

环境伦理学研究丛书



人与自然的 道德话语

——环境伦理学的进展与反思

RENYUZHIRANDIDAODEHUAYU

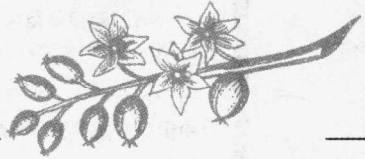
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曾记得，20世纪80年代后期，我们刚刚涉足生态伦理学的时候，图书馆可以查找到的相关研究论文寥寥无几，不过短短的十多年，生态伦理学在我国已成为一门显学。生态伦理学在我国的繁荣兴盛，又一次证明了辩证唯物主义的一个基本原理：实践的需要是推动理论进步的最强大的动力。“理论是月亮的光辉，实践是太阳的光辉”，只有根植于实践的沃土，理论之树才会常青。

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

从20世纪80年代开始，环境（生态）伦理学悄然地出现在人们的视野中，如今它已经成为伦理学领域中发展较为成熟的分支学科之一，这主要表现在：它已经具有了明确的和较为稳定的思想倾向性，形成了具有独特内涵的范畴体系，拥有了相对明晰的问题域等等。但是回顾我国环境伦理学发展的历史过程，我们都会感到这种理论思潮始终在质疑和争辩的过程中来拓展自己的发展道路。环境伦理学一开始出现，人们就对环境伦理学何以可能展开争论，探讨其是否逾越了伦理学的理论界域，是否跌入到“自然主义谬误”的困境中；此后又围绕着是以人类中心主义为基础还是以非人类中心主义为基础展开了广泛的争论，而环境伦理学中一些概念和命题，诸如“自然价值”、“自然权利”、“生态正义”等等都引起了理论界的高度重视和认真探讨。

对于生态伦理学发展过程中所出现的这种情况可以从两个方面来看待。一是这门学科虽然有了一定的发展，但是很难说它已经达到一种成熟的状态。更何况环境伦理学的产生与其说是理论转折的需要，倒不如说是社会现实问题的催动，因此需要开拓的理论飞地、需要填补的理论空白定然不少。二是虽然在这门学科的发展过程中充满了理论纷争，但是这正是这门学科生机和活力的体现，因为理论上的争辩避免了陈陈相因或思想僵

化，更况且，“生态”或“环境”的广泛辐射已经成为带动理论思维的焦点，也需要不断地向这门学科输送新鲜的思想元素。

十多年以前，我就开始从事环境伦理的研究，虽然我个人从未有意识地介入理论上的争论，但是我一直关注着它的发展并默默地耕耘着。在我撰写的第一本论著《生态伦理学》中（湖南师范大学出版社1992年版），我提出了一个环境伦理学的基本框架——一个出发点，两块基石，三大规范。所谓一个出发点，即我们究竟应当以什么东西作为根本标准去判断人类与自然交往活动的合理性，只能是人类的整体利益；所谓两块基石，一块是自然价值观，一块是自然权利观，抽掉这两块基石，环境伦理学就难以立足；所谓三大规范，合理生产、人口节育、适度消费。虽然说现实在不断变化，理论在不断发展，但是这个基本的构架应该说对于一些问题的解答仍然是具有针对性的，当然又是不完全的，需要进一步拓展扩充的。

奉献给读者的这本著作，是我近年来在环境伦理学方面研究、学习的一些心得，愿意接受广大读者的指正，更希望能对现实的环境保护有所贡献。

站在新世纪的门槛远眺，我们希望人类能守护住共生的理念，希望人类与自然能实现真正的和解。

Foreword

In the 1980's, environmental ethics (or ecological ethics) began to arouse people's attention, and now it has become a rather mature subject as one branch of ethics with definite ideological tendency, specific system of categories and relatively distinct boundary of concerns.

While in retrospect, it became clear to us that this trend of thought has developed with doubts and controversy over it. Once the environmental ethics appeared, people began to dispute whether it could exist or not and whether it was going out of the bounds of the ethical theories and falling into the falsehood of naturalism.

Later, there were disputes centering on the theoretical foundation of environmental ethics, should it be anthropocentrism or anti-anthropocentrism? Besides these, theoreticians also paid great attention to and approach some concepts and propositions of the subject such as the "natural value", "natural rights" and "ecological justice".

We can analyse this phenomenon from two aspects.

Firstly, environmental ethics has developed a lot during these years, yet, it is still improper to say it is completely mature. What's more, the emergence of this subject is brought by the need of solving practical social problems rather than the need of theoretical transition. So, there are a lot of theoretical enclaves to explore and theoretical gaps to fill.

Secondly, the disputes and controversies just represent the vigor and life of this subject for disputes are always the most important factors in averting rigid thinking. Moreover, the wide-ranging content of "ecology" or "environment" has also become the focus of theoretical development, so more fresh ideas are needed to feed into this subject.

It was ten years ago that I began to study environment ethics. Though I have never got involved in this kind of theoretical disputes, I have been paying close attention to every step in its development and doing

my best in the study of it. In my first book, *Ecological Ethics* (Hunan Normal University Press, 1992), I have advanced the basic framework of environmental ethics—one starting point, two cornerstones and three standards. The starting point refers to the fundamental criterion which can be applied to judge the reasonability of the association between humanity and the nature, and it must be the overall interest of human beings. The two cornerstones refer to the standpoints of natural value and of natural rights, without these cornerstones, environmental ethics is unable to find its foothold. And the three standards are reasonable manufacturing, rational consumption and birth control.

Although the world is always changing and theories are always advancing, this framework is still quite helpful to solve some problems in this field. On the other hand, it certainly is incomplete which should be developed and expanded further.

This book is what I have gained from my study of environmental ethics in recent years. I hope it can make contribution to the protection of our environment. Also, it is inevitable that there're shortcomings and mistakes in it, suggestions for improvement will be gratefully received.

In this new century, it is of vital importance for humanity to undertake the responsibility to defend the idea of coexistence of humanity and nature so as to realize the conciliation between humanity and nature.

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