

ECOPHILOSOPHY OF SEMEN ANTONETS, REGARDING ORGANIC FARMING AS A METHOD OF NON-TRADITIONAL LAND USE

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Abstract. The paper analyzes the scientific works and elaborates the technological aspects and significance of the unique system of organic agriculture of the outstanding scientist-innovator, Hero of Ukraine Semen Antonets.

It is emphasized that the Poltava agrarian and scientist Semen Antonets, back in the 70s of the last century, formed philosophical approaches in the field of nature management based on the principles of harmony with the natural environment, due to the implementation of the organic farming system as a method of non-traditional land use.

The eco-philosophical orientation and special ecological ethics of the life path and heritage of the famous agrarian, scientist Semyon Antonets, which correspond to the teachings of V. Vernadskyi, the philosophy of H. Skovoroda, H. Skolimovski, and A. Ness, are determined.

It has been proven that Semen Antonets proved the truth of the ecological conclusions he defined with fifty years of practical experience, the real implementation and existence of organic farming in the enterprise "Agroecology" of the Poltava region, which has not used chemical substances and mineral fertilizers since 1978.

It is emphasized that the paradigm of organic agriculture of Semyon Antonets develops ecophilosophical teaching, contributing to an ecological worldview and universal ecological humanism and thinking.

The need for legal protection of organic farming enterprises, and especially the lands of the Agroecology State Enterprise, and their preservation for future generations, has been elaborated.

Keywords: Semen Antonets, ecophilosophy, organic farming, soil, natural resources, environmental ethics, unconventional land use.

Introduction.

Negative environmental processes on the planet, climate change, environmental disasters and crises are not a problem for the majority of humanity, and individual politicians and countries even embark on the path of open environmental and military aggression, finding the support and tacit assistance of part of the world community.

Ecological crisis phenomena and existing environmental-mental economic problems of humanity cannot be overcome without changing the social mental paradigms of human and social consciousness on a planetary scale.

Changing the course of development of processes and things on our planet requires changes in every individual, social groups, nations and humanity as a whole.

Consumer attitudes towards natural resources and the environment are caused by prevailing economic opportunism, selfishness of people and social associations, selfishness of individual and collective consciousness.

This feature distorted human values and value orientations, and even laid the foundations of many scientific, logical behavioral theories, elevated to the rank of dogmas, laws and norms of behavior.

As a result, even the land we do not belong to is included, not just in economic circulation, but as a thing sold and bought, and insatiability and greed for economic power, and fear of imaginary enemies and natural phenomena lead to wars and civilizational catastrophes.

Poltava agrarian and scientist Semen Antonets, back in the 70s of the last century, formed philosophical approaches in the field of nature management based on the principles of harmony with the natural environment, due to the implementation of the organic farming system, stressing: "Production of organic products requires a new approach and new thinking. I would say that this is the work of man in friendship with Nature and in harmony with God. After all, with such work, a person is truly an agriculturist. She makes the earth. And it is better to say - a land developer" [1, p. 95].

In my opinion, the main topicality of civilization today is the issue of strengthening the ecological revolution, namely worldview coherence and development with the transformation of man from the "King of nature" into a Citizen of nature.

Citizens of Ukraine need to change, even yesterday. Man must change dynamically, like everything in nature. A system that is closed and not adapted to changes is doomed either to self-destruction, or to loss of stability and destruction from the outside.

Existing external and internal threats to life on the planet require immediate changes from everyone. And for Ukraine, the issues are becoming even more acute, we must change and build a New Ukraine.

Goal. To reveal the deep meaning and essential orientations of the ecophilosophy and the new ecological consciousness and the new enlightened awareness of organic agriculture of Semyon Antonets, as a method of non-traditional land use.

Materials and methods of scientific research. The methods of research used in this work are: methods of collecting, analyzing and summarizing information, which prove that the land we do not belong to is included, not just in economic circulation, but as a thing is sold and bought, and insatiability and greed of economic power, and fear of imaginary enemies and natural phenomena lead to wars and civilizational catastrophes.

The monographic method was used for a comprehensive and in-depth study of organic farming in the "Agroecology" PE, the processes of soil improvement, and the biological system of the soil. Special observations proved the growth of natural fertility and the formation of a unique eco-balanced natural environment on part of the lands of the Shisha community.

Presenting main material. For thousands of years, man has rebuilt the world for his own needs, building roads, reservoirs, dams, canals, draining swamps, plowing the steppes, burning down forests, changing watercourses, transforming natural landscapes into anthropogenic ones, and this "humanization" of nature continues to this day.

But the sustainability of natural ecosystems is not unlimited and the time has come when they cannot withstand the pressure of the global population. Humanity, against the background of the ecological crisis, needs to change its worldview and make a transition to a deeper level of understanding of existence.

Semyon Antonets, as early as 1978, refused herbicides in agricultural production. "They leave stains on the field, people get poisoned. And today, if we talk about the health of the nation, about the quality of life, in our state we need to get crops, grow products without herbicides. After all, all those products that are grown using intensive technologies are not natural, they harm human health," the scientist insisted [1, p. 279].

Modern philosophers resonate with the thoughts and philosophy of the great humanist philosopher, ethicist and moralist Hryhoriy Skovoroda, when love for nature grows into the ethics of human behavior and becomes a determining factor in life, in which humanity is the eyes, mind and loving hands of the Universe - the macrocosm [2] .

Semyon Antonets stands next to the figure of Grigory Skovoroda, and together they generalize the social psychology of the love of nature of the Ukrainian ethnic group through centuries of history, condemning the consumerist attitude of people to the material world, defining nature as a wise and humane "goodness", because the

main human good is hidden in it , and a person should always be grateful to nature [1, 2].

For many Ukrainians, love and care for nature is a way of life, and Semyon Antonets constantly emphasized: "The earth must be managed, not exploited. Earth must be protected" [2, p. 112].

Arne Ness, the author of deep ecology, the ideology of the radical environmental movement and radical environmental philosophy since 1973, emphasizes the need for changes in the value priorities of society. The scientist determines the independent value of various life forms regardless of their usefulness to humanity, when a person has no right to reduce the wealth of life forms on the planet, because the natural world is valuable in itself [4].

The radical ecological views of Semyon Antonets coincide with those of Arne Ness, because at the beginning of the seventies of the last century, Semyon Antonets not only gave up chemical treatment on his own farm, but also switched to progressive, unconventional for that time soil cultivation methods [5].

"No-till gives the farmer confidence in the harvest, because the land is better protected from all kinds of negativity. With this system, there is no senseless struggle with nature, there is an opportunity to conduct agriculture in harmony with it," the scientist wrote [1, p. 42].

Semyon Antonets contributed not only the ideological and theoretical and methodological fundamental foundations of ethical and ecological behavior to the environmental movement, but also proved and confirmed it in practice, with the example of his life, in his own enterprise, losing more than 1 billion hryvnias in profits on the development of non-traditional organic agriculture on 9 thousand hectares.

At the farm "Agroecology", where organic farming continues, the daughter of a scientist, Professor Antonyets Antonina Semenivna, the activity of the agricultural company determines the environment, like a Temple [6].

Ecophilosophy, as defined by the Polish philosopher G. Skolimowski, is based on the postulate that the World is a Temple, not a machine. The scientist emphasizes

that ecological humanism defines the world as unique, valuable and holy, and the earth is our place of residence and we must take care of it [3].

"Every year we get to know our land better, make some changes in its cultivation and increase yields. And what pleases us the most is that the condition of the soil is improving every year. It is better and easier to process. fertility increases, fields can already resist water and wind erosion on their own, they retain more moisture," Semyon Antonets characterizes the sustainable system of agriculture [1, p. 96].

H. Skolimovski, echoing H. Skovoroda, describes the idea of a benevolent cosmos, which was initiated in ancient times, where the world - the cosmos - was seen as a living being.

H. Skolimovski emphasizes the importance of man as a cosmic being and defines his task not in consumption, but in the search for meaning in a transcendental dimension: "An amazing journey awaits humanity, we strive to achieve cosmic meaning in order to help the universe in healing the Earth" [4] .

And the words of Semyon Antonets are so apt that they define the idea of the century: "We work for the sake of people and we cannot do otherwise. Switching to organic farming means supporting the aspiration of our state, our government, to put people first in society. When a person comes first, and especially a child, it requires producers to provide quality food. And our milk really is like that" [1, p. 184].

Semen Antonets constantly tried to dispel the main paradox of the modern world, when the more we use mineral fertilizers, toxic chemicals, drain swamps, drive rivers and seashores into concrete, ensure technical progress, the more we degrade, ethically, culturally and morally destroying the very meaning of life on our the planet

"You cannot save spirituality with one-time actions or a few thousand hryvnias allocated at the request of educators, stage artists or sports fans. A consistent strategy of action is required. If people are materially provided, unfettered, then they themselves will strive to constantly realize the talents given to them," wrote Semen Svyridonovych [1, p. 227].

The teachings and ideas of H. Skovoroda and V. Vernadsky determine the advanced positions of Ukraine in mastering the anthropo-cosmic worldview thinking, and Semyon Antonets is their highly worthy follower, who not only propagated these ideas, but also put them into practice [6].

Humanity's ecological aggression, despite its senselessness, continues to harm the regeneration mechanisms of the biosphere. In Ukraine, we have also crossed the limit of endurance of ecosystems on agricultural lands [9, 10].

V. Vernadsky predicted the biochemical principles of self-reproduction and self-renewal of biosphere components, including the reduction of areas of anthropogenically altered lands, including plowed ones.

Semen Antonets, in his system of organic farming, gradually reduced the pressure of artificial fertility on natural fertility, first switched from plowing to no-till farming: "Today we can say that we have overcome the most difficult part of this path (farming without a plow), no-till has firmly established itself in our fields, in the psychology of farmers, though, they understood that it is still not possible to call it a soil cultivation system complete in all its details", "Leaving is not a simplified soil cultivation, but an aerobatics of agronomic skill. We want to reach such a level of management, when not only the field will be without a plow, but also the soul will be without a driver," the scientist emphasized in 1987 [1, p. 45, 55].

Having given up poison chemicals, herbicides and pesticides, Semen Antonets has also given up mineral fertilizers since 1988 and switched to minimal tillage in the farm.

"Systematic minimum tillage created a structure close to natural, there is no soil sole on the fields. They became even, the soil is fine-grained, it absorbs and retains moisture well, air passes freely along the entire profile," writes Semyon Antonets [1, p. 107].

"It is necessary to learn to cooperate with crop residues, and then many tillages will turn out to be unnecessary, it will be possible to abandon them without harming the crop," the scientist continues [1, p. 96].

The development of organic technologies simultaneously forces a rethinking of worldviews and ensures the development of the farmer's intellect and ethical behavior.

Semyon Antonets emphasized: "When we work according to the technology of ecological production, you develop intelligence, because you have to think through every detail, unlike the simple use of chemicals" [1, p. 100].

"Organic farming requires creativity and improvisation from the farmer. Each time you need to think and grow as if from the beginning" [1, p. 111], thesis by thesis, the scientist formed a peculiarly unique philosophy of ecological organic perception of the world.

He expresses the meaning of his activity as an extended reproduction of natural potential: "The meaning of organic farming is to achieve an extended reproduction of soil fertility in the conditions of growing agricultural products, when we cultivate the soil and get crops." "One of the most important wealth of Ukraine is land. And you just need to use it correctly. Black soil in our climate is capable of naturally reproducing its fertility. And on this land, like nowhere else, it is possible to achieve sustainable development of the agricultural industry and expand the production of healthy products" [1, p. 130].

"... The earth should be looked at not just as soil, but as a living organism... Just look at what kind of soil we have! It breathes, absorbs moisture, life flourishes in it. This is a living earth... Nature itself reproduces fertility. If we help her in this, we reach such a level of management, when fertility naturally reproduces, when fertility builds up, the land becomes stronger and gives a wonderful harvest. It is necessary to understand, to understand. Stop plowing and start this work - biologicalization of agriculture. Consequences - there will be big consequences in years" [1, p. 145].

Step by step, the actions and words of the scientist-innovator form a new ecoethical consciousness. Semyon Antonets was one of the first in the world to change the attitude to natural fertility, resisting and obtaining evidence of the exclusively natural productivity of the soil, reducing artificial elements, and

completely switching to non-traditional organic farming and the production of environmentally friendly food products.

But at the same time, another issue arose, the issue of socio-economic development of the village and society's attitude towards it. After all, ecology must be considered as a synthesis and symbiosis of ecology, economics, and sociology, where environmentalization of social and ethical processes is much more important than ecological, technical, and industrial activity.

Environmental and economic aspects of agricultural production worried the scientist and he stressed: "We have beautiful black soils in our country. Why is wheat cheap? They say because there is a lot of it. Perfectly! But why, if there is a lot, is it with poison? Let's take our example. We get grain yield from 40 to 30 t/ha with organic farming. Today, it is an absolutely pure organic product" [1, p. 135].

"When a cow gives 10-11 thousand liters of milk a year, I ask: how many stimulants and various premixes should be added to the feed to have such milk? When more than 7,000 liters of milk are milked from a cow, it is no longer natural. And science confirms it. If Ukraine had not 7, but at least 5,000 dairy cows, we would have enough milk for our heads" [1, p. 161]. Semen Antonets drew the attention of society to the quality and environmental problems of rural production, to health protection not only of fellow villagers, but also of humanity.

Ukraine reaches the level of importing 50,000 tons of palm oil annually and increasingly purchases whole milk substitutes (WMS), skimmed milk powder (SOM) and thousands of tons of other ingredients that help adulterate food products. And it is unfortunate that some current legal norms allow this to be done, in turn driving producers of organic products into an economic and legal trap.

"The main thing is the quality of the grown grain. Doctors sound the alarm that pesticides and other chemical substances, which are used in most agricultural enterprises to increase productivity, harm people's health. We receive ecologically clean, food-friendly products. But now it costs the same as the one grown with the use of pesticides. Both are poured into one pile. Why so? Because money comes first

in the modern world, and people must be put first," the scientist emphasizes the well-known truths [1, p. 88].

The adopted Law of Ukraine "On the basic principles and requirements for organic production..." of 2018 No. 2496–VIII, in the apt words of Semyon Antonets, is so liberal that it has turned all products from the fields of Ukraine into organic. After all, according to the norms and requirements of the law, the period of transition and development of ecologically clean agriculture allows it to be done in 2 years. Semyon Antonets pursued ecological purity and organic sustainability for 45 years, and the law defined it for 2 years [8].

But despite the liberality of the law, only about 400,000 hectares or less than one percent of agricultural land will be covered by organic farming in Ukraine by 2022, compared to 15-20 percent in EU countries [9].

The scientist repeatedly pointed out the need to change the state economic policy: "... Now economists work more on paper, and the main conclusions are made in money. And in order to make a complete economic analysis of organic farming, it is necessary to thoroughly know what the soil biota needs in order for it to give the maximum return. It is easier to count kilograms, tons of fertilizers, you need to learn to count the work of microorganisms as best as possible" [1, p. 187].

"Our ideology is to create well-being. Not by someone who will give us that well-being, but with our own hands" [1, p. 76]. "We work for people and we can't do it any other way. Switching to organic farming means supporting the aspiration of our state, our government, to put people first in society. When a person comes first, and especially a child, it requires producers to provide quality food. And our milk is really like that," Semyon Antonets wrote, instructing us and our colleagues in agricultural production [1, p. 184].

Semyon Antonets always said: "In order for society to develop successfully, it is necessary that the majority of people work on the land. Why? Because the village is the foundation of the nation and the breadwinner. Here, this consumerism tendency, extremely widespread recently, is eliminated" [1, p. 76].

"The spirit of the people lives in the village," said the ancestors. "Prosperity and spirituality will return to the hinterland, if we believe: "The native village is the real capital"" [1, p. 213] - said Semyon Antonets.

European countries have embarked on the path of urbanization, the preservation of rural settlements and the resettlement of cities in the countryside. We resettle the people in the capital, and in no way develop the Ukrainian village, which ensures sustainability: ecological, energy, economic, food, and even military and geopolitical.

"Bread is the state power of the nation. The song is her takeoff on the beautiful and powerful wings of culture..." - the voice of the great educator Semen Antonets is heard again after a decade.

"Rehabilitated, ecologically safe land should receive a special status, which would prohibit the use of toxic chemicals and other non-organic drugs on it at the legislative level," writes Semen Svyrydonovych [1, p. 155]. Unfortunately, the scientist was not heard, despite the fact that presidents, prime ministers, ministers and deputies visited the farm of the Hero of Ukraine, and the farm was visited by thousands of delegations, including from 42 countries of the world.

Economic opportunism and private interest by a penny exceeds the state one by a million. For the farmer and the owner of the share, the soil that has been improved for 45 years is only a means of enrichment, ignoring and consuming the property for free for years, the owners of shares returning to traditional agriculture, where the harvest can reach large levels, again consume and destroy natural fertility, and the interests of future generations and sustainable development are ignored [5].

Only the legal protection of rehabilitated soils as inseparable improvements and the obligation of compensation from the owners of shares of rehabilitated lands will stop the predatory attitude towards ecologically clean areas.

It is necessary to prohibit the return to traditional farming of organically-improved lands, at the legislative level, and to define a special and unique reserve of the lands of the Agroecology NGO in the Poltava region. This is a really fair

assessment of Semen Antonets' contribution to the development of Ukraine and the sustainable development of the world.

The life path of Semyon Antonets, the latest example of the behavior of people who provide solutions to global environmental problems.

Only after defeating the idol of consumerism and our own mercantile interest in favor of Mother Earth will we become "Blessed are the meek, for they shall inherit the earth," the Bible says.

Semyon Antonets, being the bearer of Ecological Consciousness, as the highest element of mind, tried to connect with the universe through awakening.

Semen Svyridovych possessed a moment of awakened action – enthusiasm, as deep satisfaction from the activities of a farmer, when pleasure became enthusiasm.

The activity of the Great Ecologist is particularly noteworthy because it impressed the Universe by rationally using the most precious element of nature - the Earth.

"Blessed are the poor in spirit," said Jesus, "for such is the Kingdom of Heaven" [5].

Poor in spirit is worthlessness before God, and ignoring material advantages before spiritual strength and value, when the humility of a person's heart is the salt of good deeds, when a person acts humbly and benevolently in relation to the natural environment.

The illusion of ownership, in relation to natural resources, emphasizes the absurdity of owning the planet to which we belong, because according to the philosophy of G. Skovoroda, we are "microcosms" and belong to "macrocosms", Semen Antonets perceived it as an illusion.

The selfish concept of appropriation is particularly acute in the world, in relation to the unfair redistribution of natural resources, especially land, and the unfair redistribution of natural resource rent.

Selfish economic opportunism is strengthened by technical progress and science, when artificial fertility and chemicalization not only put pressure on natural fertility, but consume it, destroy it, leaving future generations beggars of nature.

The teachings of Semyon Antonets contributed to the formation of the socio-ethical high moral foundation, the eco-mental core of ecological-ethical behavior that should prevail in society.

The Ukrainian state and society must join in and ensure the preservation of the "Agroecology" NPP for future generations.

Conclusions and proposals.

Semyon Antonets realized and proved by his life example that the historical perspectives of humanity are determined by the ecological and mental factor.

Ecosophy resists the historicism of the ecological culture of many peoples, and especially Ukrainians, setting out on a path that will prevent the social and ethical-mental degradation of humanity.

The paradigm of non-traditional organic agriculture of Semyon Antonets develops the ecophilosophical teaching and the ecological paradigm of the noosphere of Volodymyr Vernadskyi, promoting an ecological worldview by subordinating high scientific knowledge to universal humanism of an epochal scale.

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Г.І. Шарий

ЕКОФІЛОСОФІЯ СЕМЕНА АНТОНЦЯ, ЩОДО ОРГАНІЧНОГО ЗЕМЛЕРОБСТВА, ЯК МЕТОДУ НЕТРАДИЦІЙНОГО ЗЕМЛЕКОРИСТУВАННЯ

Анотація. В роботі проведено аналіз наукових праць і опрацьовані технологічні аспекти і значимість унікальної системи органічного землеробства видатного вченого-новатора, Героя України Семена Антонця.

Наголошено, що полтавський аграрій і вчений Семен Антонець, ще у 70-х роках минулого століття сформував філософські підходи в сфері природокористування на засадах гармонії з природним середовищем, за рахунок впровадження системи органічного землеробства, як методу нетрадиційного землекористування.

Визначено екофілософську направленість і особливу екологічну етику життєвого шляху і спадщини відомого аграрника, вченого Семена Антонця,

що перекликаються із вченням В. Вернадського, філософією Г. Сковороди, Г. Сколімовські, А. Несса.

Доведено, що Семен Антонець доказав правдивість визначених ним екологічних висновків практичним п'ятдесятирічним досвідом, реального впровадження і існування органічного землеробства в підприємстві «Агроекологія» Полтавської області, в якому із 1978 року не використовуються хімічні речовини і мінеральні добрива.

Підкреслено, що парадигма органічного землеробства Семена Антонця розвиває екофілософське вчення, сприяючи екологічному світогляду і загальнолюдському екологічному гуманізму та мисленню.

Опрацьована необхідність правового захисту підприємств органічного землеробства і особливо земель НВПІ «Агроекологія», та збереження для прийдешніх поколінь.

Ключові слова: *Семен Антонець, екофілософія, органічне землеробство, ґрунт, природні ресурси, екологічна етика, нетрадиційне землекористування.*