Це вказує на те, що філософія аграрної діяльності формується як невід'ємна частина філософії економіки та аграрної економіки. Мета статті – визначити науковий статус філософії сільського господарства як світоглядної основи управління аграрною практикою. Основними методами дослідження автори обрали структурно-системний аналіз і синтез, які дозволили виокремити концепцію філософії сільського господарства а пізнати її сутність. У статті визначено філософський аспект дослідження сільськогосподарської практики, яка є об'єктом управління в контексті соціального, культурного та економічного життя людей. В межах філософії сільське господарство розглядається не тільки як основа життєзабезпечення людини, але і як фактор творіння цивілізації та культури. У дослідженні визначено, що предметом філософії сільського господарства є відносини в системі «людина-природа-господарство» у контексті аграрного життя. Теоретична цінність полягає в тому, що філософська проблематика сільського господарства систематизована в межах класичного підходу до структури філософського знання (тобто виділено онтологію, гносеологію, антропологію, праксеологію сільського господарства та соціально-філософську проблематику сільського господарства). Сформульовані та визначені загальнофілософські методологічні підходи, на базі яких філософія сільського господарства може розвиватися як метазнання стосовно аграрних наук та практики управління аграрною сферою. Визначено предмет філософії сільського господарства. Практична цінність полягає в тому, що результат дослідження може бути включений як тема в навчальні курси з філософських дисциплін для здобувачів вищої освіти економічного та аграрного профілю підготовки. Результати дослідження збагачують інформаційно-аналітичне знання, необхідне для всебічного виховання екологічної культури, природоцентричної економічної поведінки спеціалістів аграрної сфери виробництва

**Ключові слова:** природа; буття; управління; світоглядна основа; практична філософія; ноосферний вимір; економічна філософія; аграрне виробництво

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