

环境伦理学研究丛书



伦理拓展 主义的颠覆

——西方环境伦理思潮研究

LUNLITUOZHANZHUYIDEDIANFU

李培超/著

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曾记得，20世纪80年代后期，我们刚刚涉足生态伦理学的时候，图书馆可以查找到的相关研究论文寥寥无几，不过短短的十多年，生态伦理学在我国已成为一门显学。生态伦理学在我国的繁荣兴盛，又一次证明了辩证唯物主义的一个基本原理：实践的需要是推动理论进步的最强大的动力。“理论是月亮的光辉，实践是太阳的光辉”，只有根植于实践的沃土，理论之树才会常青。

学者们指出，心态与生态是人类文明始终存在的两大问题，心态关乎共容，生态关乎共生。新的世纪，新的时代，我们同处一个地球村，共容之心态的营造、共生之生态的创造尤为重要。共容方能共存，共存方能共生，我们不仅应当学会与他人共容，更应当学会与自然共容，为此，第一，必须对自然始终保持感激之心，真正懂得是自然为我们提供了栖身之所，是自然为我们的成长提供了丰富的乳汁；第二，必须对自然始终保持忏悔之心，真正懂得是我们对自然索取的太多，由于我们的无知与狂妄，使自然伤痕累累、满目疮痍；第三，必须对自然始终保持敬畏之心，真正懂得自然意志不可违背，自然规律只能遵循，我们对自然做了什么也

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就是对自己做了什么，对自然规律和意志的蔑视必定会招致自然的报复；第四，必须对自然始终保持谦卑之心，真正懂得我们不过是自然进化在很晚的时候方才出现的一个物种，与自然古老而深邃的智慧相比，人类的智慧是何等稚嫩，我们不但要做自然的好子孙，而且要做自然的好学生。

培育共容精神，守护共生理念，尊重与促进文化与自然的多样性统一，乃生态伦理学的主旨和任务。

湖南师范大学伦理学研究所在全国是最早开展生态伦理学研究的单位之一，现已形成自己的研究团队。两年前，这个研究团队便酝酿和策划一套丛书，试图对中西哲学史上的生态伦理思想作一番系统的梳理，并结合国内外研究成果对自己的生态伦理学研究心得作一回顾与总结，经过努力，今天终有所成，斗胆将它呈现给大家，以期能对我国生态伦理学的学科建设有所贡献，能对我国环境保护基本国策的贯彻有所作为。

是为序。

刘湘溶

2003.11

Preface

I still remember that when we began to set foot in the field of environmental ethics in the late 1980s, few related articles could be found in the library. Yet, in the recent decade, much progress has been made on researches in environmental ethics in China. The rapid development of it gives eloquent proof of one basic principle of dialectical materialism—the need of practice is the greatest motive force of the development of theory. The theory tree can be ever green only when it is rooted in the fertile field of practice.

Some scholars have pointed out that there are two important aspects in human civilization: the state of human beings' mind and the state of the natural environment. Of which, the former concerns man's acceptance of all species in the world and the latter concerns the coexistence of human beings and all other species.

Only when human beings accept all other species can we multiply and coexist with them on this planet. Now, in this new century, when five billion people live together in the world, it becomes even more important for us to learn how to coexist with others and with the whole nature. First, we should always be grateful to the nature for the shelter and food it serves us. Second, we should feel penitent for our ignorance and arrogance which nearly brings the nature to the edge of devastation. Third, we must hold nature in great reverence and follow the natural law. It's of vital importance for us to remember that despising the natural law will surely result in the nature's taking revenge on us. Finally, we must understand that compared with the long history of the nature, the history of human being is really too short a period; compared with the profound wisdom of nature, the wisdom of human being is really too superficial. So, keep modest while we are facing the nature, learn to be clever pupils and good descendants of the nature as well.

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Thus, the gist and the main task of environmental ethics is to respect and improve diversity of culture and nature as well as to cultivate the idea of accepting all species and to advance the theory of coexistence.

The Research Institute of Ethics of Hunan Normal University is one of the institutes which began to study environmental ethics at a very early time. In 2001, it planned to publish a series of books on environmental ethics. We have carefully studied it in western and Chinese philosophy and we have also tried to make use of as much of the fruits as possible in our books so that the readers will have a comprehensive study of this subject. To our great joy, we have finished the job within two years. We feel honored to undertake such a task and hope it will make contribution to the construction of the science of environmental ethics and be helpful to carry out the national policy of environment protection.

Liu Xiangrong

Nov. , 2003

前 言

对西方环境伦理思潮进行研究在今天已经不是一项带有原创意义的工作了，因为许多学界前辈和时贤对此问题都已经早有涉猎，我国环境伦理学的研究就是从译介国外的相关著述起步的。尽管如此，我仍然希望这部著作能够把自己近年来对西方环境伦理学的所知、所感体现出来。

这里有几个问题首先在此做一下说明和交代。

首先关于该书的书名。该书的正标题取名为“伦理拓展主义的颠覆”（The Subversion of Ethical Extensionism），这里的“伦理拓展主义”一词并非本人的杜撰，而是借用了美国环境伦理学家德斯·查顿斯（Joseph R. Des Jardins）在《环境伦理学：环境哲学导论》（Environmental Ethics: An Introduction to Environmental Philosophy, Wadsworth Group 2001.）一书中的用法。用“伦理拓展主义的颠覆”作为该书的正标题表达了我对西方环境伦理思潮理论特质的一种认识。

任何一门学科都有自己所关注的视阈，环境伦理学自问世以来也逐渐明确了自己的界域——人与自然的关系。很显然，环境伦理学的界域并非与传统的伦理学视阈没有丝毫的联系，而是极大地拓展了传统伦理学的思维空间，将伦理学从只关注人与人之间的关系拓展到了关注人与自然的关系的范围内。因此，环境伦理学通过这种拓展试图对人际伦理有所包容和覆盖，这一点在20世纪80年代以后，当西方环境伦理学的发展开始自觉地把人与自然关系的调整与人与人的关系的调整联系起来之后表现得尤为明显。所以，将环境伦理学表述为“伦理拓展主义”应当是比较恰当的。

当然，环境伦理学的拓展并不是为了创造一套新的概念系统或理论框架，而是从根本上宣示一种新的价值思维，这种新的价值思维无疑对一些传统的价值观是具有颠覆性的。这主要表现在：第一，环境伦理学认为，完全依靠物质财富累积起来的人类文明具有不可持续性，所以人类文明发展的路向和方式必须进行彻底地调整。第二，环境伦理学认为，完全用工具理性或计算理性来称量自然物的价值将会导致人文世界与自然界之间的隔阂越来越大，最终会导致人的生存失去根基和依托。究其实，人不仅是社会存在物，是社会之子，人还是自然之子。也就是说人既栖居于自己所创造的文化世界中，也生存于先于自身而存在的自然世界中。人文世界和自然界并不是没有关系的，它们通过人的活动彼此关联、相互影响。而人类只有充分地认识到这种双重的“栖居”意义才会拥有更美好的明天。环境伦理学的这种思考实际上提示人们，人是否达到了一种良善的境界不仅要看他如何与他人相处，还要看他如何与自然相处。第三，环境伦理学还认为，人类不是地球的主宰，他是地球生命共同体中的一员，他与其他生命体存在着休戚与共的关系。从生命进化的结果来看，人类是处在生命“金字塔”的塔尖的，这虽然在一方面显示出人的确具有其他生命体所不具备的生命特质，但是另一方面也能够表现出人的生命的脆弱之处，“高处不胜寒”这句话对于表达人在生命共同体中的处境也是具有警示意义的。所以，人应该以什么样的方式生存着？什么是人生之幸福和愉悦？这些历久弥新的问题在环境伦理学的视野中又当有另一种阐释的方式。

其次，关于本书的内容。西方环境伦理思潮在今天仍然是一股未竟的思想浪潮，每年都有大量的相关著述问世，因此对它进行研究必然要思忖这种研究是否有代表性、是否全面等问题。可以肯定的是，受多种因素的限制，本书所提供的内容是不完全的，也很难说都是学科前沿的东西。所以在书稿基本写成后，我总是想，等多读一些东西，多补充一些内容后再付梓出版。但后来又想，若始终这样来等待，恐怕最终这本书就无法出版了。最后只能这样来为自己寻找一个理由：理论研究是无止境的，再用新的成果来表达新的发现和新的思考吧。

当然，关于本书的内容我重点要说明的是，书中并没有把西方“人类中心主义”的环境伦理学涵盖其中，如果说这是一种疏

漏的话，那么我坦诚地承认这是一种有意的疏漏。因为我认为环境伦理学与传统的人际伦理的关系并非是人类中心主义与非人类中心主义的对立所能概括的，因为我们很难找出高举人类中心主义旗号的人际伦理学。环境伦理学对传统人际伦理的真正挑战是对伦理视阈的拓展或延伸，那么它所要解决的主要问题也不是推翻或取代几千年形成的伦理系统，而是如何更密切地衔接人际伦理，使得人类的伦理思维统摄我们生活的全部。也就是说，对伦理思维的延伸和拓展才是环境伦理学的真实的理论品格。

再次，经过多年的理论研究，我国的环境伦理学的发展非常迅速，而这种发展是与我们了解和接受西方环境伦理思想密切相关的，致使我们今天在环境伦理学方面所运用的概念范畴和思维路向都有明显的“西化”痕迹。本来环境问题是全球性问题，人们对环境问题的思考也当然会有许多共同的话语表达，所以留有“西化”的痕迹本也无可厚非。

但是，在环境伦理学的发展历程中，我们必须承认这样一个事实，环境伦理学的诞生和发展与其说是理论上的要求，倒不如说是现实的需要，是解决生态问题的需要。正是人们在解决生态危机的过程中认识到，除了技术的投入、法律的约束、经济杠杆的调控外，人们价值观念的改变对于解决生态问题更为根本，环境伦理学才获得了强大的现实推动力。所以，环境伦理学的发展并不能以追求理论上或逻辑上的自圆其说为目的，而必须以追求有益于环境保护或人与自然关系的改善为宿命。

所以，任何环境伦理学的发展都必须有强烈的现实关注。然而，我们虽然生活在一个星球上，但是我们却面对着不同的生存发展境遇，我们与自然的关系也不是处于同样的状态，或者这样说，在环境问题上存在着“有差异的主体与不一样的环境‘想象’”。^①因此我们在环境伦理学的研究上就应该明确这样一些问题：我们的言说对象是谁？我们应该言说什么？

或许在我们许多人看来，带有中产阶级情调的西方环境伦理学的话语显得过分追求言说的自由和境界的高远了，诸如动物解放、动物权利、自然价值等问题的阐述似乎太过于随意了。但是

^① 王滔洋：《有差异的主体与不一样的环境“想象”》，《哲学研究》2003年第3期。

我们必须看到，对于有着深厚自由主义文化传统的西方社会来说，权利、尊严、价值往往就是最强硬的道德货币，这些概念并不是远离他们生活的。任何人都清楚，即便赋予动物解放的资格和权利主体的地位，动物也不会拿起思想的武器来追求自己的解放和捍卫自己的权利。但是西方环境伦理学家并不是对动物来言说自己的思想，而是对人来言说动物解放的观念，这些观念对于西方民众来说是能够听得懂的，也是能够被接受的。这就难怪像皮特·辛格的《动物解放》一书竟然被称之为“圣经”，并且读过这本书的许多人真正地改变了自己的生活方式和对待动物的态度。

但是，西方许多环境伦理学的概念、范畴和思想对于生活在我们周围的民众是陌生的，很难设想读了这些著作后，我们的社会民众就会产生真正的震撼。所以，我们就必须思考，我们在环境保护问题上应该向民众说些什么，说些什么他们才听得懂，才会改变他们的思维方式和行为方式。

近年来，我国环境伦理学界也在人类中心主义和非人类中心主义、自然主义和人本主义的问题上展开了激烈的辩论，甚至还划分出了不同的理论阵营。不能说这些研究和争论没有意义，但是我们应该思考，纠缠于这些理论争辩之中是不是就是我们的理论使命。

所以，解读西方环境理论思潮并不是要重复和追随这些话语，我们更应该想到，在我们的国家，面对我们的文化传统和人文精神，面对我们的自然环境和人口状况，面对我们的生存发展机遇，我们应该建立什么样的环境伦理学，即我们应该怎样言说，言说什么。

在环境伦理学的发展过程中，我们不能仅仅止步于解读，更要着眼于创造。

Foreword

Research on western trends of thought in environmental ethics is no longer an original work for, on the one hand, many scholars have already explored this field and, on the other hand, study of environmental ethics in China at first began with translating and introducing foreign works on it. Still, it is my desire to express my own study of this subject in recent years in this book.

I'd like to make some explanation of several problems in the book at first.

The first problem is about the title. This book is entitled "The Subversion of Ethical Extension" (伦理拓展主义的颠覆), the phrase "ethical extensionism" is not created by myself but is borrowed from the use of it in the book "Environmental Ethics: An Introduction to Environmental Philosophy" (Wadsworth Group 2001), written by Joseph R. Des Jardins', an American environmental ethicist. And this title is just a demonstration of my understanding of the theoretical features in western environmental ethics.

Just as each subject has its own boundary, environmental ethics has gradually defined itself as the study of the relationship between nature and human being. And since 1980s, the western environmental ethics conscientiously began to connect the two kinds of adjustments of the relationship between nature and human being and between human beings. It's obvious that environmental ethics still maintains some links with traditional ethics which concerns the relation between human beings. Actually, environmental ethics is kind of extension of traditional ethics trying to contain and cover human morals. So, it is quite proper to address environmental ethics as "ethical extensionism".

The extension of environmental ethics is surely not to create a new conceptual system or framework of theories but to reveal a new mode of

thinking about value which undoubtedly is subversive to some traditional viewpoints of value. This is embodied in three aspects.

Firstly, according to environmental ethics, human civilization accumulated on material wealth is not sustainable. So the direction and approaches to promote civilization should be totally changed.

Secondly, human exists not only in the society but also in nature, that is to say, man lives in the natural world which has existed long before the existence of man as well as in the cultural world created by himself. The human world and nature relate with and influence each other through man's activities. Only when mankind understand this can we have a wonderful future. So whether a man attains a lofty realm or not is decided by how he deals with other people and how he copes with the nature.

Thirdly, environmental ethics takes mankind as one member of the life unity but not the dominant species on this planet though man do possess the life features other species do not have. So, the problems how man live on the earth and what the happiness and pleasure of life is can be expounded in a totally new way in this subject.

The second problem is about the content of this book. Every year, lots of books or articles are published about environmental ethics, so new researches of it must be representative and complete. Doubtlessly, for all kinds of reasons, this book does not contain all important and up-to-date achievements in the subject so I think maybe it should not be published until more content is added. But on second thought, I think I should not wait any longer for theoretical researches are always endless and I can deliver *my new discoveries and ideas later in other books*. So, here the book is.

Another thing should be mentioned is that it does not cover the western theory of anthropocentrism because the relations between environmental ethics and the traditional human ethics can not simply be summarized by the conflict between anthropocentrism and anti-anthropocentrism. We can not say controversy over these issues is pointless, yet the challenge made by environmental ethics to the traditional human ethics is not to overthrow and replace it but to extend its boundary to the relationship between man and nature and the problem it tries to solve is to dovetail human ethics more closely so that it can guide our life. And this is also the main task of this

subject.

The third problem is that the concepts and approaches of thinking we use in environmental ethics tend to be westernized since the growth of it in China is closely linked to our understanding and accepting of the ideas in western theories, on the other hand, the problem of environmental pollution is universal and surely it is natural for people to share some expressions in thinking of it.

It was in the process of dealing with the serious ecological crisis that people began to realize the changes of senses of value was of vital importance to improve our environment. So, we must admit that the founding and development of this subject is to meet the requirement of reality to solve the problem and we should remember the purpose of it is to be helpful in the protection of environment and the improvement of relations between man and the nature.

Though we Chinese and western people live on the same planet, and the target of environmental ethics are nearly the same, there are still lots of differences since we have to face different situations and we have different relations with the nature. It's necessary for us to make clear some problems in research on environmental ethics such as who we should talk to and what we should talk about.

It seems that the discourse of western environmental ethics is too sentimental and goes too far to pursue the freedom of speaking and the ideal state, for example, the demonstration of animal liberation, animal rights and natural value all seem to be very random. Yet, in the western society which has a profound tradition of liberalism, the concepts of rights, dignity and value are so common in people's life, everybody knows that even when animals become subjects of rights and are given the freedom to release themselves from captivity, they will never fight for their liberation and their rights. And actually, the western ethicists do not convey their ideas to the animals but to the mankind, and the common people can understand and accept these. It is no wonder Peter Singer's book, "Animal Liberation", has been known as "the Bible" and changed many people's life style and attitude toward animals.

But to most Chinese, these concepts and ideas are completely new.

And one can not hope the western ethical works will make great impact on our people. So we must consider what and how to talk about environment protection to our people so as to change their way of thinking and behaving.

Study of western trends of thought in western environmental ethics does not necessarily mean we should follow and chase after these theories. On the contrary, we must consider what kind of environmental ethics we should construct in China under our specified condition and the developing situation. We should not only study others' achievements but also create our own system of theories.

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