

THE ENVIRONMENTAL CRISIS AND CONCEPTIONS OF NATURE

环境危机与自然观念

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ABSTRACT

Of the many environmental problems humanity is facing, unchecked global warming is the most severe and requires a comprehensive response from all sectors of society. As the UN report *Making Peace with Nature* has pointed out convincingly, humanity has been at war with nature for much too long. Since such a war cannot be won, it is suicidal and has to stop. Yet in spite of scientific evidence of global warming and numerous reports by international organizations about the dire consequences for mankind there is a real danger that the window of opportunity for making peace with nature will close before decisive actions have been implemented. In order to prevent this from happening, this paper calls for a better understanding of the various dimensions of nature and of the deep interdependencies that define humankind's relationship with our natural environment. Taking up Pope Francis' call for *ecological conversion*, it argues that a transformation of our traditional attitudes toward nature is necessary. This process cannot be left to science and technology, but has to involve the rich cultural and spiritual resources of humanity and must be grounded in the clear awareness of our moral responsibility for sustainable development.

摘要

在人类面临的众多环境问题中，全球变暖问题最为严重，需要社会各界采取全面的应对措施。联合国报告《与自然和平相处》令人信服地指出，人类与自然的战争已经持续太久。这种战争不可能获胜，是自杀行为，必须停止。然而，尽管有全球变暖的科学证据和国际组织关于人类面临的严重后果的大量报告，但真正的危险是，在采取决定性行动之前，与自然和平相处的机会之窗就会关闭。为了防止这种情况的发生，本文呼吁更好地理解自然的各个层面以及人类与自然环境之间的深刻相互依存关系。本文响应教宗方济各对「生态皈依」的呼吁，认为有必要改变我们对自然的传统态度。这一过程不能由科学和技术来完成，而必须涉及人类丰富的文化和精神资源，并且必须以明确认识到我们对可持续发展的道义责任为基础。

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Transforming Humanity's Relationship with Nature

In February 2021 the UN Environment Program issued a scientific blueprint to tackle the climate, biodiversity and pollution emergencies within the framework of the Sustainable Development Goals (SDG). The report is a synthesis based on evidence from global environmental assessments and entitled: *Making Peace with Nature* (UNEP 2021). In his Foreword, António Guterres, Secretary-General of the United Nations, writes: "Humanity is waging war on nature. This is senseless and suicidal." It is suicidal, since the current mode of development undermines the Earth's finite capacity to sustain human well-being. While we all depend on the Earth's resources, their uncontrolled exploitation through powerful technologies is now jeopardizing the Earth's capacity to sustain human well-being and prosperity.

As a war against nature cannot be won, making peace with nature is the only alternative we have. After all, we are part of nature and thus are fighting against ourselves, at least against our well-considered own interests. Ending this war requires great determination that does not shy away from tough political, social, and economic decisions. These will of necessity have deep implications for our traditional ways of life that we have come to take for granted.

As the report points out, the key to a sustainable future is transforming humankind's relationship with nature. This process must take into account the human interdependencies with nature and a better understanding of the natural processes on which all life, including human life, depends.

Of equal importance is, however, a clear vision of the good life and all its fundamental values we aspire to and from which we could draw standards for politics and economics alike. This is foremost the task of ethics as the study of the moral conditions of a life worth living. The clearer

改变人类与自然的关系

2021年2月，联合国环境规划署发布了一份科学蓝图，以在可持续发展目标（SDG）框架内解决气候、生物多样性和污染等紧急问题。该报告是基于全球环境评估证据的综合报告，题为：《与自然和平相处》（联合国环境署2021年）。联合国秘书长安东尼奥-古特雷斯在前言中写道：「人类正在向大自然开战」。这是毫无意义的，是自杀行为。这是自杀行为，因为当前的发展模式破坏了地球维持人类福祉的有限能力。虽然我们都依赖地球的资源，但通过强大的技术无节制地开采这些资源，正在危及地球维持人类福祉和繁荣的能力。

既然无法赢得与自然的战争，那么与自然和平相处就是我们唯一的选择。毕竟，我们是大自然的一部分，因此我们是在与我们自己作斗争，至少是在与我们深思熟虑的自身利益作斗争。结束这场战争需要巨大的决心，不能回避艰难的政治、社会和经济决策。这些决定必然会对我们习以为常的传统生活方式产生深刻影响。

正如报告所指出的，可持续未来的关键在于改变人类与大自然的关系。这一过程必须考虑到人类与大自然的相互依存关系，并更好地理解包括人类生命在内的所有生命赖以生存的自然进程。

然而，同样重要的是，我们要对美好生活及其所有基本价值有一个清晰的认识，并从中为政治和经济制定标准。这是伦理学的首要任务，因为伦理学研究的是有价值的生活的道德条件。我们越是清楚地认识到，我们是如何深深地扎根于自然界并依赖自然界的资源，我们就越是不可避免地得出这样的结论：全面意义上的真

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This is foremost the task of ethics as the study of the moral conditions of a life worth living. The clearer we are aware of how deeply we are embedded in the natural world and depend on its resources, the more inevitable the conclusion will be that a truly good life in the comprehensive sense of this term cannot be achieved through a hostile exploitation of nature but only when we live in harmony with it.

这是伦理学的首要任务，因为伦理学研究的是有价值生活的道德条件。我们越是清楚地认识到我们深深地融入自然界并依赖于自然界的资源，就越是不可避免地会得出这样的结论：全面意义上的真正美好生活不可能通过敌意地利用自然来实现，而只有当我们与自然和谐共处时才能实现。

we are aware of how deeply we are embedded in the natural world and depend on its resources, the more inevitable the conclusion will be that a truly good life in the comprehensive sense of this term cannot be achieved through a hostile exploitation of nature but only when we live in harmony with it. This shifts the focus of general ethics to the moral significance of nature and its implications for individuals and society alike. While attempts at transforming nature into humanity's own image has turned out to be suicidal, what is possible and urgently required is the transformation of our perceptions of nature and our relationships with it. According to the UN report this is the sole "key to a sustainable future."

The Call for *Ecological Conversion*

Transforming our attitudes toward nature requires more than statistics and scientific parameters documenting the disastrous human impact on nature. Needless to say, they are all of utmost importance in directing measures by governments and international bodies that may at least mitigate the most serious consequences of human interference with nature and promise long-term sustainable development. For such policies to take hold, however, and to effect a radically changed attitude towards nature, it seems

正美好生活不能通过对自然界的敌对性开发来实现，而只有当我们与自然和谐共处时才能实现。这就把一般伦理学的重点转移到了大自然的道德意义及其对个人和社会的影响上。虽然试图按照人类自己的形象改造自然的努力已被证明是自杀性的，但有可能而且迫切需要的是改变我们对大自然的看法以及我们与大自然之间的关系。根据联合国的报告，这是唯一的「可持续未来的关键」。

呼吁生态转型

改变我们对大自然的态度所需要的，不仅仅是记录人类对大自然造成的灾难性影响的统计数据 and 科学参数。毋庸置疑，它们对于指导各国政府和国际机构采取措施，至少可以在减轻人类干预大自然的最严重后果，并保证长期的可持续发展上，都具有极其重要的意义。然而，要使这些政策深入人心，并从根本上改变人们对大自然的态度，似乎不能只靠科学和政治，而需要采取一种综合的方法，调动我们所有的智慧、想象力以及各

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that this could not be left to science and politics but requires a comprehensive approach that involves all our ingenuity, imagination, and the whole range of intellectual and spiritual resources. As long as the environmental awareness of the general public was low and not yet up to the dangers resulting from the destruction of our natural environment and specifically of global warming, warnings from science or indigenous people were largely ignored and governments could even cast doubt on scientific evidence of anthropogenic climate change. Much time was thus wasted until rising temperatures, worldwide changing weather patterns, and increasing losses in biodiversity could no longer be denied and began to be taken seriously in politics and society and finally led to concrete targets in emission control.

This seems to suggest that decisive actions in sustainable development can only be expected from a clear awareness of our precarious relationship with nature that is shared by the general public and can stir governments and business into action. For this to happen, nature must not remain the rather obscure threat out there to mankind's survival that leaves us helpless and exposed to doomsday prophecies without answer. We should, however, not trust our usual belief in a technological fix either and leave everything to science and technology for a solution to our plight.

In his highly acclaimed encyclical letter *Laudato Si* (2015), Pope Francis has sharply criticized the “technocratic paradigm” for dominating economic and political life and showing “no interest in more balanced levels of production, a better distribution of wealth, concern for the environment and the rights of future generations” (Pope Francis 2015, no. 109). In taking up his call for “a global ecological conversion” (no. 5, *passim*), humanity has to develop a new ecological sensibility for the climate emergency and accept scientific evidence of tipping points in the Earth's climate system that could turn

种知识和精神资源。只要公众的环境意识还不高，还没有认识到自然环境遭到破坏，特别是全球变暖所带来的危险，来自科学或原住民的警告在很大程度上就会被忽视，政府甚至会对人为气候变化的科学证据产生怀疑。在气温升高、全球天气模式变化和生物多样性丧失日益严重等问题不再被否认，并开始受到政治和社会的重视，最终导致制定具体的排放控制目标之前，人类已浪费了大量的时间。

这似乎表明，只有公众清楚地认识到我们与大自然之间岌岌可危的关系，并促使政府和企业采取行动，才有望在可持续发展方面采取决定性行动。要做到这一点，大自然绝不能继续成为人类生存的隐形威胁，让我们束手无策，面对末日预言却毫无办法。然而，我们也不应该一味地相信技术可以解决我们的问题，而把一切都交给科学技术来解决我们的困境。

教宗方济各在其备受赞誉的通谕《*Laudato Si*》（2015年）中尖锐地批评「技术官僚范式」主宰了人类的经济和政治生活，「他们对平衡生产水平、较佳的财富分配、对环境和未来世代的权利等毫不感兴趣」（教宗方济各，2015年，第109号）。为了响应他发出的「全球的生态皈依」的呼吁（第5号，下同），人类必须对气候紧急情况有新的生态敏感性，并接受地球气候系统中可能使其变得不适合人类生存的临界点的科学证据。我们所面临的集体危险的严重性可能证明，只要机会之窗仍然敞开，采取果断、非暴力的措施来动摇政府采取行动是合理的，例如，减少温室气体（GHG）排放可能会有所作为。然而，最重要的是，根据教宗方济各的恳求，我们需要改变对大自然

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it inhospitable for humans. The seriousness of the collective danger we face may justify resolute, non-violent measures to sway governments into action as long as the window of opportunity is still open and, for example, greenhouse gas (GHG) emission reductions could make a difference. Above all, however, and in accordance with Pope Francis' plea, we need to change all-too-common attitudes towards nature and foster a sense of responsibility for our common home and its preservation for future generations. Unless "care for nature" becomes "part of a lifestyle" (no. 228) grounded in an "ecological spirituality" (no. 216) that has recognized its duty of "intergenerational solidarity" (no. 159), the endless bickering between countries and interested parties over emission targets may continue and bring us ever closer to disaster.

In regarding the world as God's creation, religious worldviews provide strong motivations for environmental responsibility by recognizing Earth as entrusted to us in good stewardship to be handed over to those who come after us. Obviously, motivations for profound ecological conversion and the transformation of our attitudes toward nature can also come from various other sources, including literature, poetry, fiction, film, and the visual arts. They too should be welcome as they contribute to global environmental awareness, which politicians and businesses can hardly ignore. A good place to begin may be returning to the great literary masterpieces that inspire our imagination, stimulate our thought, and may prompt us into action.

Moby Dick and the Dimensions of Nature

Herman Melville's masterpiece *Moby-Dick*; or, *The Whale* was published in 1851 in New York, when the lucrative whaling industry of New England began to shift from the overfished Atlantic all the way to the South Pacific. It is the story of the last of Captain Ahab's whale-hunting voyages in pursuit

习以为常的态度，培养对我们共同家园的责任感，为子孙后代保护好我们的家园。除非「爱惜大自然」成为「生活方式的一部分」（第228号），并以「生态灵修」（第216号）为基础，承认其「世代之间的精诚团结」的责任（第159号），否则，各国和有关各方在排放目标上无休止的争吵可能会继续下去，使我们更加接近灾难。

宗教世界观把世界视为天主的创造，认识到地球是托付给我们的，我们要妥善管理，将其交给后人，这为我们承担环境责任提供了强大的动力。显然，其他各种来源，包括文学、诗歌、小说、电影和视觉艺术，也可以激发我们对生态的深刻皈依和对自然态度的改变。它们也应该受到欢迎，因为它们有助于提高全球环境意识，而政治家和企业界对此是难以忽视的。回归伟大的文学名著可能是一个好的开始，它们激发了我们的想象力，刺激了我们的思考，并可能促使我们采取行动。

「白鲸」与自然之维

赫尔曼-梅尔维尔的代表作《白鲸》于1851年在纽约出版，当时新英格兰利润丰厚的捕鲸业开始从过度捕捞的大西洋向南太平洋转移。故事讲述了亚哈船长最后一次捕鲸航行，追捕一条狡猾凶猛的白色抹香鲸的故事，捕鲸人称之为「白鲸」。由于抹香鲸制造了许多灾难，却总能逃脱追捕者的攻击，因此它成了捕鲸人恐惧和迷信的传说对象。当鲸鱼咬断亚哈的一条腿时，他除了复仇，别无他法。他组建了一支由来自不同国家和大陆的弃儿和难民组成的船队，在航行的几天后，他向船员们透露，他们此次任务的唯一目的就是猎杀白鲸。

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of a cunning and ferocious white sperm whale the whalers called Moby Dick. The whale had become a legendary object of fear and superstition among whalers, since it caused many disasters and always escaped its attacking pursuers. When it cut off one of Ahab's legs, he could think of nothing else but to take revenge. He assembled a crew of castoffs and refugees from various countries and continents, and several days into the voyage he revealed to them that the sole purpose of their mission was to hunt and kill the white whale.

After a long journey the whale is finally sighted and a three-day chase begins. On the first day the whale crushes one of the boats, on the second it snaps off Ahab's artificial leg and drags down in Ahab's harpoon line one of his best men. Finally, on the third day Moby Dick smashes the side of the whaler when Ahab manages to strike the final blow. Yet he is caught in his own harpoon line and drowned, tied to the whale. The whaler *Pequod* sinks and takes all boats and their crews except for one down with it.

Moby Dick is a very complex novel that draws on Melville's own scientific studies of the life of whales, his extensive whaling experience, and the commercial exploitation of the seas. Notwithstanding other perspectives, the central focus of the novel is humanity's relationship with and attitudes toward nature (Schultz 2000).¹ Its main symbol is Moby Dick (Flower 2013).

The white whale stands, firstly, for the treasure trove of abundance that is apparently freely available for everyone able to take possession of it. Thus the whale is "out there" in the vast seas to be hunted for blubber and oil to light people's home. It is a commodity that can be sold to make people rich. Nature, it appears, is a free good that belongs to nobody and is up for grabs.

1 On Schultz's counts, 'nature' appears forty-four times in the novel.

经过长程航行，鲸鱼终于出现了，一场为期三天的追逐开始了。第一天，鲸鱼咬碎了一艘船；第二天，鲸鱼咬断了亚哈的假腿，并用鱼叉拖住了亚哈的一名得力手下。最后，在第三天，白鲸击碎了捕鲸船的船舷，亚哈成功地进行了最后一击。然而，他却被自己的鱼叉线钩住，绑在鲸鱼身上淹死了。捕鲸船皮科德号沉没了，除了一艘船，所有的船和船员都随之沉没。

《白鲸》是一部非常复杂的小说，它借鉴了麦尔维尔本人对鲸鱼生活的科学研究、丰富的捕鲸经验以及对海洋的商业开发。尽管有其他视角，但小说的核心重点是人类与大自然的关系和对大自然的态度 (Schultz, 2000年)。¹小说的主要象征是「白鲸」(Flower 2013)。

首先，白鲸代表着丰饶的宝藏，显然每个人都可以自由地取用它。因此，鲸鱼「存在」于浩瀚的海洋中，供人们猎取鲸脂和鲸油，为人们的生活增添光彩。它是一种商品，可以出售，使人们致富。大自然似乎是一种自由的商品，不属于任何人，任人宰割。

其次，大自然的财富并不像从树上掉下来的果实那样唾手可得。自古以来，人类就不得不在与自然对立的环境中建立自己的家园，不得不砍伐树木为自己腾出定居的空间，不得不抵御天敌，不得不防范自然灾害，不得不在自然环境中寻找自己的生存空间，以便与自然达成某种休战协议。在可能的情况下，以技巧和智慧利用可能取之不尽、用之不竭的自然资源；在必要的情况下，则使用残

1 根据舒尔茨的统计，“自然”在小说中出现了44次。

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Yet nature's riches are, secondly, not easily available like fruits that fall from trees. From time immemorial humans had to establish themselves in opposition to nature, had to cut down trees to make room for settlements, defend themselves against predators, take precautions against natural disasters, and search for their niche within a natural environment where they could live in some kind of truce with it. The attitude of taking advantage of presumably inexhaustible natural resources with skill and ingenuity wherever possible and with ruthless force when necessary became an ingrained character trait that largely defines human interaction with nature throughout history.

Thirdly, nature stands for the universal struggle for survival and the fight of all against all. In "the universal cannibalism of the sea" the antagonistic forces in nature itself are revealed showing how all "creatures prey upon each other, carrying on eternal war since the world began" (Melville 1988, ch. 58). Thus nature shows also a ferocious side. It acts like a dangerous animal that will fight back without mercy when attacked. It runs its own course and does not care about humans. Nature is not and never has been in the exclusive service of humans. Descartes' vision of humans becoming masters and possessors of nature (*maîtres et possesseurs de la nature*) is just a dream (Descartes 1637, p. 62). A "moment's consideration will teach, that however baby man may brag of his science and skill (...); yet forever and forever, to the crack of doom, the sea will insult and murder him, and pulverize the stateliest, stiffest frigate he can make" (Melville 1988, ch. 58). Embedded in nature's innumerable life systems, humanity is just one member in the vast but fragile chain of beings for which the depletion of biodiversity would spell disaster.

酷无情的武力，这种态度成为一种根深蒂固的性格特征。在整个历史中，这种性格特征在很大程度上决定了人类与大自然的互动。

第三，大自然代表着普遍的生存斗争和所有人对所有人的斗争。在「大海的普遍食人」中，大自然本身的对抗力量被揭示出来，所有「生物互相捕食，自世界诞生以来就进行着永恒的战争」（梅尔维尔，1988年，第58章）。因此，大自然也展现出凶残的一面。它就像一只危险的动物，受到攻击时会毫不留情地反击。它只管自己，不管人类。大自然不是，也从未专门为人类服务过。笛卡尔关于人类成为大自然的主人和拥有者（*maîtres et possesseurs de la nature*）的设想只是一个梦（笛卡尔，1637年，第62页）。「只要稍加思索就会发现，无论人类如何吹嘘自己的科学和技能（.....），但永远永远，直到厄运降临，大海都将侮辱和杀害他，并将他所能制造的最庄严、最坚固的护卫舰摧毁殆尽」（梅尔维尔，1988年，第58章）。人类植根于大自然无数的生命系统中，只是庞大而脆弱的生物链中的一员，生物多样性的枯竭将给人类带来灾难。

然而，大自然的各方面似乎最终都超越了自身，指向一个为它们提供基础的形象。大自然的强大唤起了人类的好奇和敬畏。大自然的壮观激发了人们的审美感受和对一个更大整体的归属感，它指向一个超越日常生存斗争的维度。因此，《白鲸》中的「强大而缥缈的怪兽」，「庄严地航行在平静的热带海洋上」，它的头「被彩虹辉映的水汽天幕笼罩着」，

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Nevertheless, the various aspects of nature seem to point, finally, beyond themselves towards an image that grounds them all. In all its mightiness nature arouses in humans a sense of wonder and awe. Nature's grandeur inspires aesthetic feelings and a sense of belonging to a greater whole that points to a dimension beyond the daily struggles for survival. Thus Moby Dick, "the mighty, misty monster" "solemnly sailing through a calm tropical sea" and its head "overhung by a canopy of vapor glorified by a rainbow" turns into a majestic image of the otherness of nature that "baby man" will simultaneously fear and adore. It is this Nature to which Ahab cries out in despair and awe: "O Nature, and O soul of man! how far beyond all utterance are your linked analogies" (ch. 70). This image is held up by indigenous people in protest against the one-dimensional image of nature in science and commerce. When the whale sinks the *Pequod*, whose name recalls the first Indian tribe exterminated by white Americans, nature seems to take revenge for the killing of the native people of a land that foreign conquerors claimed their own. As the *Pequod*'s crew of people, assembled from around the world, is a microcosm of humanity, its sinking may serve as a warning to the world that mankind can never prevail in a war against nature. The message seems to be that we too will be crushed unless we change our exploitative attitudes and take resolute measures to repair the damage we have already done.

Elusive Nature

The various aspects of nature point to a fundamental intuition, whose conceptual origin can be traced to ancient Greek philosophy, but which is shared across cultures. In Cao Xueqin's famous novel *The Story of the Stone* (1760), Bao-yu accompanies his father Jia Zheng on his inspection tour of the newly completed large landscape garden. He is pleased with the garden's distinctive features of

变成了「婴孩」会同时敬畏和崇拜的另一种自然的雄伟形象。亚哈在绝望和敬畏中呼喊的正是这个大自然：

「大自然啊，人类的灵魂啊！你们的关联类比是多么遥不可及」（第70章）。原住民高举这一形象，抗议科学和商业对自然的一维描述。「佩科德」号的名字让人想起第一个被美国白人灭绝的印第安部落，当鲸鱼击沉「佩科德」号时，大自然似乎在为这片土地上的原住民被外来征服者屠杀而复仇。「佩科德」号的船员来自世界各地，他们是人类的缩影，「佩科德」号的沉没也许是在警告世人，人类永远无法在与大自然的战争中获胜。它传达的信息似乎是，除非我们改变剥削的态度，并采取果断的措施来修复我们已经造成的破坏，否则我们也将被粉碎。

难以捉摸的大自然

大自然的各个方面都指向一种基本的直觉，这种直觉的概念源头可以追溯到古希腊哲学，但在不同文化中都是相同的。在曹雪芹的著名小说《石头记》（1760年）中，宝玉陪同父亲贾政参观新落成的大观园。他对园中的微山、潺潺溪流和「怪石嶙峋」的特色感到满意。当他参观到园中一处特别令人赏心悦目的地地方时，贾政赞叹不已。当然，他也意识到，这一切都是「人为」而非自然造就的，尽管它的「自然朴素」「同样动人」。

当宝玉被问及自己的看法时，他承认自己「从未真正理解古人所说的『自然』是什么意思」。父亲直截了当地将「自然」定义为「属于自然界的東西，也就是说，由自然界产生

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miniature mountains, gushing streams, and “rocks in all kinds of grotesque and monstrous shapes.” When his tour arrives at a particularly pleasing site of the garden, Jia Zheng admires its naturalness. He is, of course, aware that all this was made “by human artifice” and not by nature, although it is “none the less moving” in its “natural simplicity.”

When Bao-yu is asked for his opinion, he admits that he “never really understood what it was the ancients meant by ‘natural.’” His father’s blunt definition of the natural as “that which is of nature, that is to say, that which is produced by nature as opposed to that which is produced by human artifice,” cannot clear his doubts. The difference between a hamlet in the countryside and bamboo planted in a garden or a stream diverted from its natural course are all the result of human artifice. But in the former case the human agency is obvious as a “forcible interference with the landscape”, in the latter it is not, since there is “no appearance of artifice,” and that makes it look ‘natural’ (Cao 1973, pp. 336-337).

By defining nature as that which is out there independently of human practice, Jia Zheng refers to a concept of nature, which still plays a major role in contemporary deliberations about environmental protection and the conservation of ‘natural’ habitats. Nature is what exists and evolves without human intervention all by itself. Nature is what has no human origin, is not made, but is that out of which things can be made. This idea is central in the Daoist tradition to which Jia Zhen alludes.² While humans depend on the resources of nature, their unrestrained exploitation makes nature ever more elusive and undermines the very conditions of mankind’s survival.

2 Tao Te Ching (2001), ch. 25: 自然 *zi-ran* in D.C. Lau’s translation: “which is naturally so”, in Ames & Hall (2003, p. 115): “what is spontaneously so.”

的东西，而不是由人类人工制造出来的东西」，但这并不能解开他的疑惑。乡村中的小村庄与花园中种植的竹子或溪流偏离自然河道，都是人为的结果。但前者的人为因素是显而易见的，是「对景观的强行干预」，而后者则不然，因为「没有人为因素的表象」，这使其看起来「自然」（曹文轩，1973年，第336-337页）。

贾政将自然定义为独立于人类行为而存在的事物，他所指的自然概念在当代有关环境保护和保护「自然」栖息地的讨论中仍发挥着重要作用。自然是在没有人类干预的情况下自行存在和发展的事物。自然是没有人类起源的东西，不是被制造出来的，而是可以被制造出来的东西。这一思想是贾珍所提到的道家传统的核心。²人类依赖大自然的资源，但人类无节制的开发却使大自然变得更加难以捉摸，破坏了人类生存的根本条件。

如果大自然只能在人类从未涉足的未受干扰的荒野中找到，那么「自然」的范围就会随着人类干预和操纵能力的增强而缩小。通过利用我们的「力量来保护不在我们力量范围内的东西」，我们与大自然的关系变得自相矛盾，成为人类能力的一种功能。试图保护自然的纯粹性实际上是一种干预行为，因为自然公园不是自然，而是公园（Williams, 1995年，第240页；Elliot, 1997年）。

2 《道德经》（2001年），第25章：D.C. Lau译为「自然而然」；Ames & Hall（2003年，第115页）中的「自然如此」、「自发如此」。

MISFITTS 不合时宜者

Obviously, motivations for profound ecological conversion and the transformation of our attitudes toward nature can also come from various other sources, including literature, poetry, fiction, film, and the visual arts.... A good place to begin may be returning to the great literary masterpieces—for example, Herman Melville's *Moby Dick* or Cao Xueqin's *The Story of the Stone*—that inspire our imagination, stimulate our thought, and may prompt us into action.

显然，深刻的生态转变和我们对自然态度的转变的动机也可以来自其他各种来源，包括文学、诗歌、小说、电影和视觉艺术....。一个好的开始可能是回到伟大的文学名著--例如赫尔曼-梅尔维尔的《白鲸》或曹雪芹的《石头记》--这些作品激发了我们的想象力，刺激了我们的思考，并可能促使我们采取行动。

If nature could be found only in undisturbed wilderness where humans are not and never have been, the scope of 'nature' would be reduced with the increase of human capacity for interference and manipulation. By using our "power to preserve a sense of what is not in our power," our relationship with nature becomes paradoxical and a function of human capacity. Trying to preserve nature in its purity is in fact an act of intervention, since a natural park is not nature, but a park (Williams 1995, p. 240; Elliot 1997).

If we have indeed entered the Anthropocene, the "epoch in which humans and our societies have become a global geophysical force" (Steffen et al., 2007, p. 614), then the 'natural' may have largely disappeared already and humanity is everywhere in nature encountering itself. While this extends the scope of human responsibility, it also embeds humanity firmly in nature. As "human agents are as much products of nature as are sunflowers and seahorses" (O'Neill et al. 2008, pp. 130-1), nature is not "the world from which intentional human acts have been abstracted."

如果我们确实已经进入了「人类世」，即「人类和我们的社会已经成为全地球物理力量的时代」（Steffen et al.）。这在扩大人类责任范围的同时，也将人类牢牢地嵌入了大自然之中。由于「人类和向日葵、海马一样都是自然的产物」（O'Neill 等人，2008年，第130-1页），自然并不是「抽离于人类有意行为的世界」。

人体是我们作为大自然一部分的最明显证据。它不仅将我们与世界上所有有机生物联系在一起，而且在我们的新陈代谢过程中，也将我们与无机物、物理物质联系在一起。通过吸入氧气、喝水、吃食物和排出物质废物，我们本质上是「自然」的。从进化论的角度来看，我们只是另一个生物实体，与万物一样受制于同样的自然法则。

MISFITTS 不合时宜者

The clearest evidence of us being part of nature is the human body. It not only links us to all organic beings in the world, but in our metabolism also to inorganic, physical matter. By inhaling oxygen, drinking water, eating food, and discharging material waste, we are intrinsically 'natural'. From an evolutionary perspective we are just another biological entity subjected to the same natural laws like everything else.

However, unlike seahorses and sunflowers, we are also persons with moral standing and the responsibility that comes with it. Our moral agency is grounded in nature but is not identical with it; it falls outside the methodological ambit of the natural sciences. Obviously, humanity has transcended "the cannibalism of the sea" (Melville) by establishing a culture of moral respect for each other as persons. Thus the ultimate reason for environmental concerns and for preserving our planet for future generations is the moral respect we owe each other and a moral concern for the whole of creation (Scanlon 1998).

Facing the Ecological Crisis

As it turns out, 'nature' is a multidimensional concept, and it is difficult to find the right path towards 'making peace with nature'. Obviously, making peace implies the cessation of hostile acts so that a harmonious relationship may develop. In view of the vast amount of data documenting in great detail the extent of damage inflicted on nature by humans it is hard to see how peace can be restored. The one damage that stands out, however, is anthropogenic climate change. Uncontrolled heating of the atmosphere will affect all life systems on the planet. It will deplete biodiversity and spell extinction for many life forms, whose exact function in the Earth's life cycle is still largely unknown; their demise is an irreplaceable loss for mankind.

然而，与海马和向日葵不同的是，我们也是有道德位格的人，也有随之而来的责任。我们的道德力量源于大自然，但并不等同于大自然；它不属于自然科学的方法论范畴。显然，人类已经超越了「海洋里的同类相食者」（梅尔维尔），建立了一种相互尊重的道德文化。因此，关注环境和为子孙后代保护地球的最终原因是我们对彼此的道德尊重和对整个造物的道德关怀（斯坎伦，1998年）。

面对生态危机

事实证明，「自然」是一个多维的概念，很难找到「与自然和平相处」的正确道路。显然，「和平」意味着停止敌对行为，从而建立和谐关系。鉴于大量数据详细记录了人类对大自然造成的破坏程度，很难想象如何才能恢复和平。然而，最突出的一种破坏是人为的气候变化。不受控制的大气升温将影响地球上的所有生命系统。它将耗尽生物多样性，导致许多生命形式灭绝，而这些生命形式在地球生命周期中的确切功能在很大程度上仍是未知数；它们的消亡对人类来说是不可替代的损失。

虽然和平经常与和谐联系在一起，但这对我们与自然的关系意味着什么，仍然不清楚。显然，自然界的生命系统并不处于平衡状态，因为这意味着停滞（Botkin, 1992年；Botkin, 2012年）。然而，它们似乎也不代表混乱状态，而是指向自然处于流动状态的理念，从而突出了自然系统中的变异、流动和变化（Pickett和Ostfeld, 1995年；Simus, 2011年）。

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Whereas peace is frequently associated with harmony, it remains unclear what this could mean for our relationship with nature. Apparently, nature's life systems are not in states of equilibrium, as this would imply stagnation (Botkin 1992, Botkin 2012). Yet they do not seem to represent chaotic conditions either but point to the idea of nature in flux thus highlighting variation, fluidity and change in natural systems (Pickett & Ostfeld 1995; Simus 2011). Human interference with nature has, however, led to precarious developments that are likely to destroy the fragile balance between natural systems that up to now have benefitted human development through only incremental adjustments of individual components. By levelling out imbalances they achieved overall some kind of harmony between human development and nature. Scientific evidence and individual experience seem to confirm that this harmony has now been deeply disturbed, if not destroyed. Thus in many areas human interaction with nature has reached tipping points in components of the Earth system, "around which small perturbations can trigger an irreversible transition from one stable state to another" (IGS 2019).

The very idea of peace is defined from an anthropocentric perspective, since it is humanity that needs such peace to survive and to flourish. Nature as the complex system that regulates all life on the planet will always 'survive' by adjusting to any conditions regardless of the consequences for human life. In this sense, 'nature' could only be destroyed by an asteroid that would smash Earth to pieces. Yet even such a catastrophic event would be 'natural' and may, over time, lead to new formations from which life may again evolve. This is clearly a rather disturbing scenario. It shows, however, that life on Earth, and in particular human life, is not 'guaranteed' by nature but entrusted to us. Even if we, from a religious perspective, believe that the

然而，人类对大自然的干预导致了不稳定的发展，很可能会破坏自然系统之间脆弱的平衡；而迄今为止，这些系统只是通过逐步调整各个组成部分而使人类发展受益。通过消除不平衡，人类发展与大自然之间总体上达到了某种和谐。科学证据和个人经验似乎都证实，这种和谐即使没有被破坏，现在也受到了严重的干扰。因此，在许多领域，人类与大自然的互动已经达到了地球系统各组成部分的临界点，

「在这些临界点附近，微小的扰动就会引发从一种稳定状态到另一种稳定状态的不可逆转的转变」（国际地质科学协会，2019年）。

和平的概念本身就是从人类中心主义的角度来定义的，因为人类需要这种和平来生存和繁衍。大自然作为调节地球上所有生命的复杂系统，将始终通过适应任何条件来「生存」下去，而不考虑对人类生活造成的后果。从这个意义上说，「自然」只能被一颗小行星摧毁，将地球砸成碎片。然而，即使是这样的灾难性事件也是「自然」的，随着时间的推移，可能会形成新的形态，生命可能会从中再次进化。这显然是一个相当令人不安的情景。然而，它表明地球上的生命，尤其是人类的生命，并不是由大自然所「保证」的，而是托付给我们的。即使我们从宗教角度相信世界是天主创造的，拒绝任何世俗的宇宙观，这也不能免除我们的道德义务，即我们要为自己与大自然之间的互动负责。我们既不能相信技术会以某种方式解决已经造成的破坏，也不能相信「大自然」会像慈祥的母亲照顾她的孩子一样。尽管大自然母亲的形象可能在本土文化中占有一席之地，但

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world is God's creation and reject any secular, cosmological view, this would not exempt us from our moral duty of taking responsibility for our interactions with nature. We can neither trust that, somehow, technology will come up with solutions for the damage already done nor that 'nature' will act as a benevolent mother who will care for her children. Although the image of Mother Nature may have its place in indigenous cultures, it is nowadays challenged by the image of disinterested nature that will run its own course without regard for humanity. In other words, it is up to us whether our impact on nature will change the conditions for life in ways that, in the long term, may turn the planet into a wasteland that no longer can provide the necessary resources for its people, or whether we can muster enough political and economic determination to keep it as livable as possible for us and future generations.

如今无私奉献的大自然的形象却受到了挑战，因为大自然会自生自灭，不会顾及人类。换句话说，我们对大自然的影响是否会改变生命的条件，从长远来看，是否会使地球变成一片荒原，无法再为人类提供必要的资源，或者我们是否能拿出足够的政治和经济决心，为我们和子孙后代尽可能保持地球的宜居性，这都取决于我们自己。

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