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19th International Forum on Ecological Civilization
第十九届国际生态文明论坛

Ecological Civilization · Ecological Enterprise · Inner Ecology

Building and Eco-Friendly Civilization Together

and

2nd Ecological Entrepreneurs Conference

8th International Youth Forum on Ecological Civilization

and

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Bateson, Nora. Moving from Industrial to Ecological Thinking

Bateson Institute

Abstract

The stories that our days are made of hold the invitation to see ourselves in each other. They bring us together in a time when polarization and isolation can break the necessary relationships of continued life. After more than two centuries of industrial logic of production, markets, and economic indicators, most people find it difficult to return to a way of thinking that is ecological. The tendency is to insert the needed care and concern for nature into existing patterns of thinking and perceiving informed by linear logic that alas seem to postpone any significant change in culture. Instead of looking for systems that move through multiple contexts, the habit is to create categories and measurements for pre-determined outcomes. This way of working is not in harmony with the natural ways of life that we are trying to support.

I am going to be focusing on the necessity of addressing these critical issues at the level of culture, and in day-to-day life alongside policy change. Remembering that culture changes policy, and policy does not change culture. Working toward culture shift is a very different sort of project than the more established format of making committees to change policy. Both are needed. Culture brings together many institutions including education, health, business, social care, transportation and technology. The practice of perceiving transcontextual multi-institutional presence in something as everyday as a cup of tea is a practice in perception that will enrich the possibility of more ecological responses to the ecological crises the world now faces. This is a call into the Warm Data, the relational information that brings the entire world into your breakfast, where your microbiome meets global policy, and community health meets in mutual learning.

从工业思维走向生态思维

【美】诺拉·贝特森

贝特森研究所（Bateson Institute）

摘要

构成我们日常生活的种种故事，蕴含着一种邀请：让我们在彼此身上看见自己。在当今这个两极分化与社会孤立日益加剧的时代，这些故事将我们重新联结在一起，因为分化与孤立可能破坏生命得以延续所必需的关系。

在经历了两个多世纪以生产、市场和经济指标为核心的工业逻辑之后，大多数人已经很难重新回到一种生态性的思维方式。人们往往倾向于将对自然的关怀与责任纳入既有的思维和认知模式之中，而这些模式仍然受到线性逻辑的支配。遗憾的是，这种做法似乎只是在不断推迟真正具有深远意义的文化变革。

我们习惯于为预先设定的结果建立分类体系和衡量指标，而不是去理解那些贯穿多重情境、在不同脉络之间相互作用的系统。这种工作方式与我们试图支持和维护的生命自然运行方式并不协调。

在本次演讲中，我将重点探讨：为什么我们必须在推动政策变革的同时，从文化层面以及日常生活层面回应这些关键问题。

我们需要牢记：是文化改变政策，而不是政策改变文化。

推动文化转型，与我们已经习以为常的通过成立委员会来制定和改变政策，是两种截然不同的工作方式。当然，两者都不可或缺。

文化将教育、健康、商业、社会关怀、交通运输和技术等众多社会制度与领域联系在一起。

即使是一杯日常生活中再普通不过的茶，也涉及多个情境与多种社会制度之间的相互关联。学会从这样一杯茶中感知跨情境、跨制度的关系网络，本身就是一种感知能力的训练。这种训练能够拓展我们的生态认知，使我们更有可能以真正生态性的方式回应当今世界所面临的生态危机。

这也正是在呼唤我们进入“温暖数据”（Warm Data）的世界。

所谓“温暖数据”，是一种关注关系及其复杂情境的信息。它让我们认识到，整个世界实际上都参与了我们的早餐：我们身体中的微生物群落与全球政策相互关联，社区健康与不同领域之间的相互学习彼此交织。

通过这种关系性的感知方式，我们能够重新认识日常生活中无处不在的复杂联系，并在这些联系之中探索从工业思维走向生态思维的可能性。

关于分享者：

【英国】诺拉·贝特森（Nora Bateson），女，英国国际贝特森研究院院长，英国电影制作人、作家、教育者及思想家，著名人类学家与系统论学者格雷戈里·贝特森之女。她致力于探索复杂性、关系、生态与人类社会的相互联系，是“温暖数据”（Warm Data）概念的提出者及温暖数据实验室（Warm Data Lab）实践的创始人，致力于通过跨情境对话，帮助人们理解复杂系统中不同关系与情境之间的相互作用，强调理解事物不能脱离其所处的关系与情境。

Bernhard, Carolin. “Not just farming, but learning from nature”: Tracing the Daoist Political Ecology of Prefigurative Practices in a Chinese Ecovillage

Abstract

Understanding the drivers and narratives of socioecological transformation and related social movements in rural spaces appears as core contribution and frequent blind spot in the debates on sustainability transitions and planetary wellbeing. To respond to this gap, this paper examines the linkage between ecologically-engaged prefigurative practices as means of alternative organizing-in-space and Daoist ethics of living in harmony with nature. Based on ethnographic fieldwork in a grassroots ecovillage in North China in summer 2026, we reveal practices of situated prefiguration underpinned by everyday acts of sustainable living, permaculture and more-than-human care, which remain simultaneously bounded by a localized focus on intra-community engagement and the challenges of upholding alternative spaces within a politically restricted regime. In order to foreground both practical and contemplative forms of prefigurative practices, what we term caring prefiguration, we explore how community life and work in the ecovillage are experienced through the analytical lens of Daoist practices of nourishing life (养生) and naturalness (自然), responsive attunement (無為) and emptying and stilling (虚). By situating a Daoist political ecology in present-day rural community-making, this article thus offers new perspectives on the ethical dynamics of socioecological change and the potentials of caring prefiguration in rethinking environmental grassroots action in China.

“不只是耕种，更是向自然学习”：中国生态村前瞻性实践中的道家政治生态学探析

【德】卡罗琳·伯恩哈德

摘要

理解乡村地区社会生态转型的驱动力、叙事方式及相关社会运动，是可持续发展转型与地球福祉研究的重要内容，但这一领域也常常被现有讨论所忽视。为弥补这一研究不足，本文考察了以生态关怀为导向的前瞻性实践——作为一种在空间中探索替代性组织方式的路径——与道家顺应自然、和谐共生的生活伦理之间的联系。

基于 2026 年夏季在中国北方一个草根生态村开展的民族志田野调查，本文揭示了植根于特定地方情境的前瞻性实践。这些实践体现于日常生活中的可持续生活方式、朴门永续农业（Permaculture），以及对超越人类自身的其他生命与自然存在的关怀。然而，这些实践也面临着一定的局限：一方面，其行动范围主要集中于社区内部的参与和互动；另一方面，在政治环境受到严格限制的制度背景下，维持这种替代性生活空间也面临诸多挑战。

为了同时凸显前瞻性实践中的行动层面与精神观照层面，本文提出了“关怀型前瞻性实践”（caring prefiguration）这一概念。我们借助道家思想中的养生、自然、无为以及虚静等理念作为分析视角，探讨生态村居民如何体验、理解和践行社区生活与劳动。其中，“养生”与“自然”强调生命的滋养及顺应自然的生活方式；“无为”体现对情境的敏锐感知与顺势而为；“虚静”则强调内在的虚怀与宁静。

通过将道家政治生态学置于当代中国乡村社区建设的具体实践之中，本文为理解社会生态变革的伦理动力提供了新的视角，同时揭示了关怀型前瞻性实践在重新思考中国草根环境行动及其可能性方面的重要价值。

Cai, Sophy Xiuying. Reclaiming Life Itself: Awakening "Innate Conscience" in Education for Ecological Civilization in the AI Era

Abstract

Driven by the rapid advancement of AI and the logic of industrial civilization, modern education faces a profound crisis of "alienating" life: time is fragmented into efficiently turning gears, students' perception of a complex world also becomes fragmented, and knowledge proliferates while wisdom and innate conscience are obscured. Education for Ecological Civilization must transcend mere knowledge transmission and reorient education back to life itself.

Based on an eight year exploration in an undergraduate general education course focusing on United Nations 2030 Sustainable Development Goals, this study deeply integrates Whitehead's Organic Process Philosophy with Wang Yangming's "Heart-Mind Philosophy" (心学， Xinxue), proposing that "Innate Conscience" (良知， Liangzhi) is the ecological DNA inherent in life itself. The core mission of Education for Ecological Civilization is not to reshape life, but to awaken this obscured conscience and return education to the authentic state of "All Things as One Body" (万物一体，Wanwu Yiti).

In the course pedagogical design, we bridged Eastern philosophy with modern pedagogy. Ontologically, we use "All Things as One Body" to overcome fragmented perception, guiding students to see the SDGs not as isolated islands, but as a system full of synergies and trade-offs. Epistemologically, we transformed Wang's "Cultivation through Real-World Encounters" (Shi Shang Molian) into Place-based Action Learning and Living Lab. The ultimate learning objective is to pursue the cultivation of wisdom over acquisition of mere knowledge, nurturing holistic "ecological persons" rather than utilitarian "economic persons" or narrow specialists.

The presentation will introduce four core pedagogical strategies to awaken "innate conscience": "SAFE Centering" (quieting the mind and resetting the body from the acceleration of AI), "Good Food Action" (rebuilding embodied connections with nature through mindful eating and agricultural awareness), the "Sustainability Innovation Living Lab" (facing real-world environmental conflicts and facilitating actions like eco-enzyme making), and "Narrative Witnessing" (meaning-making through authentic, un-AI-generated letters).

Through student narrative analysis, the study finds that when education returns to the body and real life, students' innate ecological conscience naturally manifests. They transform from "rusty gears" into conscious ecological actors, moving from empathy (e.g., heartbroken for a polar bear) and critical thinking (e.g., questioning pseudo-environmentalism) to real actions. Ultimately, it suggests that AI has algorithms, but life has a conscience. Education is not about transmitting knowledge, but awakening conscience, allowing life to re-root itself in life in its all manifestation and achieve a state of supreme joy (至乐之境, Zhi Le Zhi Jing).

回归生命本身：在 AI 时代唤醒“良知”的生态文明教育探索

【中】蔡秀英

文摘

在 AI 狂飙突进与工业文明逻辑的裹挟下，现代教育面临着“异化”生命的深刻危机：时间被切割为高效运转的齿轮，学生的认知趋于碎片化，知识泛滥而智慧与良知被重重遮蔽。生态文明教育必须超越单纯的知识灌输，引导教育回归生命本身。

本研究基于一门聚焦联合国 2030 可持续发展目标（Sustainable Development Goals, SDGs）的中国大学通识课程的八年探索，将怀特海的有机过程哲学与王阳明的“心学”深度融合，提出：“良知”是生命本身具足的生态 DNA。生态文明教育的核心使命，不是去重塑生命，而是唤醒这份被遮蔽的良知，让教育回归“万物一体”的生命本真。

在教学过程中，我们探索中西哲学的互释与现代教育学的转化：在本体论上，以“万物一体”超越碎片化认知，帮助学生理解 SDGs 并非孤岛，而是充满协同与权衡的不可分割之系统；在认识论上，将阳明的“事上磨炼”转化为“在地行动学习”与“生活实验室（Living Lab）”；在教育目标上，追求培养智慧而非僵化知识，培养“通人”与“生态人”，而非“专才”与“经济人”。

本研究将重点讨论四大唤醒“良知”的教学实践：“松静养心”（让身体从加速中复位）、“善食行动”（重建与水土万物的具身连接）、“可持续创新生活实验室”（在生活中发现 SDGs，直面真实环保矛盾，环保酵素制作与可持续餐厅设计等实践）、以及“叙事见证”（在 AI 时代用真实的文字反思经历并建构意义）。通过分析学生的“叙事见证”课后反思，本研究发现：当教育回归身体与真实生活，学生内在的生态良知便被逐步唤醒并自然显现。他们从“满课的

齿轮”蜕变为“知行合一的生态行动者”，实现了从共情（如对北极熊的心痛）、批判（如对伪环保的质疑）到真实行动（如将蔬果皮转化为环保酵素）的跨越。这说明：AI 有算法，但生命有良知；生态文明教育不是灌输知识，而是唤醒良知，让生命在机械化时代重新扎根于五彩缤纷的生活之中。

Carstedt, Goran. Co-creating an Ecological Civilization: From a Meaningful Purpose to Human Energy

Thank you for bringing us together here in KL and for inviting me to this important Forum: (Towards an Eco-Friendly Civilization — Ecological Civilization, Eco-Enterprise and Spiritual Ecology.)

How on Earth can we live together, we humans, and we with nature?

This question has guided the Tallberg conversations in Sweden for more than forty years. Today, it reaches into the lives of people everywhere. It concerns the water we drink, the food we grow, the safety of our homes, and the future we can imagine for our children.

Our institutions have achieved extraordinary things. Yet many still reward activities that weaken the living systems on which their own success depends. We can improve the performance of an organisation while damaging the conditions that allow society to flourish.

The biosphere is our parent company. The economy is its subsidiary.

This relationship must become visible in how we govern, invest and understand progress. An ecological civilization organises human activity around sustaining the living world of which we are part.

So I want to explore a practical question with you:

What if an ecological civilisation began with what people already find meaningful?

My conviction is that the transition needs both a clear sense of urgency and a credible experience of possibility. People need to understand what is at stake. They also need to discover where they can contribute, with others, to something worth creating.

Meaning as a force for change

What enables people to give their fullest commitment?

Across very different organisations and cultures, I have found myself returning to this question. Lasting change needs human energy: the willingness to learn, take responsibility and continue when the answer is uncertain.

Where does that human energy come from?

Something almost universal seems to happen when people are invited into something meaningful. Something where they can learn and grow. Something worthy of their fullest commitment.

"I am in. I want to be part of this."

A meaningful purpose. A learningful culture. Worthy of people's fullest commitment. These

have become guiding ideas for me.

For me, this is a useful starting point for leadership. We need to understand the relationship between what people care about and what they can create together.

This is why co-creation matters. People participate in defining the purpose and shaping the work. They bring knowledge that no central plan could fully contain. In doing so, they can develop a sense of belonging and responsibility for what emerges.

However, a meaningful purpose cannot simply be announced by a leader. People must be able to question it and recognise their own concerns within it. They must also have a real opportunity to influence decisions. Otherwise, an invitation to participate becomes an invitation to endorse what has already been decided.

A shared purpose becomes stronger when people experience progress and see that their knowledge has been taken seriously.

This is how I understand meaning-making as a force for change. It connects care with the ability to act. It helps people experience themselves as contributors to a shared future.

An ecological civilisation will need many such invitations, close enough to everyday life for people to say: this matters to me, and I want to be part of it.

And meaning can grow in the doing. We begin working together, we learn something we could not have learned alone, and we discover that our contribution matters. What first seemed to be someone else's project becomes something we feel part of.

This is why I speak about co-creation. Leadership is about helping to release human energy, creating the conditions in which people can learn and take responsibility together.

It invites us to see organizations as living communities, and to pay more attention to human relations, unlike human resources - paying attention to learning, and to what we make possible for others.

One question I have often used is: "Who would miss us if we weren't here?"

We are accustomed to asking what is good for our company. We also need to ask: what is our company good for? What are we here to enable - for our customers, our co-workers, society and our shareholders?

When business creates financial success by damaging the conditions for life, it is failing humanity. Profits should come from solving the world's problems, not from creating them.

And that brings the leadership question into a much larger context.

From industrial change to a civilizational transition

Through my work with the Society for Organizational Learning, at MIT, I had the opportunity to

explore these questions further with Peter Senge and many others.

Vaclav Havel - a Czech poet and philosopher who became president of Czechoslovakia - stated back in 1994 - "The modern age has ended. Something is crumbling, decaying and exhausting itself, while something new is painfully being born."

With that as premise, in 2001, Peter and I wrote an article called "Innovating Our Way to the Next Industrial Revolution". We argued that a genuinely postindustrial development would require the economy to change its relationship with the larger systems of which it is part: society and nature.

The old industrial logic treated natural and social capital as resources to be harvested in order to create financial capital. A real transformation would require us to see the company as part of society, and society as part of the biosphere.

We argued that the next great transformation would not emerge from a central authority, a grand plan or someone being in charge, but from an outpouring of human creativity, innovation and new ways of organising and relating.

Twenty-five years later, I believe we underestimated the scale of the challenge. We do not only need another industrial revolution. We need a civilizational transition.

In 2001, we asked: how can business become compatible with society and nature?

Today, the question has become: how must civilization itself become compatible with the biosphere?

My work with the Clinton Climate C40 Initiative brought another dimension to this. Trying to change large urban systems meant bringing institutions, capital, politics and practical implementation together. We had to work across the boundaries that normally separate them.

So the question has continued to grow: from the organization, to society, to the living systems on which we all depend.

How on Earth can we live together

"How on Earth can we live together — we, the humans, and we with nature?"

This simple question has guided our conversations across generations and continents. Today, it feels more urgent than ever.

To truly live together, with each other and with nature, means learning to think in systems.

What does it mean to be passengers on Spaceship Earth — a vessel that has traveled through time and space for billions of years?

When we see Earth as a living system, we must recognize some fundamental realities. Earth is essentially a closed system with respect to matter. Materials circulate; what we discard does not simply disappear. At the same time, Earth is an open system with respect to energy, continuously

receiving sunlight.

Through photosynthesis — the miracle of the green cell — that energy becomes a foundation for the living systems that sustain us.

These are principles that cannot be negotiated.

There are now more than eight billion of us sharing this planet. What does this mean for our common journey over the next hundred years?

The British systems thinker Gregory Bateson asked:

"What pattern connects the crab to the lobster and the orchid to the primrose and all four of them to me? And me to you?"

Could there be a more beautiful expression of systems thinking — and of biodiversity?

It reminds us that we are not merely passengers. We are members of this vast ecosystem. Our survival depends on the diversity of life that sustains us — a truth both simple and profound.

The biosphere is our parent company, and the economy only its subsidiary. Not the other way around.

Yet much of the thinking that shaped industrial society treated nature as an object that could be owned, controlled and dominated. We built institutions and economies around that understanding.

It is time to rediscover our place in the living world.

What can we learn from our failure

This brings us to a fundamental question: why have we failed?

When it comes to climate, biodiversity and the inequalities that divide us, with accelerating polarizations, we have to acknowledge how far we remain from what is needed. Despite knowing so much, we have failed to change direction with sufficient determination.

By acknowledging failure, we create a platform for learning. What can be learned from the past? Leading change is about honoring the past and imagining the future.

One critical explanation lies in political governance, or rather in the lack of governance appropriate to the challenge.

We can see signs of near-term collapse of our present industrial civilization — self-destructive, self-reinforcing forces, beyond control.

Furthermore, we humans have divided the biosphere into more than 190 nations. But the living Earth does not recognize those borders. The atmosphere and the oceans connect what our institutions divide.

Human activity has become a planetary force. Yet our political structures struggle to take responsibility for the whole.

To quote late Pope Francis — "We need to hear both the cry of the earth and the cry of the poor."

Any adequate response must be political. But we do not have a global political structure capable of meeting this challenge.

For an Ecological Civilization vision to become truly embraced by people around the world, the question of global justice, equity, and human solidarity must come together with the human/living Earth relationship.

The transition will either be working for all, or it will not be working at all — to quote Jonathon Porritt, my friend and British environmentalist.

Meanwhile, the urgency is unmistakable. The climate is warming. Biodiversity is being lost. We are weakening nature's capacity to sustain us, and we risk setting in motion changes that reinforce themselves.

For people whose homes and livelihoods become uninhabitable, these are no longer abstract questions. Where can they go? How will we live together? We do not have adequate answers.

This is why the vision of an ecological civilization matters.

We need a change in worldview, a recognition of our kinship and reciprocity with the living world. We need institutions that make responsibility for life part of their governing purpose.

This is a civilizational repurposing: from mechanical to evolutionary thinking, from ego to ecosystem, from extraction to regeneration, from domination to coexistence.

A daunting transformation indeed — but an absolutely necessary one.

The sense of urgency must remain with us. At the same time, we must be able to see what is already emerging. If we see only the breakdown, we may fail to recognize the beginnings of a different future.

This brings me to the role of China.

We may not yet know exactly how to make this transformation possible. But China has drawn on her long history and traditions to make ecological civilization a national ambition, incorporated into the Constitution in 2018.

China's role is decisive. Without China, our global ecological ambitions will remain beyond reach. With China's leadership, and with China and the rest of the world working and learning together, much more becomes possible.

This is a central question in our work through the Aurora Borealis Foundation: how can China and the West learn together in shaping an ecological civilization? Neither can succeed alone.

And the possibilities are not found in one country, one tradition or one institution. Across the

world, people are describing and beginning to create a different future, in different languages and through different ways of life.

There is a phrase I find helpful: islands of coherence in a sea of chaos.

And there are islands of coherence in a sea of chaos, if we are willing to see them: places where people are beginning to reconnect their livelihoods, their communities and the living world.

Many beginnings can be close to home: a school working with its community, a business changing its relationship with materials, or farmers learning together about the land they depend on. We should approach each with curiosity and ask what is actually changing.

None holds the whole answer. Each is a step.

The important question is what happens when these beginnings find one another. When people learn from each other, confidence grows. What seemed impossible in one place becomes imaginable because somebody has begun to do it elsewhere.

Could these connections help create positive tipping points — moments when one change makes the next change easier? How do we help that process along?

The power of powerful examples, an outstanding process of creating change, in business organizations like Volvo and IKEA, as well as in society at large.

We desperately need a new story and a sense of shared responsibility. Around the world, many young people have lost faith in the future. We owe them more than another description of what is going wrong.

A story of hope and reconnection becomes credible when people can take part in creating it. Here we return to meaning. There is a difference between being told to have hope and discovering, together with others, that there is something meaningful we can do.

The world desperately needs leadership that helps us find that possibility together.

An enabling strategy

This is how we are trying approaching ecological civilization in the Tallberg conversations: as a shift from fragmentation to interdependence, and with an ethic that reaches across generations and species.

It connects directly with the questions of spiritual ecology. What do we belong to? What do we care for? What makes our lives meaningful? And what responsibilities follow from recognizing that we are part of the living world?

Tallberg May 2026

Our Tallberg gathering in Sweden in May this year — Steps Towards a Universal Ecological Civilisation — proved deeply rewarding. We brought together 140 people from 23 countries and five

continents, including some 50 participants from Asia.

Our premise was, that out of the accelerating ecological, social and, consequently, economic chaos, a new order somehow will emerge. Its vision and ideology must, first and foremost, be founded on the realization that the biosphere, in its entirety, holds ultimate power forever. In other words, humanity must integrate itself into an Ecological Civilization.

Several ideas emerged that may serve as important foundations for future work:

The Voice of the Biosphere — bringing the perspective of the Whole, of life itself, into human decision-making. A Declaration of Togetherness — Us, the Biosphere. We, Humanity. A deeper commitment to East-West and North-South learning, with China as an important partner in an ongoing civilizational dialogue. A renewed sense of urgency, grounded in the reality that atmospheric CO_2 has risen from the 350 ppm many once regarded as a safe boundary to well above 430 ppm today. Jim Hansen told us: Danger is greater. Time is shorter. Mother Earth told us: You are driving towards a red light — without a brake.

Humanity has passed through hunter-gatherer, agricultural and industrial civilizations. Today, the limitations of the industrial paradigm are becoming increasingly evident. It is time to open a new chapter in human development — with an ecological civilization as our North Star.

Rather than representing a single blueprint, ecological civilization may best be understood as a shared direction — a North Star — towards which many different pathways and initiatives can converge. The transformation will emerge not through one grand solution, but through the convergence of many complementary entry points.

Let me mention 3 examples of Eco Civ movements that presented themselves at Tallberg.

1st example — Jeremy Lent

His latest book Ecocivilization — Making a World that works for all, was launched that very same week in May, so he could not be with us, but his book was presented.

He offers a very insightful and well researched analysis of today's problems. He is also the founder of the Ecocivilization Coalition, a global network of changemakers, activists, and scholars collaborating to catalyze systemic change.

2nd example — The Eco Civ Movement, based from Slovenia, in Eastern Europe

Founded 2020 by Violeta Bulc, a former EU Commissioner and former vice prime minister of Slovenia.

Her Ecocivilization Movement is built upon the possibility of re-inventing our civilizations, building on the cross-civilizational wisdom and knowledge of the past, embracing the emergence of new ideas, born from the collective consciousness.

This movement is today represented in 52 countries, and growing.

3rd example — IPDC, Institute for Postmodern Development of China

Represented in Tallberg by Dr Wang and Dr Fan.

The main reason why I was invited here to this forum.

In an article by Dr Wang from 2007 — The Second Enlightenment in China.

"We need a Second Enlightenment — that can assist China in a process that moves beyond modernity towards postmodernity — is the message from Dr Wang in his article from 2007.

A second Enlightenment, a complementary awareness between Western and Eastern Civilizations."

A Second Enlightenment as a symphony of Eastern and Western civilizations working together — in contrast to the First Enlightenment, which resembles a Western solo.

Three examples — Jeremy Lent illustrates how a different kind of civilization can be envisioned; Violeta Bulc, how people can unite in a movement; and IPDC, how experiences of different civilizations can enrich one another — three different but meaningful entry points in Steps towards a universal ecological Civilization.

My guiding idea is that we do not need a conversion strategy. We need an enabling strategy.

We do not have to begin by convincing everybody to think like us. We can begin by inviting people into meaningful work, where new understanding and new relationships can emerge.

No one can design a universal ecological civilization in advance. We can establish a direction and we can create the conditions from which one can emerge. That is not a reason to abandon political responsibility or the need to act. It is a way of understanding leadership's task: to help release the creativity, commitment, and learning that no single institution can produce on its own.

The living world gives us a shared context for that conversation. Whatever our language, faith or political system, our lives depend on functioning ecosystems.

A process coming with critical questions.

How do we learn to care for the whole without trying to control it?

How do we learn to think ecologically without reproducing the logic of control?

What must we stop doing? What must we start doing? And what can we only do together?

These questions do not remove the need for governance. They ask us to think more carefully about what kind of governance we need.

Caring for the whole without controlling it means holding freedom and responsibility together — the freedom to contribute, and the commitment to one another.

We at The Aurora Borealis Foundation hope to be able to serve in a catalytic role in a process of

a million small beginnings, where Tallberg can serve as a facilitator and convener — offering a sense of direction and an arena where relationships are built, mutual learning takes place, and legitimacy for such a shift can grow.

A movement for an ecocivilization that can appeal to the hearts and minds of billions of people around the world who desire a better future for their children on a regenerated Earth.

As Greta Thunberg speaking to the British Parliament, called on leaders to exhibit cathedral thinking — "We must lay the foundation, while we may not know exactly how to build the ceiling."

Tallberg 2027

Looking ahead to Tallberg 2027, we are exploring how to connect people who are building ecological alternatives on the ground with those who shape policy, finance and institutions.

The living world has been speaking all along. Now it speaks in ways no one can miss: in fire, in flood, in the silence where birdsong used to be. Here in Southeast Asia, it speaks in toxic haze.

Its message is simple. We are not separate from the living world. We are breathing it.

Our institutions were not built to hear this. Borders divide what the air and the ocean share. Our knowledge is split into parts, making it difficult to see the whole.

And yet something is already moving.

Across the world, communities are finding their early footing: places where people seek food, energy, health and meaning in ways that also sustain the Earth. Small enough to be human. Connected enough to matter.

Together, these beginnings may give an ecological civilization its first shape: something lived and learned in practice.

But proof in one valley does not change the rules of the world. Communities need support, and institutions need to learn from what is already working on the ground.

We would like Tallberg 2027 to be a meeting place between them.

The ambition is to bring practical experience and institutional responsibility into the same conversation. What would it take to help these beginnings grow? What rules, resources and relationships need to change?

The world does not lack good ideas. It lacks a coalition strong enough to shift what is entrenched. Communities show what is possible. Institutions can help make it possible in many more places.

We want Tallberg to be a place where they find each other, and where such a coalition can begin to form.

Any adequate response must be political. But much of the momentum must also come from

outside the political system — from the million small beginnings.

That brings me back to where I started. It takes a meaningful purpose to create a learningful culture, releasing human energy.

Remember, the future is not to be predicted, and it is not a road to be discovered. The future is still to be created. That is beautiful, because it defines what leadership is all about: Answering the question — What future do we want to create together?

Leadership, then, means giving voice to this meaning and offering people hope for the future.

We need to keep hope alive. And right now, the clearest source of hope for a civilisational shift is the renewable energy revolution.

We know that every great leap in history began with a release, when an old structure broke and freed resources for something new — and The Renewable Energy Revolution is here — abundant and cheap energy for all is no more a dream — it is becoming a realistic vision, not just an inspiring one.

Each of us can choose to be part of a movement that lays the foundation for a shift towards a life-enhancing future for future generations.

What can be more meaningful than participating in the co-creation of an Ecological Civilization.

And the task before us now is to turn the idea of an ecological civilisation into a living practice.

None of us can do this alone.

Remember — "Something is crumbling, decaying and exhausting itself, while something else is painfully trying to be born."

In that spirit, I leave you with this question: how can we, together, midwife what wants to be born — something worthy of people's fullest commitment?

Thank you for inviting me. I am deeply grateful for these days together with all of you.

About the Speaker

Dr. Goran Carstedt is the Chairman of The Natural Step International. He is former President of IKEA North America and former President of Volvo Sweden, and one of Europe's most influential business leaders. Over the years, he has been committed to deepening the integration of business and ecology and to building globally influential sustainable development frameworks, providing important pathways for the systemic transformation of governments and enterprises.

共创生态文明: 从有意义的使命到人的能量

【瑞典】约兰·卡斯泰特

感谢各位让我们今天相聚吉隆坡，也感谢邀请我参加这一重要论坛——“迈向生态友好型文明：生态文明、生态企业与精神生态”。

我们人类究竟怎样才能在地球上共同生活，并与自然和谐共生？

四十多年来，这个问题始终引导着瑞典塔尔贝里（Tällberg）的对话。今天，它关系到世界各地每个人的生活：我们饮用的水、种植的粮食、家园的安全，以及我们能够为孩子们想象的未来。

人类的制度取得了非凡成就。然而，许多制度仍在奖励那些削弱其自身赖以成功的生命系统的行为。我们可能在提升一个组织绩效的同时，却损害社会繁荣所必需的条件。

生物圈是我们的母公司，经济只是它的子公司。

这一关系必须体现在我们的治理、投资以及对进步的理解之中。生态文明意味着围绕维系我们所属的生命世界来组织人类活动。

因此，我想和大家探讨一个实践性问题：

如果生态文明的建设，从人们已经感到有意义的事情开始，会怎样？

我深信，这场转型既需要明确的紧迫感，也需要人们切实体验到未来的可能性。人们需要明白利害攸关之处，也需要发现自己能够在哪里与他人一起，为创造值得追求的未来贡献力量。

意义：推动变革的力量

什么能让人们全心投入？

在各种不同的组织与文化中，我总是不断回到这个问题。持久的变革需要人的能量：愿意学习、承担责任，并在答案尚不明确时坚持前行。

这种人的能量从何而来？

当人们受邀参与一件有意义的事，一件能够让自己学习和成长、值得全身心投入的事时，似乎都会产生一种近乎普遍的反应：

“我愿意加入！我希望成为其中的一员。”

有意义的使命、富于学习的文化、值得人们全心投入的事业——这些已成为指引我的理念。

在我看来，这也是理解领导力的有益起点。我们必须理解人们所关切的事情，与他们能够共同创造的成果之间的联系。

这正是“共同创造”如此重要的原因。人们参与确定使命、塑造工作，带来任何中央规划都无法完全容纳的知识。在这一过程中，他们也能对共同形成的成果产生归属感和责任感。

然而，有意义的使命不能只是由领导者宣布。人们必须能够对它提出质疑，并从中看到自己真正关心的问题；他们还必须拥有影响决策的实际机会。否则，所谓邀请参与，就沦为邀请人们赞同已经作出的决定。

当人们切实感受到进展，并看到自己的知识受到认真对待时，共同使命就会更有力量。

这就是我所理解的“意义创造”如何成为变革的力量：它把关切与行动能力连接起来，使人们感到自己是在为共同的未来作出贡献。

生态文明需要许多这样的邀请，而且要贴近日常生活，让人们能够说：“这件事与我有关，我愿意参与。”

意义也会在行动中生长。我们开始一起工作，学到独自一人无法学到的东西，发现自己的贡献确实重要。起初看似属于别人的项目，渐渐变成我们自己也参与其中的事业。

因此，我强调共同创造。领导力意味着帮助释放人的能量，创造条件，让人们能够共同学习、共同承担责任。

这也促使我们把组织视为有生命的共同体，更关注人与人之间的关系，而不只是把人看作“人力资源”；更关注学习，以及我们能够为他人创造怎样的可能性。

我经常提出一个问题：“如果我们不复存在，谁会想念我们？”

我们习惯问：“什么对我们的公司有利？”但我们也应该问：“我们的公司究竟对什么有益？”我们存在是为了给顾客、同事、社会和股东带来什么可能性？

如果企业通过破坏生命赖以存在的条件而获得财务上的成功，那就是对人类的辜负。利润应当来自解决世界的问题，而不是制造问题。

这又把领导力的问题带入了一个更宏大的背景。

从工业变革到文明转型

通过在麻省理工学院组织学习学会（Society for Organizational Learning）的工作，我有机会与彼得·圣吉（Peter Senge）及许多其他人进一步探讨这些问题。

捷克诗人、哲学家，后来担任捷克斯洛伐克总统的瓦茨拉夫·哈维尔（Václav Havel），早在 1994 年就说过：“现代时代已经结束。某些事物正在崩塌、腐朽、耗尽自身，而某种新

事物正在痛苦地诞生。”

以此为前提，2001 年，我与彼得合作发表了《通过创新迈向下一次工业革命》。我们认为，真正的后工业发展，要求经济改变自己与所属的更大系统——社会和自然——之间的关系。

旧的工业逻辑把自然资本和社会资本视为可以采掘的资源，以便创造金融资本。真正的转型则要求我们认识到：企业是社会的一部分，社会是生物圈的一部分。

我们认为，下一次伟大的转型不会来自某个中央权威、宏大计划或某个掌控全局的人，而会来自人类创造力与创新的迸发，以及组织和相互联系的新方式。

二十五年后，我认为我们低估了挑战的规模。我们需要的不仅是另一次工业革命，而是一场文明转型。

2001 年，我们问的是：“企业怎样才能与社会和自然相容？”

今天，问题已经变成：“文明本身应当如何与生物圈相容？”

我参与克林顿气候倡议下的 C40 城市工作，又为这一问题增添了一个维度。试图改变大型城市系统，意味着必须把制度、资本、政治与实际执行结合起来，跨越通常将它们分隔开来的边界。

因此，这个问题的范围持续扩大：从组织到社会，再到我们所有人赖以生存的生命系统。

我们究竟如何在地球上共同生活？

“我们人类彼此之间，以及人类与自然之间，究竟如何才能在地球上共同生活？”

这一简单问题引导着跨越世代与大陆的对话。如今，它比以往任何时候都更加紧迫。

要真正彼此共处、与自然共生，就意味着学会系统思考。

我们都是“地球号宇宙飞船”的乘客。这艘穿越时空、航行了数十亿年的飞船，对我们究竟意味着什么？

当我们把地球看成一个生命系统，就必须承认一些基本事实。就物质而言，地球基本上是一个封闭系统。物质不断循环；我们丢弃的东西并不会凭空消失。而就能量而言，地球是一个开放系统，持续接受太阳的能量。

通过光合作用——绿色细胞的奇迹——太阳能转化为支撑我们生存的生命系统的基础。

这些原则不容讨价还价。

如今，八十多亿人共享这颗星球。这对未来一百年我们的共同旅程意味着什么？

英国系统思想家格雷戈里·贝特森（Gregory Bateson）曾问：

“是什么样的模式，把螃蟹与龙虾、兰花与报春花联系起来，又把它们四者与我联系起来？还把我与你联系起来？”

还有比这更美的系统思维和生物多样性的表达吗？

它提醒我们：我们不只是乘客，还是这个庞大生态系统的成员。我们的生存有赖于支撑我们的生命多样性——一个既简单又深刻的真理。

生物圈是我们的母公司，经济只是它的子公司，而不是相反。

然而，塑造工业社会的许多思想却将自然视为可以占有、控制和支配的对象。我们据此建立了制度和经济体系。

现在该重新发现我们在生命世界中的位置了。

我们能从失败中学到什么？

这把我们带到一个根本问题：为什么我们失败了？

面对气候变化、生物多样性丧失、使人们分裂的不平等以及日益加剧的两极分化，我们不得不承认，现实与应有的行动之间仍有巨大差距。尽管我们已经知道如此之多，却仍未能以足够的决心改变方向。

承认失败，才能为学习奠定基础。我们能从过去学到什么？引领变革，意味着尊重过去，同时想象未来。

一个关键原因在于政治治理，更准确地说，是缺乏与挑战相匹配的治理。

我们已经看到现有工业文明可能在近期走向崩溃的迹象：自我毁灭、自我强化且逐渐失控的力量正在显现。

此外，我们人类把生物圈划分为 190 多个国家，但生生不息的地球并不承认这些国界。大气与海洋把我们的制度所分割的世界连接在一起。

人类活动已经成为一种行星尺度的力量，而我们的政治结构却难以为整体承担责任。

借用已故教皇方济各的话说：“我们既要倾听大地的呼声，也要倾听穷人的呼声。”

任何充分的回应都必须涉及政治。然而，我们尚无能够应对这一挑战的全球政治架构。

要让生态文明愿景真正得到世界人民的认同，就必须把全球正义、公平和人类团结，与人类和生命地球的关系结合起来。

正如我的朋友、英国环保人士乔纳森·波里特（Jonathon Porritt）所说：“这场转型要么惠及所有人，要么就根本无法成功。”

与此同时，紧迫性不容置疑。气候正在变暖，生物多样性正在丧失。我们正在削弱自然

维系生命的能力，并可能引发不断自我强化的变化。

对那些家园与生计已变得难以维持的人们而言，这些已不是抽象问题。他们能去哪里？我们将如何共同生活？我们还没有充分的答案。

这正是生态文明愿景之所以重要的原因。

我们需要改变世界观，重新认识自己与生命世界的亲缘关系和互惠关系。我们需要把对生命负责纳入制度治理的根本宗旨。

这意味着为文明重新确立使命：从机械思维走向演化思维，从自我中心走向生态系统，从攫取走向再生，从支配走向共生。

这确实是一场艰巨的转型，却又绝对必要。

我们必须始终保持紧迫感，同时也必须看到正在萌发的新事物。如果只看到旧秩序的瓦解，就可能忽视另一种未来的开端。

新的叙事与共同责任

这让我谈到中国的作用。

我们也许尚不知道究竟如何实现这一转型，但中国已经汲取其悠久历史和传统中的资源，将生态文明确立为国家志向，并于 2018 年写入宪法。

中国的作用具有决定性。没有中国，全球生态目标将难以企及。有了中国的引领，以及中国与世界其他地区共同努力、相互学习，更多可能性便会出现。

这也是我们通过北极光基金会（Aurora Borealis Foundation）开展工作时的一个核心问题：中国与西方如何在塑造生态文明的过程中共同学习？任何一方都无法独自成功。

而可能性并不存在于某一个国家、某一种传统或某一个机构之中。在世界各地，人们正以不同语言、不同生活方式描绘并开始创造另一种未来。

有一句话对我很有启发：“混沌之海中的有序之岛。”

只要愿意去看，我们便能发现混沌之海中的这些有序之岛：在某些地方，人们正开始重新连接自己的生计、社区与生命世界。

许多起点就在我们身边：一所与社区合作的学校，一家改变物料使用方式的企业，或一群共同学习如何善待赖以生存的土地的农民。我们应当带着好奇心走近这些实践，弄清楚真正发生了什么变化。

没有哪一个起点能提供完整答案，但每一个都是一步。

关键在于：当这些起点彼此相遇，会发生什么？人们相互学习，信心便会增长。当某个

地方有人开始付诸实践，原本在另一个地方看来不可能的事，也就变得可以想象。

这些联系能否帮助形成积极的临界点——一次变化使下一次变化更容易发生的时刻？我们怎样推动这一进程？

有力的实例蕴含着巨大的力量。沃尔沃（Volvo）、宜家（IKEA）等企业以及整个社会中的杰出变革实践，都说明了这一点。

我们迫切需要新的叙事和共同责任感。世界各地有许多年轻人已经失去了对未来的信心。我们亏欠他们的，不应只是对种种问题的又一次描述。

只有当人们能够参与创造希望与重新连接的故事时，这个故事才会可信。这又让我们回到了“意义”。别人告诉你“要有希望”，与自己和他人一起发现“我们确实能够做一件有意义的事”，是截然不同的。

世界迫切需要一种领导力，帮助我们共同发现这种可能性。

赋能的战略

我们在塔尔贝里对话中正尝试以这样的方式理解生态文明：从碎片化走向相互依存，并发展一种跨越世代与物种的伦理。

这与精神生态学的问题直接相关：我们归属于什么？我们关怀什么？什么使生命有意义？当我们认识到自己是生命世界的一部分时，又应承担什么责任？

2026 年 5 月：塔尔贝里会议

今年五月，我们在瑞典塔尔贝里举办了“迈向普世生态文明的步骤”聚会，成果丰硕。我们汇聚了来自五大洲 23 个国家的 140 位参与者，其中约 50 位来自亚洲。

我们的基本判断是：在不断加剧的生态、社会以及随之而来的经济混乱中，某种新的秩序终将浮现。其愿景与理念首先必须建立在这样的认识之上：完整的生物圈始终拥有最终的力量。换言之，人类必须将自己融入生态文明。

会议提出了若干可能成为未来工作重要基础的构想：

• 生物圈的声音：将整体的视角、生命本身的视角带入人类决策。

• 共在宣言：“我们，生物圈；我们，人类。”

• 更深入地致力于东西方和南北方的相互学习，让中国成为持续文明对话的重要伙伴。

• 重建紧迫感：大气二氧化碳浓度已从许多人曾视为安全界限的 350 ppm，升至如今远高于 430 ppm 的水平。

• 吉姆·汉森（Jim Hansen）告诉我们：“危险更大，时间更短。”

• 地球母亲告诉我们：“你们正朝红灯疾驶，却没有刹车。”

人类经历了狩猎采集文明、农业文明和工业文明。如今，工业范式的局限性愈发明显。是时候开启人类发展的新篇章，让生态文明成为我们的北极星。

与其把生态文明视为单一蓝图，不如把它理解为一个共同方向——一颗北极星，使不同的道路与倡议得以朝它汇聚。这场转型不会由某个包打天下的解决方案催生，而将通过许多彼此补充的切入点汇聚形成。

下面让我介绍在塔尔贝里会议上展示的三个生态文明运动实例。

第一个例子：杰里米·伦特（Jeremy Lent）

杰里米·伦特是一位英国研究者和作家，被公认为生态文明主题的重要思想家。

他的最新著作《生态文明：创造一个惠及所有人的世界》（Ecocivilization: Making a World That Works for All）恰好在五月会议当周出版，因此他无法亲临现场，但会议介绍了这本书。

他对当今问题进行了极具洞察力、研究扎实的分析。

书中提出的解决方案颇具革命性。

伦特还是“生态文明联盟”（Ecocivilization Coalition）的创始人。这是一个由变革推动者、行动者和学者组成的全球网络，致力于协作催化系统性变革。

第二个例子：源自东欧斯洛文尼亚的生态文明运动

该运动于 2020 年由维奥莱塔·布尔茨（Violeta Bulc）创立。她曾担任欧盟委员及斯洛文尼亚副总理。

她发起的生态文明运动相信，人类能够重新创造我们的文明：汲取不同文明过去积累的智慧和知识，拥抱从集体意识中涌现的新思想。

如今，这一运动已在 52 个国家拥有代表，并且仍在持续发展。

第三个例子：中国后现代发展研究院（IPDC）

在塔尔贝里会议上，王博士和樊博士代表中国后现代发展研究院出席。

这也是我受邀参加今天这个论坛的主要缘由。

王博士在 2007 年发表了一篇题为《中国的第二次启蒙》的文章。

他在文章中提出：“我们需要第二次启蒙，帮助中国超越现代性，走向后现代。”

这是一场让东西方文明形成互补性认识的第二次启蒙。

第一次启蒙好比西方文明的独奏，而第二次启蒙则应当是一部东西方文明携手合作的交

响乐。

这三个例子分别展示了不同而有意义的切入点：杰里米·伦特说明我们怎样构想一种不同的文明；维奥莱塔·布尔茨说明人们怎样团结起来形成运动；中国后现代发展研究院则说明不同文明的经验怎样彼此丰富。三者都为迈向普世生态文明提供了重要路径。

我的核心理念是：我们需要的不是一种“劝人皈依”的战略，而是一种赋能的战略。

我们不必一开始就试图说服每个人按照我们的方式思考。我们可以先邀请人们共同投入有意义的工作，让新的理解和新的关系在工作中产生。

没有人能够预先设计好一个普世生态文明。我们能够确立方向，创造条件，使它逐渐涌现。这并不是放弃政治责任或行动的理由，而是对领导力使命的一种理解：帮助释放任何单一机构都无法独自创造的创造力、投入精神与学习能力。

生命世界为这样的对话提供了共同背景。无论我们使用何种语言、信奉何种宗教、处于何种政治制度，我们的生命都依赖健康运作的生态系统。

这一进程也伴随着一些关键问题。

我们如何学会关怀整体，而不试图控制整体？

我们如何学会生态地思考，而不再复制控制的逻辑？

哪些事情必须停止？哪些事情必须开始？又有哪些事情只有携手才能做到？

这些问题并不意味着不再需要治理，而是要求我们更加审慎地思考究竟需要什么样的治理。

关怀整体而不控制整体，意味着把自由与责任结合起来：既有贡献的自由，也有对彼此的承诺。

我们北极光基金会希望在成千上万个微小开端构成的进程中发挥催化作用；塔尔贝里则可以作为促进者和召集者，提供方向感，搭建建立关系、相互学习的平台，并帮助这种转型逐渐获得社会认同。

我们希望推动一场生态文明运动，能够触动世界各地数十亿人的心灵和思想——他们都期盼自己的孩子能在一个重获生机的地球上拥有更好的未来。

正如格蕾塔·通贝里（Greta Thunberg）在英国议会演讲时呼吁领导者具备“建造大教堂的思维”：“即使我们尚不清楚如何建造穹顶，也必须先奠定基础。”

展望塔尔贝里 2027

面向 2027 年的塔尔贝里会议，我们正在探索如何把在基层建设生态替代方案的人，与制

定政策、配置金融资源及塑造制度的人连接起来。

生命世界一直在向我们发声。如今，它通过任何人都无法忽视的方式说话：火灾、洪水，以及曾经鸟鸣之处的沉寂。在这里，在东南亚，它还通过有毒烟霾发出声音。

它传递的信息很简单：我们并不独立于生命世界之外。我们每一次呼吸，都在与它相连。

然而，我们的制度并非为倾听这些声音而建立。国界把空气与海洋本来相连的世界分割开来。知识也被切成一个个部分，使我们难以看见整体。

尽管如此，变化已经开始发生。

世界各地的社区正逐渐站稳脚跟：人们开始以既满足食物、能源、健康和意义需求，又能维系地球生命的方式生活。这些实践足够小，能够贴近人；又彼此相连，足以产生影响。

这些开端汇聚起来，也许就能使生态文明初具形态——一种在生活与实践中体验和学习的文明。

但某一个山谷中的成功经验，无法自动改变整个世界的规则。社区需要支持，制度也需要从已经在基层奏效的实践中学习。

我们希望 2027 年的塔尔贝里成为双方相遇的地方。

我们的目标是，让实践经验与制度责任进入同一场对话。要让这些开端成长，需要什么？哪些规则、资源和关系必须改变？

世界并不缺少好主意，缺少的是一个足够强大的联盟，能够改变根深蒂固的现状。社区展示什么是可能的，制度则能够帮助这些可能性在更多地方成为现实。

我们希望塔尔贝里能成为双方相遇、这样的联盟开始形成的地方。

任何充分的回应都必须涉及政治。但推动变革的巨大动力，也必须来自政治体系之外——来自成千上万个微小的开端。

这让我回到了演讲的起点：有意义的使命，才能培育富于学习的文化，释放人的能量。

请记住：未来不是用来预测的，也不是一条等待我们去发现的道路。未来仍有待我们创造。这是多么美好的事情，因为它恰恰揭示了领导力的真谛：回答一个问题——我们希望共同创造怎样的未来？

因此，领导力意味着表达这种意义，并为人们带来面向未来的希望。

我们必须守护希望。而当下，文明转型最明确的希望来源，是可再生能源革命。

我们知道，历史上每一次巨大跃进，都始于一种释放：旧结构被打破，为新事物腾出了资源。如今，可再生能源革命已经到来。人人享有充足而廉价的能源，不再只是梦想，而正

成为一种现实可行的愿景，而不仅仅是鼓舞人心的想象。

我们每个人都可以选择成为这场运动的一员，为面向后代、使生命更加繁荣的未来奠定基础。

还有什么比参与共同创造生态文明更有意义呢？

而眼下摆在我们面前的任务，就是把生态文明的理念转化为活生生的实践。

我们任何人都无法独自完成这一使命。

请记住：“某些事物正在崩塌、腐朽、耗尽自身，而另一些事物正在痛苦地努力诞生。”

怀着这样的心情，我想留下最后一个问题：我们怎样才能携手成为新世界的“助产者”，帮助那正在孕育、值得人们全心投入的新事物诞生？

感谢各位邀请我参加这次论坛。能够与大家共度这些日子，我深怀感激。

演讲者简介：

格兰博士是“自然步骤国际”(The Natural Step International) 的主席，曾任宜家北美区总裁与沃尔沃瑞典总裁，是欧洲极具影响力的商业领袖之一。多年来，他致力于推动商业与生态的深度融合，并参与构建具有全球影响力的可持续发展框架，为政府与企业的系统转型提供了重要路径。

Cha, Won. The Past, Present, and Future of Ecological Transition Education in Korea – Can We Shake Off the Stigma of Being Climate Foulasses?

Abstract

I work as a reporter for a specialized education media outlet in Korea, so I have a strong interest in education issues. The climate crisis is worsening and democracy is collapsing around the world, bu t I believe there is hope in education. This is why I would like to introduce ecological transition educa tion in Korea. In the past, ecological transition education focused on simple environmental protection practices such as waste separation, recycling, and conservation, as well as nature-based experiences. That's how it was when I think back to the early 2000s when I was young. However, in the 2020s, wh at is now called 'ecological transition education' is beginning in earnest. From this point on, the term ' climate crisis,' which is more direct and evokes a sense of urgency, began to replace the expression 'g lobal warming' that had been used. Notably, the Seoul Metropolitan Office of Education introduced a 'vegetarian meal option system' for young people who recognize health issues and the climate crisis a nd choose vegetarian diets. We also support 'zero waste,' a movement that protects the environment b y reducing product and packaging disposal and promoting the recycling and reuse of resources. Then, how should ecological transition education move forward. I believe the goal should be education that fosters a sense of 'global citizenship.' South Korea destroys Malaysia's forests to import palm oil. If we cultivate citizens who think of Malaysia's forests as our own, as if they were their bodies—that is, who possess that kind of 'global citizenship'—we can overcome the climate crisis. This is a summary of my presentation.

韩国生态转型教育的过去、现在与未来——我们能否摆脱“气候破坏者”的污名？

【韩国】车原

摘要

我是一名韩国教育专业媒体的记者，因此一直非常关注教育问题。当前，气候危机日益加剧，世界各地的民主制度也面临着严重危机，但我相信，希望仍然存在于教育之中。正因如此，我希望通过本次报告，介绍韩国生态转型教育的发展历程及其未来方向。

过去，韩国的生态转型教育主要侧重于一些简单的环境保护实践，例如垃圾分类、资源回收、节约能源与资源，以及亲近自然的体验活动。回想我年少时的 21 世纪初，环境教育基本上就是这样的形式。

然而，进入 2020 年代，今天被称为“生态转型教育”（Ecological Transition Education）的教育理念和实践开始真正得到系统性推进。从这一时期开始，人们逐渐以更加直接、更加具有紧迫感的“气候危机”一词，取代过去普遍使用的“全球变暖”这一表述。

值得注意的是，首尔特别市教育厅推出了“素食餐食选择制度”，为那些关注健康问题和气候危机、主动选择素食的青少年提供相应的餐饮选择。此外，韩国也积极支持“零废弃”（Zero Waste）运动，通过减少产品及其包装的废弃、促进资源回收和重复利用等方式保护环境。

那么，未来的生态转型教育应当走向何方？

我认为，其核心目标应当是培养具有“全球公民意识”（Global Citizenship）的人。

例如，韩国为了进口棕榈油而破坏马来西亚的森林。如果我们能够通过教育培养这样一种全球公民意识，使人们真正把马来西亚的森林视为自己的森林，像爱护自己的身体一样珍惜和保护它们，那么我们就有可能克服气候危机。

因此，生态转型教育不应仅仅停留在垃圾分类、资源回收或个人环保行为的层面，而应进一步培养人们超越国家边界的生态责任感，使我们认识到自身的生活方式、消费行为与地球其他地区的生态环境之间存在着深刻的联系。

这正是我希望通过本次报告传达的核心思想。

Chan, Paul. Toward a Humane Civilization: What Kind of Educational Reform Does Ecological Civilization Require? — Humane Education, Humane Entrepreneurship, and the Evolution of HELP University

Professor Datuk Dr Paul Chan, Chancellor and co-founder of HELP University

Abstract.

Ecological civilization requires more than adding sustainability modules to an industrial-era curriculum. It requires a change in what education is for: from producing human capital for an extractive economy to forming whole persons who can live well within, and contribute to, the living systems that sustain them. This article argues that such a reform has seven dimensions — purpose, worldview, knowledge, pedagogy, character, economy and institution — and that each one shifts the university from a factory model to an ecological one.

The argument is illustrated through the forty-year evolution of HELP University in Malaysia. Founded in 1986 with the mission "to help people succeed in life and to live a life of significance through education," HELP is now consciously evolving toward Humane Education and Humane Entrepreneurship. Drawing on The Generative University, the article makes sense of that evolution through five evolutionary lenses — ontogenesis, ethogenesis, sociogenesis, phylogenesis and salutogenesis — which together form a "living ecology" of the humane university, and shows what each contributes to ecological civilization. Aristotle's concept of entelechy, the pull of an inner purpose toward its full realisation, gives the five lenses their common direction and explains how both the person and the university evolve toward a humane civilization. It closes with an implementation agenda and an honest account of the tensions involved.

Keywords: ecological civilization; humane education; humane entrepreneurship; higher education reform; sense-making; ontogenesis; HELP University; Malaysia; ASEAN

迈向人本文明：生态文明需要怎样的教育改革？——人本教育、人本创业精神与马来西亚精英大学的演进

【马来西亚】陈德鸿

马来西亚精英大学（HELP University）校监、联合创办人

摘要

生态文明所要求的教育改革，远不只是为工业时代的课程体系增添若干可持续发展模块，而是需要从根本上重新思考教育的目的：教育不应只是为资源掠夺型经济培养人力资本，而应致力于培养完整而健全的人，使其能够在维系生命的生态系统中美好地生活，并积极为这些生命系统的繁荣作出贡献。

本文认为，这种教育改革涉及七个维度：教育目的、世界观、知识体系、教学方法、人格培养、经济理念与制度建设。这七个维度的转变，共同推动大学从工业时代的“工厂模式”转向具有整体性、关系性和生命活力的“生态模式”。

本文以马来西亚精英大学（HELP University）四十年来的发展历程为例，阐释这一教育转型的具体实践。

精英大学创立于 1986 年，其创校使命是“通过教育帮助人们在人生中取得成功，并过上有意义的生活”。如今，学校正有意识地朝着“人本教育”（Humane Education）与“人本创业精神”（Humane Entrepreneurship）的方向发展。

借鉴《生成性大学》（The Generative University）的理论框架，本文通过五个演化视角来理解这一转型过程，即：

个体生成（Ontogenesis）：关注个体生命的成长、发展与自我实现。

伦理生成（Ethogenesis）：关注伦理意识、价值观念与道德实践的形成和发展。

社会生成（Sociogenesis）：关注个体、群体与社会关系的共同演化。

系统演化（Phylogenesis）：关注大学作为一个组织及其所属教育系统的历史演进与发展。

健康生成（Salutogenesis）：关注促进个人、组织与社会健康、福祉及生命活力的积极因素。

这五个演化视角相互联系，共同构成了“人本大学的生命生态系统”（Living Ecology of the Humane University），并从不同层面揭示大学如何为生态文明建设作出贡献。

亚里士多德的“圆满实现”（Entelechy）概念，为上述五种演化视角提供了共同的方向。所谓“圆满实现”，是指一种内在目的不断趋向充分实现的过程。这一哲学理念有助于解释个人与大学如何在其内在使命的引导下持续成长、发展，并最终朝向更加人道、更加符合生命整体福祉的文明形态演进。

本文最后提出推动这一教育转型的具体实施议程，同时坦诚分析转型过程中不可避免的各种矛盾、张力与现实挑战。

通过对精英大学四十年发展经验的反思，本文旨在说明：迈向生态文明的大学教育改革，不仅是课程与教学方式的改变，更是教育目的、制度结构及文明价值取向的深刻转型。教育的最终使命，应当是培养完整的人，促进生命的共同繁荣，并推动人类迈向更加人道、和谐与可持续的文明。

关键词： 生态文明；人本教育；人本创业精神；高等教育改革；意义建构；个体生成；精英大学；马来西亚；东盟

Cheon, Yeji. The Ecology of Belonging: From Building to Gardening Community in the City

Abstract

Many people today long for community, and many try to start one. Yet many intentional communities struggle to survive their first few years. Drawing on seven years of founding and tending Seoul Nooks, a coliving community in Seoul that has welcomed members from more than 40 countries alongside local Koreans, this practice-based reflection suggests one reason: we often treat communities like machines to be designed, controlled, and fixed, rather than as living ecosystems to be tended.

I began as a "community builder," equipped with design thinking and problem-solving frameworks. They helped, but also brought constant frustration. Around the community's fourth year, I burned out. I felt lonely, resentful, and used, convinced that I was carrying the common good alone. Looking back, that burnout was a winter: a season that pushed me to learn from nature instead of fighting it. I came to see my role differently: not building community, but gardening it.

I share three lessons from this shift. First, light comes with shadow. Conflict and difficult moments, including the friction between Korean and international ways of relating, are not signs of failure but part of every living system, and of every person, including me. Echoing Whitehead's idea of beauty as the harmony of contrasts, the aim is to hold contrast, not remove it, while still setting boundaries as every gardener does. Second, grow the soil. What matters is not a garden without shadows, but the community's shared capacity to compost conflict into growth. At Seoul Nooks, we support members financially to learn Nonviolent Communication and share it with the community, and every month we practice together to grow the muscle of living together, seeing each other, and eventually loving one another. This grows the soil, so the community's values do not depend on one person. Third, from transaction to flow. Giving and receiving are better understood through seasons and cycles than through ledgers. Like water given to common ground, what we give returns, often from unexpected places, and a community's winters are times for roots, not failure.

These lessons echo Elinor Ostrom's finding that communities can govern shared resources well when people communicate, make their own rules, and resolve conflict. The "tragedy of the commons" is often a tragedy of no conversation.

Finally, I ask what community is possible for the urban majority. Ecovillages inspire, but they can feel like distant islands: "that's them, not us." An urban coliving house can instead become an edge. Like the place where forest meets meadow, often an ecosystem's richest zone, it connects community and city. Its boundary breathes. Newcomers keep it alive, and those who leave carry

seeds of belonging into the wider world. Small is not small: transformation in one household is real change at a human scale. The aim is an ecology of belonging, where people are neither alone nor absorbed. How we treat one another becomes practice for how we treat the Earth.

归属的生态：在城市中，从“建造社群”走向“耕耘社群”

【韩】千叡智

文摘

当今许多人渴望社群，也有许多人尝试创建社群。然而，意向社群（intentional community）往往难以度过最初几年。本报告基于我创建并照料首尔共居社群 Seoul Nooks 七年的实践反思——该社群迄今已迎来来自三十多个国家的成员与韩国本地居民——提出其中一个原因：我们常常把社群当作需要设计、控制和修理的机器，而不是需要照料的活的生态系统。

起初，我自称“社群建造者”，熟练运用设计思维和解决问题的框架。这些方法有所帮助，却也带来持续的挫败感。在社群第四年前后，我经历了倦怠。我感到孤独、怨恨，觉得自己被利用，认定只有我一个人在承担公共利益。回头看，那次倦怠是一个冬天：它促使我向自然学习，而不是与自然对抗。在这个过程中，我重新理解了自己的角色——不是建造社群，而是像园丁一样耕耘社群。

本报告分享这一转变带来的三点体会。第一，有光就有影。冲突与困难——包括韩国人与国际成员之间相处方式的摩擦——并非失败的标志，而是每个生命系统、每个人（包括我自己）的一部分。正如怀特海所言，美是对比的和谐；目标不是消除对比，而是容纳对比——同时也要像每位园丁一样设立边界。第二，培育土壤。重要的不是一座没有阴影的花园，而是社群共同把冲突“堆肥”、转化为成长的能力。在 Seoul Nooks，我们资助学习非暴力沟通（NVC）并在社群中分享所学的成员；每个月，我们也一起练习 NVC 等方法，锻炼共同生活、彼此看见、最终彼此相爱的“肌肉”。这正是对土壤的投资，使社群的价值观不依赖于某一个人。第三，从交易走向流动。与其用账本看待给予与接受，不如用季节与节气的循环来理解。就像浇灌公共的土地，我们所给予的终会回来，而且常常来自意想不到的地方；社群的冬天是扎根的时节，而不是失败。

这些体会呼应了埃莉诺·奥斯特罗姆的发现：当人们能够沟通、自己制定规则并化解冲突时，社群就能良好地治理共享资源。“公地悲剧”往往是“缺乏对话的悲剧”。

最后，本报告追问：对于生活在城市中的大多数人，什么样的社群是可能的？生态村令人向往，却可能像遥远的孤岛——“那是他们，不是我们”。城市共居之家则可以成为一种“边缘”。就像森林与草地相接之处，往往是生态系统中最丰富的地带，它连接着社群与城市。它的边界会呼吸：新成员让它保持活力，离开的人把归属的种子带向更广阔的世界。小

并不小：一个家中的转变，就是人的尺度上真实的改变。我们追求的是一种归属的生态：人既不孤立，也不被吞没。我们彼此相待的方式，也成为我们对待地球的练习。

Cho, Hiyeon. Education for Earth Citizenship in a Transnational Perspective

Abstract

This presentation explores the theoretical foundations, administrative implementation, and visio nary expansion of democratic citizenship education toward an ecological civilization and Earth citize nship, drawing primarily from the policy experiences of the Seoul Metropolitan Office of Education. Confronted by multi-layered contemporary crises—including the severe climate emergency, socioeco nomic polarization, digital and artificial intelligence technological disruptions, and hyper-interconnec tedness—the modern paradigm of education must fundamentally evolve. Rather than confining citize nship within traditional nation-state boundaries or evaluating educational success solely by economic competitiveness, contemporary education must cultivate democratic citizens who actively embody gl obal outlooks, republican sensibilities, transformative creativity, and robust ecological orientations.

In direct response to these urgent civilizational challenges, Seoul implemented comprehensive a dministrative policies for Education for Ecological Transition. Moving far beyond traditional environ mental education, this paradigm directly links the climate crisis to the structural limits of modern ind ustrial civilization, demanding systemic institutional reforms alongside personal behavioral transform ations. Guided by the integrative slogan "From Handkerchiefs to Solar Power," Seoul's initiatives sys tematically harmonized subject-integrated curriculum design, physical infrastructure, and active com munity participation. Key policy implementations encompassed zero-carbon school roadmaps, energy -efficiency retrofits, vegetarian meal options, and student-led living labs. Furthermore, the pioneering Rural Schooling (*Nongchon Yuhak*) program enabled urban students to live and study within rural co mmunities, fostering deep ecological sensibilities while establishing a model of mutual flourish betwe en urban educational diversity and rural community resilience.

Philosophically, this presentation integrates the ecological and economic critiques of John Cobb and David Korten, contending that technological innovation and economic metrics must prioritize the regeneration of life over capital accumulation and market expansion. Extending C. Wright Mills's fr amework, this presentation introduces the "transnational imagination"—the vital capacity to recogniz e how daily habits, national policies, and planetary structures continuously interact across geopolitica l boundaries. Adapting Chen Kuan-hsing's decolonial methodology from *Asia as Method*, this presen tation further proposes "Earth Republic and Earth Citizenship as Method." This conceptual lens critic ally re-examines state-centric common sense while advancing planetary interreferencing, climate justi ce, and an ethics of hospitality toward migrants, refugees, and non-human life.

Finally, this presentation highlights the "Earth Citizenship School Gongzone(共存)" as a practic

al, civil-society-based non-degree platform designed to cultivate Earth citizenship through open delib eration, shared action, and borderless solidarity. To bridge the persistent discrepancy between transna tional realities and nation-state politics, this presentation proposes long-term civil initiatives such as " Asia Without Borders" (AWB) or "Asia Beyond Borders" (ABB) to construct a bottom-up transborde r civic public sphere. Ultimately, navigating the current civilizational crisis requires a continuous pro cess of reflective reform within individual national communities coupled with transnational civil soli darity, gradually transforming an Earth threatened by ecological collapse into a flourishing, shared " Garden for Togetherness."

跨国视野下的地球公民教育

【韩国】曹喜昖

摘要

本报告主要以首尔特别市教育厅的政策实践为基础，探讨民主公民教育迈向生态文明与地球公民教育的理论基础、行政实施及其未来发展愿景。

面对当代社会多重危机的交织——包括严峻的气候紧急状态、社会经济两极分化、数字技术与人工智能带来的颠覆性变革，以及全球社会日益高度相互关联的现实——现代教育范式亟须发生根本性转变。教育不应再将公民身份局限于传统民族国家的边界之内，也不应仅以经济竞争力作为衡量教育成效的标准。相反，当代教育应致力于培养具有全球视野、共和精神、变革性创造力和深厚生态意识的民主公民。

为回应这些紧迫的文明挑战，首尔市全面推行了“生态转型教育”（Education for Ecological Transition）政策。这一教育范式远远超越了传统环境教育的范畴，将气候危机与现代工业文明的结构性局限直接联系起来，强调在推动个人行为转变的同时，必须进行系统性的制度改革。

在“从手帕到太阳能”（From Handkerchiefs to Solar Power）这一综合性理念的引导下，首尔市的相关举措将跨学科课程设计、校园基础设施建设与社区积极参与有机结合起来。具体政策措施包括制定零碳校园路线图、实施校园能源效率改造、提供素食餐饮选择，以及开展由学生主导的“生活实验室”（Living Labs）项目。

此外，具有开创性的“农村留学”（Rural Schooling，韩语：Nongchon Yuhak）项目，使城市学生能够在农村社区生活和学习，培养深层次的生态感受力，同时探索城市教育多样性与农村社区韧性相互促进、共同繁荣的发展模式。

在哲学层面，本报告结合约翰·柯布（John Cobb）与大卫·科顿（David Korten）对生态与经济问题的批判性思考，主张技术创新与经济评价指标应当以生命的再生与繁荣为优先目标，而不是以资本积累和市场扩张为中心。

在此基础上，报告进一步拓展社会学家赖特·米尔斯（C. Wright Mills）的理论框架，提出“跨国想象力”（Transnational Imagination）这一概念，即认识和理解日常生活习惯、国家政策与地球整体结构如何跨越地缘政治边界，持续发生相互作用的一种重要能力。

借鉴陈光兴在《亚洲作为方法》（Asia as Method）中提出的去殖民化方法论，本报告进一步提出“地球共和国与地球公民身份作为方法”（Earth Republic and Earth Citizenship as Method）。这一概念框架旨在批判性地重新审视以民族国家为中心的传统思维方式，推动以地球为尺度的相互参照与理解，倡导气候正义，并将好客与接纳的伦理关怀扩展至移民、难民以及非人类生命。

最后，本报告介绍“共存地球公民学校”（Earth Citizenship School Gongzone，共存）的实践探索。这是一个以公民社会为基础、非学历性质的开放教育平台，旨在通过开放对话、共同行动以及跨越国界的团结合作，培育具有全球责任意识的地球公民。

为弥合跨国现实与民族国家政治之间长期存在的落差，本报告提出推动“无国界亚洲”（Asia Without Borders，AWB）或“超越国界的亚洲”（Asia Beyond Borders，ABB）等长期公民社会倡议，以自下而上的方式构建跨越国家边界的公民公共领域。

归根结底，应对当前的文明危机，需要在各个国家共同体内部持续推进反思性改革，同时加强跨国公民社会的团结与合作。通过这一不断深化的历史进程，我们才能逐步将一个受到生态崩溃威胁的地球，转变为一个生命繁荣、万物共生、人人共享的“共生家园”（Garden for Togetherness）。

Clark, Kevin. Creating an Eco-Friendly Civilization by Emulating "Life's Economic System" Within the Ecosphere of Mother Earth: A Whiteheadian Interpretation

Abstract

The essence of the human economy should be to promote the "holistic health" and vitality of all lifeforms, including human beings. All the ecological crises have proven that the former anthropocentric economics, characterized mainly by exploiting nature's resources for human 'wants', are deadly for all ecosystems and must come to an end. Currency as capital cannot be considered as true "wealth"; instead, only the holistic health, the "common good", of all Life together – the Ecosphere - is the "Supreme Value".

This new "Ecospheric economics", with Whiteheadian process-relational philosophy as its theoretical foundation, surpasses all former economic systems and provides a value guide for human communities with shared goals for the future of all humanity in building ecological civilizations that are globally diverse. This non-Western ecological or Ecospheric economics, based on natural provisions, follows Life's earth-based economy, cherishes the health of all species, and features "truly sustainable (human) communities" (TSC) which are "biocentric" – embedded in and harmonized organically with the ecosystems of which they are a part. The purpose of Ecospheric economics is to re-establish the overall holistic health of Mother Earth's ecosphere and to preserve, restore and re-stabilize climatic regularities for the ecosystems of the entire Ecosphere.

Whiteheadian's always start with a recognition of the necessity of acknowledging the plurality of metaphysical positions regarding cosmology and ontology. Our process-relational ontology is a dual aspect monism, while the Western ontologies that now dominate are dualisms of mind/matter or mental/physical substances. The claim here is that Whitehead's process-relational ontology is the most comprehensive available for creating an eco-friendly civilization.

效法地球生态圈的“生命经济体系”，建设生态友好型文明——一种怀特海哲学的诠释

【美国】凯文·克拉克

文摘

本文以怀特海的过程关系哲学为理论基础，提出一种以生命为中心的“生态圈经济学”（Ecospheric Economics），旨在探索建设生态友好型文明的新路径。作者认为，传统以人类为中心、以自然资源开发和物质财富积累为导向的经济模式，是造成当代生态危机的重要根源。真正的财富并非货币资本，而是包括人类在内的所有生命及整个生态圈的整体健康与共同福祉。

从过程关系哲学出发，作者将地球生态圈理解为一个由生命与非生命系统相互联系、相互依存、相互作用而形成的有机整体。大气圈、水圈、岩石圈和生物圈通过太阳能流动、水循环及各种生态过程维系着生命的繁荣。这一自然形成的生命支持系统本身就是地球的“生命经济体系”（Life’s Economic System）。

作者主张，人类经济活动应当效法自然生态系统的运行方式，尊重各地流域和生态生物区域的自然条件，将经济体系有机地融入生态圈之中，建设以生命为中心的“真正可持续社区”（Truly Sustainable Communities）。这些社区既要保障人类的身心健康与福祉，也要致力于恢复地球生态系统的整体健康、能量平衡和气候稳定。

文章强调，生态文明并非单一、统一的发展模式，而应根据不同地区的生态条件和文化特点，形成多样化、地方性的可持续文明形态。只有将人类经济重新融入地球的生命经济体系，实现人与自然的和谐共生，才能真正建设生态友好型文明。

分享者简介

Clark 博士一直热爱“大自然”中的各种生命，无论大小。从 7 岁到 15 岁，他在美国堪萨斯州东南部度过了童年和少年时光，经常在家附近河边的树林里玩耍。作为一名童子军探险队员，他每年都参加大量徒步旅行和露营活动，甚至曾前往新墨西哥州，在山区进行每次长达两周的徒步旅行。

大学期间，Clark 博士主修哲学与宗教研究。作为一位过程关系哲学家，Clark 博士致力于维护不同生态系统中各种生命的健康与福祉。他强调，生态系统中的生命彼此支持、相互促进，并通过各个生命组成部分实现能量的循环与流动。

他认为，世界各地的人类社会应当效法自然生态系统中的这种相互依存关系，将人类经济体系和谐地融入生态圈之中，因为生态圈本身就是每一个“地方”的自然经济体系。

Clark 博士致力于尽自己的一份力量，探索如何在美国华盛顿州所在的社区实践这一理念，并积极推动与他人的交流和讨论，共同思考如何使生态文明在各自的“地方”生根、发展并繁荣。

Cobb, Clifford. The Cultural DNA of Ecological Civilization

Abstract

Can we create ecological civilization by human design the way we build a house from a blueprint? We imagine that to be true, but it is probably not. In the case of organisms, we can edit their DNA to modify them. In the same way, we can edit the cultural DNA that defines the types of social behavior that will be reinforced. That is probably the limit of human capacity to shape the future. The task of developing ecological civilization amounts to introducing appropriate elements in our cultural DNA that will guide us toward the creation of durable and healthy institutions. I propose that strengthening reciprocal relations will have the highest chance of long-term success. For ecological civilization to function, reciprocity will need to be incorporated in the way both governments and businesses operate. This may seem simple because even young children learn the value of mutual benefit as the basis of harmony. But adults have repeatedly created institutions based on exploitation or one-sided exchange. Can we create enduring institutions based on reciprocity in the next 50 years? How can something so simple remain out of reach?

生态文明的文化基因

【美】克里福德·科布

摘要

我们能否像按照蓝图建造房屋那样，通过人为设计创造生态文明？我们往往以为可以，但事实恐怕并非如此。对于生物体，我们可以通过编辑 DNA 改变其特征。同样，我们也可以调整决定哪些社会行为会得到强化的“文化 DNA”。这大概就是人类塑造未来的能力边界。发展生态文明的任务，就是将适当的要素引入文化 DNA，引导我们建立持久而健康的制度。我认为，强化互惠关系最有可能获得长期成功。要让生态文明真正运作，政府与企业的运行方式都必须融入互惠原则。这看似简单，因为连年幼的孩子也懂得互利是和谐的基础。然而，成年人却一再建立以剥削或单向交换为基础的制度。未来五十年，我们能否建立以互惠为基础的持久制度？如此简单的道理，为何始终难以实现？

作者简介

克里福·柯布（Clifford Cobb），美国中美后现代发展研究院高级研究员，生态文明、生态经济学、可持续发展及土地问题研究专家。早年毕业于加州大学伯克利分校，曾任邵肯巴赫基金会主席。主要著作包括《绿色 GDP》（与小约翰·柯布合著，1993）、《通向正义之路——亨利·乔治的哲学与经济学》（2001）、《开放的学校，更新的社群》（1992）及《系统教育改革——一个社群主义的方案》（1993）。他是西方绿色 GDP 概念的早期倡导者之一。1994 年创建旧金山社会政策智库“重新界定进步”；1995 年担任美国总统可持续发展委员会委员；1999 年应丹麦政府邀请，参与起草提交联合国的社会发展报告。2004 年被评为“20 世纪最有洞见的思想家”之一。

Coe, Roger. Education for Ecological Civilization

Chinese-American Educational Research Association (S-AERA)

Abstract

This presentation proposes a holistic science of education grounded in the philosophical confluence of Alfred North Whitehead's organismic philosophy and the Yijing (I Ching) cosmology, with the Taijitu (Yin-Yang symbol) as a central metaphor for reality as dynamic, relational, and creative. The core message is articulated through a comprehensive Process/Content chart (Page 8) that maps the actualization of human potential within a coherent, inter-dependent universe.

The presentation begins by diagnosing the absence of a genuine science of education, contrasting it with medicine's reliable theory and professional autonomy. Drawing on Whitehead's Speculative Philosophy—where reality is process, creativity is the universal of universals, and everything is interconnected, on YiJing, and on Laozi's Daodejing ("From Dao comes One, from One comes Two…"), it argues for a Nature-based paradigm that replaces the mechanistic, industrial model of Western education.

The Process/Content chart integrates two inseparable dimensions: process—the child's unique psychological potentialities (psychomotor, perceptual, cognitive, affective, volitional & self) actualized through interaction with physical, human, and unknown environments; and content—the bodies of information (sciences, humanities, symbol systems, values) assimilated and applied to the development of the SELF. The chart further shows how these dimensions fuse into higher-order competencies (technological, spiritual, fiducial, philosophical & self) and ultimately into personal identity or character. This framework is rooted in the Anisa system, supported by extensive doctoral research (Pages 9–11).

The Yijing's Taijitu illustrates the Whole as Yin and Yang in creative interaction—each entity autonomous yet one with all others. Whitehead's organismic philosophy harmonizes with this view, offering a new paradigm for education. Neuroscience and the Yijing together suggest a holistic internal model of reality shaped by past experience, belief, unconscious processes, and evolutionary development, as differentiated from artificial intelligence.

A science of education rooted in process, relationship, and creativity provides the foundation for an ecological civilization and the release of collective human potential.

生态文明教育

【美】罗杰·科

摘要

本报告提出一种整体性的教育科学，其哲学基础植根于阿尔弗雷德·诺思·怀特海的有机体哲学与《易经》宇宙观的交汇融合，并以太极图（阴阳图）作为核心隐喻，将实在理解为动态的、关系性的和创造性的存在。报告的核心思想通过一张综合性的“过程 / 内容”图表（第 8 页）加以呈现。该图表展示了在一个相互依存、内在融贯的宇宙中，人的潜能如何得以实现。

报告首先指出，当今教育领域尚未建立起一门真正意义上的教育科学，并将其与医学所拥有的可靠理论基础和专业自主性进行对比。报告借鉴怀特海的思辨哲学——实在即过程，创造性是“普遍之普遍”，万物相互关联——以及《易经》和老子《道德经》的思想（“道生一，一生二……”），主张建立一种以自然为基础的教育范式，以取代西方教育中机械主义的工业化模式。

“过程 / 内容”图表整合了两个不可分割的维度：过程（Process）是儿童独特的心理潜能，包括心理运动、知觉、认知、情感、意志和自我等方面的潜能。这些潜能通过儿童与物质环境、人际环境及未知环境的互动而逐步实现。内容（Content）是儿童在成长过程中吸收并运用的各种知识与信息体系，包括自然科学、人文学科、符号系统和价值观念等。这些内容被同化、整合并应用于自我（SELF）的发展。

图表进一步说明，这两个维度如何相互融合，形成更高层次的能力，包括技术能力、精神能力、信任与信念相关的能力（fiducial competencies）、哲学能力及自我能力，并最终发展为个人身份认同或人格品格。这一理论框架植根于阿尼萨教育体系（Anisa System），并得到大量博士研究成果的支持（第 9—11 页）。

《易经》的太极图将整体呈现为阴与阳之间富有创造性的互动：每一个存在者既具有自身的自主性，又与其他一切存在者构成统一的整体。怀特海的有机体哲学与这一思想相互契合，为教育提供了一种新的范式。神经科学与《易经》的思想共同启示我们：人具有一种整体性的内在实在模型，这一模型受到既往经验、信念、无意识过程及进化发展的共同塑造，并由此区别于人工智能。

以过程、关系和创造性为根基的教育科学，将为生态文明的建设以及人类集体潜能的充分释放奠定基础。

Cueto, Jose Mari. The Question Concerning Alienation in Ecological Civilization: A Whiteheadian Intervention

Abstract

Within recent efforts to integrate Marxism with process thought, the ontological renewal invites a fundamental reconsideration of its presupposed theories. One of which is the theory of alienation that holds a significant place in the critique of political economy, in the moral justification of the proletarian revolution, and the criticism of religion. However, the integration of Marxist thought with process metaphysics raises new questions regarding the ontological presuppositions through which alienation is understood. If it is the case that the Marxist account of reality is comprehended in process-relational terms, then the theory of alienation must be reconsidered in hopes of elevating it as an exemplification of ecological issues, and thus laying down a moral basis for the advancement of an ecological civilization. In this paper, I attempt to establish a Whiteheadian account of alienation that resolves this tension and brings us further into an ecological understanding of emancipation. Here, I contend that Whitehead's notion of misplaced concreteness provides a basis for reconceptualizing alienation at the ontological level which is ecologically consequent. Misplaced concreteness occurs when Abstractions that represent concrete actualities are mistaken for the actualities themselves. Despite how Whitehead developed such a notion in his critique of modern scientific materialism, its implications extend beyond mere conceptual errors especially when reified Abstractions are put into life within social institutions and practices. This insight offers an ecological dimension through which alienation can be examined, as it can consequently bring about an estranged version of reality with a perverse form of relations. Such mirrors Heidegger's notion of enframing that reveals the world as a mere standing-reserve. Moreover, I posit that orienting the labor theory of alienation to process philosophy necessitates putting an end to the essentialist conception of the human person, which speaks objectively of a human essence and species-being, along with the abandonment of the worker-centric predicament. As situating labor into Whitehead's notion of creativity entails loss as a condition of becoming itself. Lastly, this study compares and contrasts Marx and Whitehead's philosophy of religion along with their respective notions of God in hopes of finding a common ground. Here, I posit that, in consideration of the Hegelian roots of Marxist materialism, the emancipatory praxis of Marxism implies a political theology which Žižek conceptualizes as Christian atheism. Such acts serve as an ultimate common ground that enables the independent flourishing of different religions, which make a religious-pluralistic society possible that holds a crucial place in the scheme for an ecological civilization. Ultimately, the theoretical

contribution here is twofold; while this sheds light on the historic failures of Marxism through comprehending its tendency to regress from emancipation to severe repression due to its fixation on reified Abstractions, it simultaneously addresses misplaced concreteness within its claims. Since Whitehead places the core foundations of Marx's theory at a critical position, this study is part of the effort to rethink Marxism in hopes of formulating a mode of praxis that is radically different from previous revolutionary paradigms—in which ecological civilization holds as a strong candidate.
Keywords: Alienation, Ecological Civilization, Organic Marxism, Process Philosophy, Political Philosophy.

About the author

Jose Mari Cueto is an early career philosopher and researcher from the Philippines. Currently, he is serving as a lecturer at Bataan Peninsula State University while taking up his M.A. studies in Philosophy at the University of the Philippines Diliman. He specializes on process philosophy, Marxism, and Chinese thought while simultaneously working on their integration and application to emancipatory praxis.

生态文明中的异化问题：一种怀特海哲学的介入

【菲律宾】 何塞·马里·奎托

摘要

近年来，在马克思主义与过程思想相融合的理论探索中，本体论的更新促使我们重新审视马克思主义的一些基本理论预设。其中，异化理论在政治经济学批判、无产阶级革命的道德正当性论证以及宗教批判中，都占据着重要地位。然而，将马克思主义思想与过程形而上学相结合，也引发了有关异化概念之本体论预设的新问题。

如果我们从过程—关系的视角来理解马克思主义的实在观，那么就有必要重新思考异化理论，使之能够更充分地揭示生态问题，并为推进生态文明建设奠定道德基础。本文试图建构一种怀特海式的异化理论，以化解上述理论张力，并推动我们从生态视角深化对解放的理解。

本文认为，怀特海的“误置具体性的谬误”（fallacy of misplaced concreteness）为在本体论层面重新理解异化提供了重要基础，而这种重新理解具有深刻的生态意涵。所谓“误置具体性”，是指将用来表征具体实在的抽象概念误认为具体实在本身。尽管怀特海最初是在批判现代科学唯物主义的过程中提出这一概念的，但其意义远远超出了单纯的概念性错误。尤其当这些被实体化的抽象观念通过社会制度和实践转化为现实生活的组织原则时，其后果便更加深远。

这一洞见为考察异化提供了一个生态维度：被实体化的抽象观念可能导致一种与真实世界相疏离的现实形态，并形成扭曲的关系结构。这与海德格尔的“座架”（enframing）概念具有相似之处。座架使世界仅仅作为一种可供支配和调用的“持存物”（standing-reserve）而显现。

此外，本文主张，要从过程哲学的立场重新理解劳动异化理论，就必须超越关于人的本质主义观念，即那种试图以客观、固定的方式界定人的本质和“类存在”（species-being）的思想，同时也需要摆脱以工人为唯一中心的异化问题框架。

这是因为，将劳动置于怀特海的“创造性”（creativity）概念之中加以理解，意味着必须承认：丧失本身就是生成过程的一个内在条件。因此，异化问题不能仅仅从某种预先确定的人类本质遭到剥夺或丧失的角度来理解，而需要置于更为广阔的过程性和关系性存在之中重新加以考察。

最后，本文对马克思与怀特海的宗教哲学及其各自的上帝观念进行比较分析，试图从中寻找二者可能具有的共同基础。

本文认为，考虑到马克思主义唯物主义的黑格尔哲学渊源，马克思主义的解放实践实际上蕴含着某种政治神学，而齐泽克（Žižek）则将其概念化为“基督教无神论”（Christian atheism）。这种解放实践可以构成一种终极的共同基础，使不同宗教得以独立而繁荣地发展，从而为宗教多元主义社会的形成创造条件。这样的多元社会在生态文明的整体构想中具有重要地位。

归根结底，本文的理论贡献主要体现在两个方面。

一方面，通过分析马克思主义对被实体化的抽象观念的执着，本文试图揭示其历史实践何以可能从追求解放退化为严酷的压迫，从而为理解马克思主义在历史上的失败提供新的理论视角。

另一方面，本文也借助怀特海的哲学批判，反思马克思主义自身理论主张中所存在的“误置具体性”问题。

由于怀特海哲学对马克思主义理论的核心基础提出了根本性的挑战，本文也可以被视为重新思考马克思主义的一项理论努力。其目标是探索一种与以往革命范式截然不同的实践方式，而生态文明正是这种新型实践范式的一个极具潜力的选择。

关键词： 异化；生态文明；有机马克思主义；过程哲学；政治哲学

作者简介

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何塞·马里·奎托是来自菲律宾的青年哲学学者和研究人员。目前任教于菲律宾巴丹半岛国立大学（Bataan Peninsula State University），担任讲师，同时在菲律宾大学迪利曼分校（University of the Philippines Diliman）攻读哲学硕士学位。

他的主要研究领域包括过程哲学、马克思主义和中国思想，并致力于探索这些思想传统之间的融合，以及它们在解放性实践中的理论与现实应用。

Deng, Xiaoyan. Wilderness Consciousness and the Emergence of Chinese Nature Writing

School of Chinese Language and Literature, Wuhan University

ABSTRACT

The emergence of nature writing in China is a product of the burgeoning consciousness of wilderness. Practical natural statistics and sensory aesthetic appreciation, as two distinct approaches to modern natural practice, are often viewed as fragmented and incompatible concepts of nature. In reality, they have been mutually influential; against the backdrop of the environmental crisis, the latter has gradually superseded the former, fostering a romantic wilderness consciousness characterized by immersion in nature and a strong sense of agency. Inspired by nature writers such as Henry David Thoreau, a group of domestic authors have utilized localized literary practices to identify and mark out spaces of wilderness with indigenous attributes along the edges and fissures of civilization. Furthermore, there exists a complex dialectical tension between contemporary nature writing and technological apparatuses: on one hand, these devices are indispensable tools for nature writers to conduct fieldwork and expand their scope of observation; on the other hand, they are not neutral entities. They deeply intervene in and shape the observation and documentation of nature. Moreover, with the advancement and proliferation of such technologies, nature writing faces the risk of being reduced to a standardized, industrialized product.

Keywords: wilderness consciousness; nature writing; ecology; technological apparatuses

ABOUT THE AUTHOR

Deng Xiaoyan, born in 1989 in Chongqing, is an Associate Professor at the School of Chinese Language and Literature, Wuhan University. His research interests primarily focus on vernacular literature, nature writing, and Lu Xun studies. He has also translated Wendell Berry's The World-Ending Fire (People's Literature Publishing House, 2026).

荒野意识与中国自然文学的发生

【中】邓小燕

摘要

中国自然书写的发生是荒野意识勃兴的产物。实用性的自然统计与感性的自然审美作为现代自然实践的两种取径，常被视为两条断裂的自然观念，实际上二者却交互影响，在环境危机的背景下，后者逐渐取代前者，形成了融入自然、具有强烈行动性的浪漫荒野意识。在梭罗等自然作家的启发下，一批本土作家通过在地性的文学实践，在文明的边缘与缝隙间标记出具有本土属性的荒野空间。此外，当代自然书写与技术机器也存在复杂的辩证张力：一方面，技术机器是自然作者走入田野、拓展观察不可或缺的工具；另一方面，技术机器又并非中立之物，它也深度介入和塑造着对自然的观察和书写，且随着技术机器的进步和普及，自然写作也有沦为工业化流水线产品的风险。

关键词：荒野意识；自然文学；生态；技术机器。

作者简介

邓小燕，重庆人，1989 年生，武汉大学文学院副教授。主要研究领域包括乡土文学、自然写作和鲁迅研究，还曾翻译过温德尔·贝里的《世界末日之火》（人民文学出版社 2026 年版）。

Ding, Hongwei. Ecological Civilization Calls for Natural History Education: The Songshan World Geological Research and Study Museum as a Case

Abstract

The ultimate success of ecological civilization depends not on how many targets one generation completes, but on whether children can become the true protagonists of a future ecological civilization. This paper therefore shifts the question from "how to teach children about nature" to "what kind of education children need in order to grow into human beings capable of repairing the human-nature relationship." It argues that future protagonists do not need an education that turns nature into object, knowledge, or scenery; they need natural history education: entering mountains and rivers through the body, understanding life through observation, connecting the world through place, generating responsibility through affection, and turning love and knowledge into virtue through small but sustained action. Such education values slow observation, honest evidence, attachment to place, empathy with all beings, and intergenerational companionship, enabling children, while they can still be moved by the world, to practice being witnesses, learners, and guardians of nature. Taking the Songshan World Geological Research and Study Museum as an example, the paper shows that when a museum no longer merely displays conclusions but becomes a process in which children encounter deep time, life, homeland, and the Earth, education begins to participate in the making of ecological civilization. It also warns that check-in tourism, consumption, and metric-driven evaluation betray the purpose of natural history education. For the Claremont forum, the paper concludes that children must be regarded as present stakeholders and future masters of ecological civilization: only when one child becomes unwilling to harm the world can a generation build a new civilization.

生态文明呼唤博物教育——以嵩山世界地质研学博物馆为例

【中】丁宏伟

文摘

生态文明的最终实现，不取决于一代人完成了多少治理指标，而取决于儿童能否成为未来生态文明真正的主角。本文因此把问题从“怎样教育儿童关于自然”转向“儿童需要怎样的教育，才可能长成能够修复人与自然关系的人”。文章认为，未来主角需要的不是把自然对象化、知识化、景观化的教育，而是一种博物教育：它以身体进入山川，以观察理解生命，以地方连接世界，以情感生成责任，并以微小而持续的行动把爱与知识沉淀为德性。这样的教育强调慢观察、真证据、亲地方、共情万物与代际同行，使儿童在还能被世界打动的年纪，练习成为自然的见证者、学习者和守护者。以嵩山世界地质研学博物馆为例，本文说明：当博物馆不再只是陈列结论，而成为儿童与深时、生命、家乡和地球相遇的过程，教育便开始参与生态文明的生成。文章也提醒，若博物教育被打卡化、消费化和指标化，它就会背离初衷。面向克莱蒙生态文明论坛，本文主张：生态文明需要把儿童视为当下的当事人和未来的主人；唯有先让一个孩子不忍伤害世界，才谈得上让一代人建设新的文明。

Du, Ping. I Picked Up Trash for Ten Years — and Found That What Most Needed Picking Up Was the Human Heart

Abstract

The speaker begins with her own decade-long practice of picking up litter, and proposes a central judgment: if the garbage in the human heart is not cleared, the garbage on the earth will never be cleared up.

She first makes a confession: she herself was cut into severe depression — clinically, bipolar disorder — by her mother's "knife-like tongue," and for decades she attempted suicide repeatedly and was resuscitated many times. The true turning point came the moment she moved herself from the position of victim to the position of the one who takes responsibility — no longer waiting for the other person to admit fault, but taking charge of her own life. She calls this master switch "I see you."

From there, taking psychology's "being seen, being affirmed, being accepted" as the root, and China's fine traditional culture — filial piety, fraternal love, loyalty and trustworthiness; propriety, righteousness, integrity and shame, and above all the Way of Goodness — as the soul, she composed the Four Sentences of One Heart: "I see you. Thank you. I love you. I'm sorry." Compared with Ho'oponopono (Zero Limits), she did only two things — added one sentence ("I see you") and removed one sentence ("please forgive me"). In her view, without being seen, gratitude is mere politeness, love is an empty phrase, and apology is nothing but a plea of guilt. What she added was not a word — it was a pair of eyes.

The talk is substantiated by five cases: a woman with schizophrenia; a girl tormented by nightmares for ten years; a man in his thirties with autism; a senior-high student who rose more than two hundred places in his grade in seven days; and a child she had never met. Among them, the girl recovered most of her health simply by "seeing" the person who chased her with a knife in her dreams — what worked was not the four sentences, but the first one.

Finally, she extends this path from the family to civilization: filial piety, fraternal love, loyalty and trustworthiness are environmental protection; propriety, righteousness, integrity and shame are environmental protection. And war does not begin with the first gunshot — it begins at the moment people stop seeing one another. Cleaner human hearts make for a cleaner earth — and fewer wars.

垃圾捡了十年，我发现最该捡的是人心

【中】杜萍

发言人从自己十年捡拾垃圾的实践切入，提出一个核心判断：人心的垃圾不清，地球的垃圾，永远捡不完。

她首先坦白：自己曾被母亲的"刀子嘴"切割成重度抑郁（双相情感障碍），数十年间反复自杀、多次被抢救。真正的转折，发生在她把自己从"受害者"挪到"责任者"的那一刻——不再等对方认错，而由自己为生命负责。她把这个总开关，叫做"我看见你了"。

由此，她以心理学"被看见、被肯定、被接纳"为根，以中华优秀传统文化（孝悌忠信、礼义廉耻，尤其是善人道）为魂，做成了同心四句："我看见你了。谢谢你。我爱你。对不起。"　相较于零极限，她只做了两件事——加了一句（我看见你了），减了一句（请原谅）。她认为：没有被看见，感谢是客套，爱是空话，道歉只是认罪；这一句不是加了一个词，而是加了一双眼睛。

发言以五则案例印证：精神分裂的女士、被噩梦困了十年的女孩、三十余年自闭症的青年、七天提升两百多名的高三学生、以及一位从未谋面的孩子。其中，女孩仅仅因为"看见"那个提刀追杀她的人，便好了大半——起作用的不是四句，是第一句。

最后，她把这条路由家庭推向文明：孝悌忠信是环保，礼义廉耻是环保；战争不是从第一声枪响开始的，而是从人们不再彼此看见的那一刻开始的。人心干净一点，地球就干净一点，人也少打一点仗。

Duan, Senhuang. The Power of A Pure Land—Ecological Civilization Practice from Soil Remediation to Harmonious Coexistence between Humans and Nature

Abstract

Against the backdrop of the global soil degradation crisis, this presentation traces back to the ancient Chinese legend of Nüwa Mending the Sky. It illustrates the founding vision of Wucai Agriculture: in antiquity, Nüwa repaired the heavens with five-colored stones; today we heal the wounded earth with five-colored minerals. Land restoration echoes the age-old life wisdom of the East.

It incorporates the powerful personal story of Duan Senhuang: living with motor and speech impairments from childhood, he regained vitality nurtured by the natural land. Following the philosophy of achieving great outcomes from humble beginnings, he moved from personal awakening to the mission of land restoration. He understands that "healing soil heals body and mind; purifying soil purifies the soul", demonstrating that soil is the fundamental entry point for ecological civilization development.

Conventional chemical farming and traditional organic agriculture are trapped by dilemmas of yield, cost and declining soil fertility. The root cause lies in the disruption of soil's inherent vital energy (internal energetic mechanism). Wucai Agriculture holds that reactivating soil's native vitality is the fundamental solution to break through bottlenecks in agricultural ecological transition.

Its technology is condensed into three approaches: 【Heal Soil with Soil】Use multi-mineral five-colored soil to awaken soil vitality; 【Nurture Soil with Plants】Rebalance soil microbial communities; 【Feed Soil with Fertilizer】Apply small-molecule, high-protein organic fertilizers. Leveraging its core product "Wucai Source Activator" to trigger the land's intrinsic ecological and energetic systems, remarkable results have been achieved in trials across China, delivering ecological planting with high quality, high yield and low cost.

This presentation features the one-of-a-kind ecological restoration case of the World Fengshui Village in Malaysia, with LEONG SIR, President of the World Fengshui Association, as co-speaker. LEONG SIR states: The finest Fengshui is the harmonious coexistence of humanity and nature, safeguarding human health and longevity.

The project completed full-scale restoration of soil and geomagnetic field across 76 mu of orchard: dying durian trees were revived, durian fruit-set rate increased by over 150%, and soil microbes and native plant communities reached natural equilibrium. Ecological spatial renovation

and organic ecosystem construction were also carried out. Free ecological living experiences will be open to people worldwide in the future.

Combined with demonstration projects in Chengdu, Yunnan, saline-alkali land in Shanxi and other sites in China, vibrant products and industries grow out of pure land. It provides replicable, practical ecological solutions for global ecological civilization advancement and corporate ecological transition.

Thanks.

一片净土的力量 — 从土壤修复到人与自然和谐共生的生态文明实践

【中】段森煌

文摘

立足全球土壤退化危机，演讲溯源中华女娲补天的古老传说，引申五彩农业出发的原点：上古女娲以五彩石补天，今日我们以五彩石补大地之伤，以土地净化呼应古老东方生命智慧。结合段森煌极具力量的个人生命叙事：自幼身陷行动与语言障碍，依靠自然土地的滋养重获新生，践行“以小博大”，从个体生命觉醒走向大地修复事业，体悟“修复土壤即是修复身心，净化土壤即是净化心灵”，阐明土壤是生态文明建设的根本切入点。

化学农业、传统有机农业深陷产量、成本、地力衰减困境，根源是土壤内生生命动能（内部能量机制）遭到破坏。五彩农业认为重启土壤本有动能，才是突破农业生态化转型困局的治本路径。技术凝练为三大路径：【以土治土】五色多元矿物土唤醒土壤能量；【以草育土】重建平衡微生物相；【以肥养土】施用小分子高蛋白有机肥。依托核心产品“五彩源启动剂”激活土地内在生态与能量机制，已在全国各地试验取得了非凡的成果：实现了高品质、高产量、低成本生态种植。

演讲重磅分享全球独树一帜的马来西亚·世界风水村生态修复案例，并邀请世界风水协会总会长 LEONG SIR 联合分享。LEONG SIR 提出：最好的风水，是人与自然和谐共生，守护人的健康长寿。项目完成 76 亩果园土壤与地磁场全域修复：救活濒死榴莲树，榴莲挂果率提升超 150%，土壤微生物与本土草相达成自然平衡；另外还进行了空间的生态改造，有机生态系统的构建，未来也将面向全世界开放免费的生态生活体验。结合国内成都、云南、山西盐碱地等示范实践，从一片净土长出有生命力的产品与产业，为全球生态文明发展、企业生态转型输出可复制落地的生态方案。

Fan, Meijun. Ecological Civilization Education in the Age of AI: Five Fundamental Questions: Toward a New Educational Paradigm

Abstract

John B. Cobb Jr. offers a critical examination of modern education, particularly higher education, identifying such tendencies as disciplinary specialization, value neutrality, economism, competitive education, and detachment from the land. He argues that these features are rooted in the substance-based philosophy of modern Western thought and have largely served the development of capitalism and industrial civilization. From this perspective, the transition toward ecological civilization requires a corresponding ecological transformation of education.

Grounded in Whiteheadian organic philosophy, Cobb's vision of ecological civilization education emphasizes reflection, engagement with real-world problems, place- and land-based learning, the overcoming of disciplinary fragmentation, wisdom-oriented education, and the cultivation of harmony. Its goal is to foster ecological persons who possess competence, wisdom, ideals, and a strong sense of responsibility, and who are capable of contributing to the construction of ecological civilization. Cobb places particular hope in China, envisioning it as a potential leader in the development of ecological education and ecological civilization.

AI 时代的生态文明教育：五个根本问题——走向一种新教育范式

【美】樊美筠

摘要

柯布博士对现代教育特别是高等教育中存在的学科崇拜、价值中立、经济主义、竞争教育以及离土教育等倾向提出了尖锐批评，并深刻剖析了现代教育根源于现代西方实体哲学，其本质是为资本主义与西方现代工业文明服务的。生态文明建设需要现代教育的生态转型；柯布的生态文明教育观根植于海特海派的后现代有机哲学，倡导反思性、面向现实问题、热土教育、超越学科分化、智慧导向和和谐教育等理念，旨在培养有能力、有智慧、有理想、有情怀的生态人，为建设生态文明服务。柯布对中国的生态教育寄予厚望，希望中国能引领世界生态教育和生态文明建设。

Fan, Zhiming. Ecological Civilization in Small Corners: Public Welfare Practice from the Book House to the Dining Table

Abstract

How to translate the consensus on ecological civilization into real action is an issue urgently in need of resolution. Through three small yet well-defined projects, the presenter demonstrates that building accessible and doable participation channels for ordinary people through small entry points can effectively reduce resource waste. Take "Good Book House": it engages with elderly scholars and recycling station workers, collecting second-hand books at "above-market" prices and building a collection system, while selling duplicate books at their original price—using a price signal to awaken a sense of cherishing. "Good Things" helps families declutter, building a face-to-face circulation channel for idle goods, making "exchange instead of purchase, extending the life of objects through neighborly trust" a natural choice. "Eat Well" uses lightweight reminders—wiping the plate clean with a tissue used to wipe one's mouth, taking a photo and posting it to a group chat as a check-in—day after day, elevating thrift from personal self-discipline to a group norm. Together, these three projects enable ordinary people to become a force for advancing ecological civilization.

About the Author

Fan, Zhiming**.** Born in 1973 in Shanxi Province; full-time public welfare practitioner since 2007; founder and chairman of Shenzhen Good Deeds Culture Communication Co., Ltd. ("Good Deeds SE"); founder and former chairman of the Kindly Intended Deed Organisation in Longhua ("KIDO"); former visiting teacher at Peking University Shenzhen Graduate School and specially appointed lecturer for the Youth Training Camp at Shenzhen Polytechnic University; recipient of the "Shenzhen Top Ten Charitable Figures—Model of Conduct" award; main research and practice areas include second-hand book circulation and reading promotion, circulation of idle goods, advocacy for sustainable living (the Clean Plate Campaign and waste sorting), and public welfare talent development and youth development; in recent years, leader of the "Good Book House" (Hao Shu Fang) project at Longhorn, promoting second-hand book circulation and book donations to rural areas.

小切口里的生态文明——从书坊到餐桌的公益实践

【中】范志明

文摘

如何让生态文明共识真正落到实处，是亟待解决的议题。分享者以三个小而确定的项目说明：从小切口搭建普通人够得着、做得到的参与通道，能够有效减少资源浪费。如“好書坊”，关注年迈学者与回收站工作者，“高价”回收二手书、构建馆藏体系，并将重复书籍以原价出售，以价格信号唤醒珍惜；“好东西”协助家庭断舍离，搭建面对面的闲置物品流通渠道，让“以交换代替购买、让物命在邻里信任中延续”成为自然选择；“好好吃饭”以擦嘴纸巾擦净餐盘、拍照发群打卡的轻量提醒，日复一日，使节约从个人自律升格为群体规范。三者使普通人也能成为推动生态文明建设的力量。

作者简介

范志明，1973 年生，山西人。2007 年全职投身公益。深圳市好人好事文化传播有限公司（简称“好人好事 SE”）创始人、董事长；曾发起和担任深圳市龙华区好青年公益文化交流促进中心（好青年 KIDO）理事长；曾任北京大学深圳研究生院客座教师与深圳职业技术学院青年训练营特聘讲师。荣获“深圳十大慈善人物行为楷模”。主要研究和实践领域包括二手书循环与阅读推广、闲置物品流通、可持续生活倡导（光盘行动、垃圾分类）、公益人才培养与青年发展。近年主导豪恩集团“好書坊”项目，推动二手书循环与乡村图书捐赠。

Feng, Yanli. Multispecies Justice and the Building of an Ecological Civilization

Chongqing University

Abstract

Global biodiversity continues to decline. Under anthropocentric models of development, fairness among species has long been neglected, and multispecies justice (also called interspecies justice) has therefore become a pressing issue for building an ecological civilization. Multispecies justice calls for dismantling human privilege, extending concern for fairness and justice to non-human life, and recognizing the basic rights of other species to survive, reproduce, and keep their habitats. It stresses that humans, as members of the community of life, bear an inescapable responsibility to protect other forms of life on Earth.

Drawing on the idea of a community of life in which humans and nature coexist harmoniously, this paper examines the theoretical meaning of multispecies justice, clarifies how it relates to intragenerational and intergenerational justice, and critiques the speciesism embedded in modern modes of production and consumption. We argue that building an ecological civilization is not merely a matter of engineering work such as ecological restoration and pollution control; it also involves reshaping the ecological order. Putting multispecies justice into practice requires institutional designs, such as territorial spatial planning, the establishment of protected areas, and biodiversity legislation, that balance human development needs with the survival rights of wild species, curb destructive development, and safeguard the integrity and stability of ecosystems and the harmonious coexistence within them.

China’s practice of ecological civilization centers on the integrated protection and restoration of mountains, rivers, forests, farmlands, lakes, grasslands, and deserts. The country has accumulated valuable experience in establishing national parks and in the emergency rescue of endangered species, providing practical models for realizing multispecies justice. In the face of the global ecological crisis, advancing multispecies justice requires international dialogue across cultural differences, a balance between the right to development and the right of species to protection, and joint efforts to build a community of life on Earth in which all beings coexist. This study seeks to offer theoretical reflections on the contemporary development of ecological civilization and to explore pathways toward multispecies justice that are both locally adaptable and globally acceptable.

物种正义与生态文明建设

【中】冯颜利

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摘要

全球生物多样性持续衰退，人类中心主义主导下的开发模式，长期忽视不同物种间的生存公平问题，物种正义（种际正义）由此成为生态文明建设的重要现实议题。物种正义主张打破人类物种特权，将公平正义关怀拓展至非人类生命，承认其他物种拥有生存、繁衍与栖息的基本权利，强调人类作为生命共同体的一员，对地球其他生命负有不可推卸的保护责任。

文章立足于人与自然和谐共生的生命共同体理念，辨析物种正义的理论内涵，厘清其与代内正义、代际正义之间的内在关联，反思现代生产生活方式中潜藏的物种歧视问题。我们认为，生态文明建设不只是生态修复、污染治理的工程实践，更包含生态秩序的重塑。践行物种正义，要求在国土空间规划、自然保护地建设、生物多样性立法等制度设计中，兼顾人类发展需求与野生物种生存权益，约束破坏性开发行为，维护生态系统完整稳定的和谐共生。中国生态文明实践以山水林田湖草沙一体化保护修复为主要抓手，在国家公园建设、濒危物种抢救性保护等领域积累经验，为落实物种正义提供实践样本。面向全球生态危机，推动物种正义落地，需要跨越文化差异开展国际对话，协调发展权与物种保护权，共建万物共生的地球生命共同体。本研究尝试为生态文明的现代建构提供理论思考，探索兼具本土适应性与全球共识的种际公平正义的实现路径。

Grandpierre, Attila. Life's All-Pervading Unity: The Bedrock of Eco-Civilisation

Center for Long-Term Sustainable Development, Budapest, Hungary

Abstract

An ecological civilisation must be in harmony with the basic nature of the human being—whose sentience and rationality, though present in all living beings to some degree, attain universal scope—with the nature of life and with the full range of human experience: sensory, emotional and intellectual. I argue that, ultimately, only a decision-making framework built on the common fundamental principles of human nature, the universal law of life and the causal structure of reality can be sustainable.

As we move from a multitude of experiential phenomena—manifesting equally in the sensory, emotional, and intellectual modes of human experience—toward the general laws of Nature and its most fundamental principles, we gain an ever-deeper, more comprehensive understanding. By penetrating to the foundational principles informing these three modes, we comprehend the underlying 3x3 structure of reality, recognising in the ultimate principle the source of this unity. Through this integrated ascent, the presentation reveals the primary, objective reality that should guide all human decisions: a reality grounded in natural law and its foundational principles. Human cognition naturally aims to orient us in reality, to understand its foundational level with intelligible simplicity. This is the precondition for our understanding to correspond to reality and be practically applicable through our autonomy.

In order to move from our everyday experience to an understanding of the foundational level, basic articulation and ultimate unity of reality, we must classify, systematise and explain the experiences of humanity in an integrated way. We need an explanatory system universal in scope, one that penetrates to the three foundational levels and the ultimate level of reality. Such a system must be checked at every step by both logical arguments and sensory experience rather than admitting presuppositions. The introduction of metaphysical assumptions—such as materialism, physicalism, or idealism—prematurely treats as already clarified the very final goal whose discovery is the aim of human cognition. The long-term validity of that goal is vital for the conscious direction of our individual and communal lives, for the sound conduct of life, and for good governance.

Extending the universal law of life formulated by Ervin Bauer—the principle of mobilising life-energy for the benefit of life—to all three modes of experience, presenting its confirmation across a dozen sciences, and supplementing it with the relevant insights of Plato, Bacon, and Whitehead, I demonstrate how we may navigate the marshy ground of cognition in the safest and most purposeful

way. Stepping from tussock to tussock—taking carefully chosen, rigorously verified steps toward our objective—we advance consistently to a clear goal: an essential understanding of reality and Nature as a whole. This encompasses the three modes of human experience, which correspond to the unified whole of body, soul, and intellect, and clarifies the universal causal order of life. Ultimately, this unifying framework reveals the universal, fundamental nature of the human being, securing humanity's proper place and role within the 3x3x7-structured universal causal order of life.

生命无所不在的统一性：生态文明的基石

【匈牙利】阿提拉•格朗皮埃尔

摘要

生态文明必须与人的基本本性、生命的本性，以及人类经验的全部领域——感官、情感和理智——相和谐。人的感知能力与理性能力虽然在所有生命存在者身上都不同程度地存在，但在人类身上达到了普遍性的高度。我认为，归根结底，只有建立在人的本性、普遍生命法则以及实在的因果结构等共同基本原则之上的决策框架，才可能具有可持续性。

当我们从纷繁复杂的经验现象出发——这些现象同样呈现于人类经验的感官、情感和理智三个维度——逐步迈向自然的普遍法则及其最根本的原则时，我们便能够获得日益深入、更加全面的理解。通过深入探究支配这三个维度的基础性原则，我们得以把握实在深层的“3×3 结构”，并认识到其终极原则乃是这种统一性的根源。通过这一整合性的认识提升过程，本报告揭示了应当指导人类一切决策的首要客观实在，即奠基于自然法则及其根本原则之上的实在。人类认知的自然目的，是帮助我们在实在中确立自身的方向，并以清晰、可理解的简明方式把握其实在的根基层次。这是我们的理解能够符合实在，并通过人的自主性在实践中得到运用的前提。

为了从日常经验上升到对实在的根基层次、基本结构及其终极统一性的认识，我们必须以整合的方式对人类经验进行分类、系统化和解释。我们需要一种具有普遍解释范围的理论体系，它能够深入实在的三个基础层次及其终极层次。这样的体系必须在每一步都接受逻辑论证与感官经验的双重检验，而不能预先接受未经证明的假设。引入唯物主义、物理主义或唯心主义等形而上学预设，实际上是过早地将人类认知所要探索和发现的最终目标视为已经得到澄清。对这一目标的认识能否长期成立，对于有意识地引导我们的个人生活与共同体生活、实现健全的生活实践以及良好的社会治理，都具有至关重要的意义。

本报告将欧文·鲍尔（Ervin Bauer）提出的普遍生命法则——即为生命自身的福祉而调动生命能量的原则——扩展到人类经验的全部三个维度，展示这一法则如何在十余门科学学科中得到验证，并结合柏拉图、培根和怀特海的相关思想，说明我们如何能够以最稳妥、最有目的性的方式穿越认知的泥沼。正如在沼泽中从一块坚实的草墩迈向另一块草墩，我们通过精心选择、严格验证的步骤，坚定地朝着明确的目标前进：从根本上理解实在以及作为整体

的自然。这一理解涵盖人类经验的三个维度，它们分别对应于身体、灵魂与理智所构成的统一整体，并由此阐明生命的普遍因果秩序。

最终，这一统一性的理论框架揭示了人的普遍而根本的本性，并在具有“3×3×7 结构”的生命普遍因果秩序中，确立了人类应有的位置与作用。

作者简介

阿提拉•格朗皮埃尔(Attila Grandpierre)博士，匈牙利物理学家、天文学家。曾任匈牙利科学院天文研究所高级研究员，主要研究太阳活动起源、宇宙生命特性等，现任匈牙利布达佩斯长期可持续发展中心研究主任和研究员，兼任湖州师范学院可持续发展研究院客座教授。其专著《人类觉醒：生态文明的综合科学之道》中文版将于 2026 年底由云南人民出版社出版。

阿提拉博士多才多艺，同时是匈牙利著名民歌歌手，1975 年他在布达佩斯创立了名为 Vágtázó Halottkémek（VHK）（英文名 Galloping Coroners）著名实验摇滚乐队，2005 年创立匈牙利民族音乐乐队---“奔腾的神鹿”（The Galloping Wonder Stag），并兼主唱，他已出版 12 张专辑。

Han, Yunjeong. Care of Things: An Animistic Approach Defying Consumerism

Abstract

In contemporary capitalist societies, the dominant paradigm of production and consumption relies on a "throwaway life," where objects are manufactured, utilized, and discarded as disposable commodities. Driven by technological imperatives, planned obsolescence, and symbolic trends like fast fashion since the mid-20th century, this hyper-consumerist model severs traditional bonds of attachment and respect between humans and the material world. Consequently, relentless resource extraction and mass waste generation have accelerated ecological crises, climate catastrophes, and systemic alienation. To counter this destructive trajectory, this presentation proposes an animistic framework—centered on the concept of "care of things"—that bridges indigenous animism with the ontological turn in contemporary philosophy.

Drawing upon Eduardo Viveiros de Castro's notion of multinaturalism and perspectivism, alongside Eduardo Kohn's view of forests as self-interpreting semiotic systems, this study re-examines the active agency of the non-human world and its dynamic relationship with humans. As Graham Harvey defines it, animism is the recognition that the world is inhabited by persons, some of whom are human. In this animistic universe, mental capacities and inner subjectivity are universal across entities, whereas diverse physical bodies determine external manifestations. Furthermore, the agency of things does not stem from a mystical spirit, but rather emerges from the immanent powers of matter and the complexity of interactive networks.

When modern technology traps reality within a framework that turns everything into raw materials, humans suffer from a "forgetfulness of being," losing the capacity to perceive the intrinsic wonder of things. According to Martin Heidegger, this technological framing (Ge-stell) reduces everything to mere standing-reserve, threatening human existence itself. Re-engaging with an animistic worldview allows everyday things—ranging from worn shoes to broken infrastructure—to transcend the passive status of tools, revealing their independent existence and transforming them into collaborative agents defined by relational density.

Practicing the care of things as a principle for restructuring the socio-economy confronts the planetary-scale pressures of the "technosphere" conceptualized by Peter Haff, wherein autonomous technological systems subordinate both biological life and human agency. Expanding feminist ethics of care into the material world, Maria Puig de la Bellacasa argues that matters of care are vital political and ethical practices sustaining our webs of life. Practicing the care of things serves as a critique of consumer capitalism while actively promoting a circular economy. One of the practical ways to embody this care is through maintenance and repair. "Repair culture" extends beyond merely

reducing consumption in economic terms; it restores our deep connection to the material world. As Wolfgang Heckl's book (Repair Culture) and the designers' group Platform21's Repair Manifestos emphasize, repairing objects fosters autonomy, bridges generational gaps, and recognizes that "repair is a creative challenge and a discovery".

Ultimately, this animistic approach to the "care of things" provides a theoretical and practical pathway toward peaceful coexistence between humans and non-humans. By fostering an unconscious yet enduring respect for material alterity, humanity can step outside the vicious cycle of consumerism, embrace a sustainable mode of dwelling, and restore the enchantment of the material world. By re-enchanting our everyday surroundings through active stewardship, we open up a future where objects are no longer transient wastes, but enduring partners in shared existence. This profound shift invites us to reinvent not only our relationship with things, but the very essence of human dwelling on Earth.

呵护万物：一种挑战消费主义的泛灵论路径

【韩】韩允祯

摘要

在当代资本主义社会中，占主导地位的生产与消费范式建立在一种“用完即弃的生活方式”之上。在这一模式下，物品被制造、使用，最终作为一次性商品遭到丢弃。自 20 世纪中叶以来，在技术至上主义、计划性淘汰机制以及快时尚等象征性消费潮流的推动下，这种过度消费主义模式逐渐切断了人与物质世界之间传统的依恋与尊重关系。其结果是，无休止的资源开采和大规模废弃物的产生，加剧了生态危机、气候灾难以及系统性的异化。

为了扭转这一破坏性的发展趋势，本报告提出一种以“呵护万物”（care of things）为核心的泛灵论（animism）理论框架，将原住民泛灵论传统与当代哲学的“本体论转向”联系起来。

本研究借鉴爱德华多·维韦罗斯·德·卡斯特罗（Eduardo Viveiros de Castro）的“多元自然主义”（multinaturalism）与“视角主义”（perspectivism），以及爱德华多·科恩（Eduardo Kohn）关于森林是具有自我诠释能力的符号系统的观点，重新审视非人类世界的能动性及其与人类之间的动态关系。

正如格雷厄姆·哈维（Graham Harvey）所定义的，泛灵论承认世界是由各种具有主体性的存在者所共同居住的，其中只有一部分是人类。在这一泛灵论的宇宙观中，心智能力与内在主体性普遍存在于不同的存在者之中，而多样化的物质身体则决定了它们各自不同的外在表现形式。

此外，物的能动性并非源自某种神秘的灵魂，而是产生于物质自身的内在力量以及复杂互动网络之中。

当现代技术将现实世界禁锢在一种把万物都转化为原材料的框架之中时，人类便陷入了某种“存在的遗忘”，逐渐丧失了感知事物内在奇妙性的能力。

按照马丁·海德格尔（Martin Heidegger）的观点，这种技术性的“座架”（Ge-stell）将一切存在者都简化为可供支配和调用的“持存物”（standing-reserve），甚至威胁到人类自身的存在。

重新拥抱泛灵论的世界观，能够使日常生活中的物品——从穿旧的鞋子到损坏的基础设施——超越被动工具的地位，展现其自身独立的存在，并在丰富而密切的关系网络中成为与人类共同参与世界生成的能动者。

将“呵护万物”作为重构社会经济体系的一项基本原则，也意味着我们必须正视彼得·哈夫（Peter Haff）所提出的“技术圈”（technosphere）概念所揭示的全球性压力。在这一技术圈中，具有相对自主性的技术系统使生物生命和人类的能动性都处于从属地位。

玛丽亚·普伊格·德·拉·贝拉卡萨（Maria Puig de la Bellacasa）将女性主义关怀伦理扩展到物质世界，指出关怀不仅是一种情感态度，更是维系生命关系网络不可或缺的政治与伦理实践。

因此，践行“呵护万物”，既是对消费资本主义的批判，也是对循环经济的积极推动。

实现这种关怀的一种重要实践方式，就是对物品进行维护与修复。

“修复文化”（repair culture）的意义，远远超出经济层面上减少消费的范畴。它更重要的价值在于帮助我们重新建立与物质世界之间深层而持久的联系。

正如沃尔夫冈·赫克尔（Wolfgang Heckl）在《修复文化》（Repair Culture）一书中，以及设计师团体 Platform21 在其《修复宣言》（Repair Manifestos）中所强调的，修复物品不仅能够增强人的自主性、弥合代际隔阂，也让我们认识到：“修复是一种创造性的挑战，也是一种发现。”

归根结底，这种以“呵护万物”为核心的泛灵论路径，为人类与非人类存在者之间的和平共处提供了理论与实践的可能性。

通过培育一种自然而持久的、对物质世界之他异性的尊重，人类能够逐渐摆脱消费主义的恶性循环，拥抱可持续的栖居方式，并重新发现物质世界的神奇与魅力。

通过主动承担照料和维护周围事物的责任，让日常生活的世界重新焕发生命的魅力，我们便有可能开创一种新的未来：物品不再是转瞬即逝的废弃物，而是与我们共同存在、长久相伴的伙伴。

这一深刻转变邀请我们重新思考的，不仅是人与物之间的关系，更是人类究竟应当如何栖居于地球之上。

He, Guijuan. Reconstructing the Relationship Between Humans and the World——A Study of Kate Rigby's Environmental Humanities

Xihua University (Chengdu, Sichuan)

Abstract

Kate Rigby is a prominent scholar in Australian environmental humanities, whose research spans fields such as ecological criticism, environmental philosophy, ecological theology, Romantic studies, and decolonial theory. Against the backdrop of the global ecological crisis and the concept of "Anthropocene", Rigby reflects on the alienation of the relationship between humans and the world—stemming from modernity, colonialism, and anthropocentrism—and seeks to reconstruct this relationship through ecological cognition, ecological poetics, and ecological ethics. At the level of ecological cognition, she reinterprets ecological disasters to reflect on the binary opposition between nature and culture; at the level of ecological poetics, she employs contemplative, affective, creaturely, prophetic and decolonial ecopoetics to re-perceive, reimagine, and articulate the relationship between humanity and the world; at the level of ecological ethics, she integrates ecological theology, indigenous ecological knowledge, and the principles of environmental justice to transform relational consciousness into ethical practices grounded in responsibility, justice, and rest. Through this process, Rigby has forged a pathway—moving from re-appreciation to re-expression, and ultimately to re-practice—to reconstruct the relationship between humans and the world, thereby offering crucial insights for the relationality, decolonization, and practical turn of contemporary environmental humanities

About the author

He Guijuan, female, holds a Ph.D. in Philosophy. She graduated from the Religous Studies Institute at Sichuan University and currently serves as an associate professor at the School of Foreign Languages and Cultures of Xihua University, where she also acts as a supervisor for master's students. She has been a visiting scholar at several overseas universities, including the University of Toronto in Canada and Monash University in Australia. Her primary research areas encompass comparative literature and cross-cultural studies, environmental humanities, and biblical translation. To date, she has published over 20 original articles and translations in various academic journals, including Religious Studies, Journal for the Study of Christian Culture, Christian Scholarship, and Journal for the Study of Biblical Literature.

人与世界关系的重构——凯特•里格比环境人文学思想研究

【中】何桂娟

西华大学（四川成都）

凯特•里格比是澳大利亚环境人文学的重要代表学者，其研究跨越生态批评、环境哲学、生态神学、浪漫主义研究与去殖民理论等领域。在全球生态危机与“人类世”语境下，里格比反思现代性、殖民主义与人类中心主义造成的人与世界关系的疏离，并通过生态认知、生态诗学与生态伦理重构这一关系。在生态认知层面，她通过重新阐释生态灾难，反思自然与文化的二元对立；在生态诗学层面，以沉思、情感、生灵、先知与去殖民等形态重新感知、想象和表达人与世界的关联；在生态伦理层面，融汇生态神学、原住民生态知识与环境正义思想，将关系意识转化为责任、正义与安息等伦理实践。里格比由此形成了从重新认识到重新表达、再到重新实践的重构人与世界关系的路径，为当代环境人文学的关系性、去殖民化与实践转向提供了重要启示。

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He, Zanneng. From "Eliminating Pests" to "Calling Life Back": An Ecological Farmer's Inner Transformation and Intergenerational Responsibility

Abstract

Ho Zan Neng's path into ecological farming began not with a technique but with an act of seeing. In 1975, on the Cameron Highlands, he met an old farmer who sighed that he had grown vegetables for a lifetime without spraying and had no pest problem, while his children sprayed more and more and saw pests increase. The smell of pesticide and the old man's sigh together made Ho realize that the land was being poisoned and turned toward desertification. Rachel Carson's Silent Spring gave him a sharper image: spring arrives, but the earth is silent—no insects, no birdsong. He began chemical-free farming in the 1970s, was driven out of the market in the 1980s when his vegetables were rejected for having insect holes, and in 1996 opened Vision Eco Farm at the foot of Genting, which remains fully organic.https://hd.hlgnet.com/active/41651/4-0-1/

Ho's philosophy can be described as a "farming of balance." Not spraying is not passivity: it is reconnecting, one by one, the living threads that chemical farming has cut—bringing back earthworms, frogs, dragonflies, and birds, reactivating soil microorganisms, and restoring a field's own capacity to "live its own life". He trusts nature's balancing power and holds that farming that coexists with nature need not fear pests and diseases. He also knows this takes time: "At the beginning some methods are needed, but gradually one can be free and at ease, governing by non-interference".

What deserves particular attention from ecological entrepreneurs is how Ho describes his own motivation. He says that "interest and responsibility are not the same thing." What carried him through market rejection and operational hardship was not interest but the sense of responsibility "to leave a fertile, clean soil for the next generation". His understanding of patriotism is equally grounded: to give this country a living land, clean air, and clean soil that can be passed down from generation to generation. This disposition—binding one's daily farming to the fate of future generations—is what "inner ecology" looks like in the field. If ecological enterprises transform only their governance structures and supply chains while the scale in people's hearts remains unchanged, transformation remains an external requirement. Ho's lesson is that the root of an ecological enterprise lies not in institutions but in whether a

person has been “taught” by the land, and whether that person is willing to pass on what the land has taught.

一个生态农人的心灵转向与代际责任

【中】何赞能

摘要

何赞能的生态农耕之路，起点不是技术，而是一次“看见”。1975 年，他在金马伦高原遇见一位老农叹息：自己种了一辈子菜不打药也没有虫，孩子们却越打药虫越多。农药味与老人的叹息叠在一起，让他意识到土地正在被“毒化”和“沙漠化”。蕾切尔·卡森《寂静的春天》进一步给了他一个清晰的图景：春天来了，大地却听不到虫鸣鸟叫。此后，他从七十年代开始无农药耕种，八十年代首次推广被市场淘汰，1996 年在云顶山脚下开辟万农生态农场，坚持全有机方式至今。https://hd.hlgnet.com/active/41651/4-0-1/

何赞能的理念可以概括为一种“平衡的农耕”：不打药不是“放任”，而是把被化学农耕切断的生命联系一条一条接回去——让蚯蚓、青蛙、蜻蜓、小鸟重新回来，让土壤里的微生物重新活跃，让一块田恢复自己“过日子”的能力。他相信大自然的平衡力量，认为与自然共存的农耕法不必恐惧病虫害；他也清楚这需要时间，“开始的时候需要用一些方法，但是慢慢地就可以自由自在、无为而治”。

更值得生态企业家留意的是他对自己身份的表述。他说，“兴趣与责任不一样”，支撑他走过市场冷眼与经营困难的，不是兴趣，而是“有责任将一个肥沃、干净的土壤留给下一代”。他对“爱国”的理解也同样落在地上：给这个国家一片有活力的土地、干净的空气与土地，可以代代相传。这种把个人耕作与代际命运捆绑在一起的心性，正是“心灵生态”在田间最具体的样子。生态企业如果只在治理结构和供应链上转型，而人心里那杆秤没有换掉，转型就仍然只是外部要求。何赞能的启示在于：生态企业的根，不在制度里，而在一个人是否曾被土地“教”过，是否愿意把这份被教过的东西传下去。

Heinzekehr, Justin. Organic Marxism and Economic Populism

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Abstract

Organic Marxism is a political and philosophical vision that brings together process philosophy, Marxism, and Chinese culture to support an ecological civilization. This lecture revisits its foundational arguments in light of two developments: the rise of environmental justice as a central frame, and a wave of economic populism in the United States, Europe, and East Asia. Climate change distributes its burdens unequally, and populism is a natural political response, taking either right-wing (nationalist) or left-wing (egalitarian) forms. Drawing on examples from New York to South Korea and China, the lecture argues that Organic Marxism can help left-wing populism offer a philosophically and culturally grounded alternative to right-wing populism.

有机马克思主义与经济民粹主义

【美】贾斯汀·海因策克尔

摘要

有机马克思主义是一种政治和哲学愿景，它融合了过程哲学、马克思主义和中国文化，旨在构建生态文明。本次讲座将结合两个发展趋势重新审视其基本论点：一是环境正义作为核心框架的兴起；二是席卷美国、欧洲和东亚的经济民粹主义浪潮。气候变化带来的负担分配不均，民粹主义作为一种自然的政治回应，可以采取右翼（民族主义）或左翼（平等主义）的形式。讲座将以纽约、韩国和中国等地的实例为例，论证有机马克思主义可以帮助左翼民粹主义为右翼民粹主义提供一个在哲学和文化上都具有立足点的替代方案。

作者简介

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Hsieh, Lung Fei. Three Generations of Traditional Chinese Medicine and Modern Biotechnology: Building a Sustainable Health Ecosystem

Abstract

Ecological civilization encompasses not only environmental protection but also human well-being, traditional knowledge, responsible enterprise, and youth education. Drawing on the development of Ginseng World, this paper explores how a three-generation tradition of Chinese medicine can inform a modern framework linking biotechnology, health literacy, and sustainable entrepreneurship. Dr. Hsieh Lung Fei, whose family background spans three generations of traditional Chinese medicine, began developing the Ginseng World business in 2004. Using conceptual analysis and reflection on enterprise practice, the paper proposes five interrelated dimensions: responsible resource stewardship, scientific scrutiny, transparent consumer education, community collaboration, and youth empowerment. As a practical example of corporate social responsibility, Ginseng World has committed RM10,000 to support ten students attending the 8th International Youth Forum on Ecological Civilization. The paper argues that the long-term value of traditional herbal enterprises depends on traceable sourcing, appropriate quality systems, evidence-based communication, and ethical governance. Traditional use, laboratory findings, and clinical outcomes represent different levels of evidence; nutritional supplements should not be presented as substitutes for medical care. The proposed framework offers a starting point for further empirical evaluation and dialogue among educators, researchers, entrepreneurs, and community stakeholders.

傳承三代中醫智慧，融合現代生物科技：共建永續大健康生態文明

【马来西亚】謝龍飛

文摘

生態文明不僅關乎環境保護，也涉及人類健康、傳統知識傳承、企業倫理及青年教育。本文以世界人蔘的發展實踐為背景，探討三代中醫家學傳承如何與現代生物科技、健康教育及永續企業理念相結合。作者謝龍飛博士出身三代中醫世家，於 2004 年開始發展世界人蔘事業，並持續關注人蔘文化、草本產品開發、品質管理與人才培育。本文採用概念性分析與企業實務反思的方法，提出以自然資源責任、科學驗證、消費者教育、社區參與及青年賦能為核心的永續大健康生態框架。企業亦以馬幣一萬元（RM10,000）支持十名學生參與第八屆生態文明國際青年論壇，作為企業社會責任與青年培育的具體實踐。本文主張，草本產業的長期價值應建立在可追溯的原料管理、適當的科學證據、透明的健康溝通與跨界合作之上；傳統經驗不能取代臨床證據，營養補充品亦不能替代正規醫療。此框架旨在為生態企業、健康素養推廣及國際青年合作提供可進一步研究與驗證的方向。

Jang, Yunseok. The Road We Have Taken: After Ecocide, Steps toward an Ecology of Mind That Reconnects Us

Abstract

What is the road we have taken? From the position of an activist-researcher, this paper reflects on that road as pathfinding through civilizational crisis. At the broadest scale, “we” are South Korea, which walked a path of unprecedented growth and compressed modernization amid the Great Acceleration. Its rise to developed-country status, hailed as the “Miracle on the Han River,” inspired pride at home and envy abroad. Stripped of myth, however, its fruits rest on extractivism within and beyond its borders. Korea, in particular, is an implicated subject in “ecocides” unfolding across its Asian neighbors. For example, the Vung Ang 2 coal-fired power plant in Ha Tinh, Vietnam, pushed through by the Korean government and corporations as “Team Korea,” added another plant to a region already called a “land of death,” deepening ecological and social harm. Facing the shadow of growth embedded in this path, we find Korea’s road neither miracle nor myth, still less the road ahead.

What then is the road we will take? How might we imagine “after ecocide” in places that seem beyond return? The question grows urgent as tipping points spring up everywhere, irreversible as spilled water (覆水不返盆). Moving beyond epistemologies that treat ecology as an independent, static object, this paper follows Félix Guattari and Shin Seung-chul toward a holistic epistemology of the three ecologies: natural, social, and mental. Drawing especially on Gregory Bateson’s “ecology of mind,” which locates mind not within the skin but in circuits of difference flowing between beings, it seeks to dismantle the dichotomies of human and nonhuman, civilization and ecology, and to break through the either/or of risk or safety, extinction or transition. For instance, Fukushima, often called “the worst disaster in human history,” still lives beside radioactive risk fifteen years on; yet it is also a site of multidimensional struggle where countless beings forge possibilities of the after within the double bind between risk and safety. As with the matsutake and ginkgo said to have grown in Hiroshima after the atomic bomb, scenes of recovery and regeneration also inhabit post-disaster time and space. We readily see tragedy and transition as all or nothing, yet real change for better or worse is systemic, grounded, as Joanna Macy notes, in mutual causality (相互緣起).

This calls us to rethink “we-ness.” The philosopher Ham Seok-heon said, “All problems arise from thinking of you and me as divided.” Yet our history in Asia and beyond has been split by borders, ethnicities, and nations, as though it had taken a wrong turn from the very first step, leaving us unable to face common problems together. Can we turn this crisis into a blessing (轉禍爲福) and reconnect? Seeking the possibility of Haewon-sangsaen (解冤相生, resolving grievances for mutual beneficen

ce), this paper turns from where we stand to indigenous ecosophies such as Saengmyeong-pyeonghw a (生命平和, life-peace) and Han-salim. When we seek not an exclusive “we” that draws borders aga inst “them” but the “we” of Deobureo-sup (a forest of togetherness) that faces our common tragedy, we may take a step toward ecological civilization.

我们走过的道路——生态灭绝之后，迈向重新连接彼此的心灵生态学

【韩国】张允硕

摘要

我们走过的是一条怎样的道路？本论文从一位行动者兼研究者的立场出发，将这一道路视为文明危机中的探索历程，并对其进行反思。

从宏观层面来看，这里的“我们”首先指的是韩国。在“大加速”（Great Acceleration）时代，韩国经历了前所未有的经济增长和压缩式现代化进程，走上了一条快速发展的道路。韩国跻身发达国家行列，被誉为“汉江奇迹”，这一成就令国人自豪，也令世界瞩目。

然而，如果剥去这一发展神话的光环，我们便会发现，其成果实际上建立在国内外资源掠夺与开采主义（Extractivism）的基础之上。尤其值得注意的是，韩国也是亚洲邻国正在发生的多起“生态灭绝”（Ecocide）事件的参与者和责任相关方。

例如，在越南河静省，由韩国政府与企业以“韩国团队”（Team Korea）的名义共同推动建设的永昂二号燃煤电厂（Vung Ang 2），使一片早已被称为“死亡之地”的区域又增加了一座燃煤电厂，进一步加剧了当地的生态破坏与社会伤害。

面对这条发展道路背后隐藏的增长阴影，我们不得不承认：韩国走过的道路既不是奇迹，也不是神话，更不应该成为未来继续前行的道路。

那么，我们今后应当走怎样的道路？在那些似乎已经无法恢复原状的地方，我们又该如何想象“生态灭绝之后”的未来？

随着全球各地不断逼近甚至出现生态临界点，这一问题变得日益紧迫。许多变化如同“覆水不返盆”，一旦发生，便难以逆转。

本论文试图超越将生态视为独立、静态客体的传统认识论，借鉴法国哲学家费利克斯·瓜塔里（Félix Guattari）与韩国思想家申承澈（Shin Seung-chul）的思想，探索一种将自然生态、社会生态与精神生态相结合的整体性认识论，即“三重生态学”（Three Ecologies）。

论文尤其借鉴格雷戈里·贝特森（Gregory Bateson）的“心灵生态学”（Ecology of Mind）。在贝特森看来，心灵并非局限于个体的皮肤之内，而是存在于不同生命存在之间由差异所构成的信息与关系回路之中。

从这一视角出发，论文试图打破人与非人类、文明与生态之间的二元对立，并超越风险与安全、灭绝与转型之间非此即彼的思维方式。

例如，福岛核事故常被称为“人类历史上最严重的灾难之一”。十五年过去了，福岛依然与放射性风险相伴。然而，它同时也是一个充满多重抗争与实践的场域。在风险与安全相互纠缠的“双重束缚”（Double Bind）之中，无数生命存在仍在努力创造灾难之后继续生存与发展的可能性。

正如据说在广岛原子弹爆炸后重新生长出来的松茸和银杏一样，灾难之后的时空中同样孕育着恢复与再生的景象。

我们往往倾向于以“全有或全无”的方式理解悲剧与转型，然而，无论变化朝向改善还是恶化，其真实发生过程都是系统性的。正如乔安娜·梅西（Joanna Macy）所指出的，这种系统性变化植根于“相互缘起”（Mutual Causality）的关系之中。

这也要求我们重新思考“我们性”（We-ness），即“我们”究竟意味着什么。

韩国哲学家咸锡宪（Ham Seok-heon）曾说：“所有的问题，都源于将你和我视为彼此分离的存在。”

然而，无论是在亚洲还是世界其他地区，我们的历史长期以来都被边界、族群和民族国家所分割，仿佛从迈出第一步开始便走错了方向，以至于我们无法共同面对那些本应携手解决的问题。

那么，我们能否将危机转化为契机，实现“转祸为福”，重新建立彼此之间的联系？

为了探索“解冤相生”（Haewon-sangsaen）的可能性，即通过化解历史积怨、消除对立，实现彼此成就与共同生存，本论文将目光从我们当下所处的现实出发，转向植根于本土文化的生态智慧与生态哲学，例如“生命和平”（Saengmyeong-pyeonghwa）以及“韩生命运动”（Han-salim）所蕴含的思想与实践。

当我们不再追求一种通过划定边界、排斥“他们”而形成的封闭的“我们”，而是努力建立一种如同“共生之林”（Deobureo-sup，Forest of Togetherness）般的共同体，在其中共同面对人类与地球生命的共同悲剧，我们便有可能朝着生态文明迈出新的一步。

Jones, Jay H. Do We Have the Power to Change?

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Abstract

Most of those attending this conference are aware of the environmental problems we face. There is significant awareness globally as well, at all levels. However, few of us internalize the breadth and magnitude of the consequences of continuing as we are. The inertia of an economic growth paradigm and a consumer-based economy conflict strongly with achieving an ecological civilization.

We see this at the international level, as indicated by the lack of progress on recommendations offered by the United Nations Climate Change Conferences. We also see it in the escalating release of pollutants, including plastics, pesticides, and countless other harmful materials. In addition, we continue to utilize the few remaining ecological reserves to maintain our out-of-balance consumption. Few nations have come close to meeting a sustainable ecological footprint. Better results can be achieved at a more local level. Through communication, collaboration, and sharing, some measure of resilience can be developed. But the fundamental element for creating an ecological civilization is the individual. This is clear at the community level but it applies to the national and global level as well. It is change in the individual, i.e. us, that must occur to achieve an ecological civilization. This relies on introspection and analysis of ways we can work to achieve such a civilization. These ways may include activism at the local, national, and international level. But more relevant to everyone is reducing one's own ecological footprint. Making these changes is difficult, and the social and economic pressures to maintain the status quo are pervasive. The psychological aspects of behavioral change are complex. There must be a clear desire to reach an ecological civilization. Once those values are established, and steps required to reach that goal can be determined. Then change can begin. Small steps can be taken relatively easily. But because of the scale of environmental problems, most individual acts cannot solve the overlying problem. Should one then abandon personal change because it cannot solve the greater issue? Or does one decide on ethical reasons that they at least refuse to be a contributor to the problem. As Ghandi said, "Be the change you want to see." Big changes in behavior are very hard to achieve. Start small and successes will facilitate making more challenging changes. It is an ongoing process, and the competing forces are many and intense. The fundamental question remains do we have the power to make the changes needed to create an ecological civilization? Regardless of the answer to this question the struggle to reach that goal has personal rewards and preserves our integrity.

我们有改变的力量吗？

【美】杰伊·琼斯

摘要

参加本次会议的大多数人都了解我们所面临的环境问题。在全球范围内，从社会各界到各个层面，人们对这些问题也已有相当程度的认识。然而，很少有人真正从内心深处意识到，如果我们继续沿着当前的道路走下去，其后果将有多么广泛和严重。

以经济增长为核心的发展范式及消费驱动型经济所形成的巨大惯性，与建设生态文明的目标存在着深刻的冲突。在国际层面，联合国气候变化大会所提出的各项建议迟迟未能取得实质性进展，便是一个明显的例证。与此同时，包括塑料、农药及无数其他有害物质在内的污染物排放仍在不断增加。此外，我们还在继续消耗所剩无几的生态资源储备，以维持失衡的消费模式。迄今为止，真正将生态足迹控制在可持续范围内的国家寥寥无几。

相比之下，在地方层面，我们或许能够取得更好的成效。通过沟通、合作与分享，社区可以逐步增强自身的韧性。

然而，建设生态文明最根本的要素是个人。

这一点在社区层面显而易见，但同样适用于国家乃至全球层面。要实现生态文明，首先需要改变的是每一个个体，也就是我们自己。

这种改变有赖于自我反思，并认真思考和分析我们能够通过哪些途径推动生态文明的实现。这些途径可能包括参与地方、国家及国际层面的社会行动。然而，对每个人而言，更为直接且切实可行的方式，是减少自身的生态足迹。

作出这样的改变并不容易。维持现状的社会和经济压力无处不在，而行为改变所涉及的心理机制也十分复杂。首先，我们必须具有建设生态文明的明确愿望。当我们确立了相应的价值观，并明确实现这一目标所需要采取的行动时，改变才有可能真正开始。

从小处着手相对容易。然而，鉴于环境问题的规模如此庞大，大多数个人行动都无法从根本上解决这些宏观问题。

那么，我们是否应该因为个人的改变无法解决整体性的问题，就放弃改变自己呢？还是说，我们应当基于伦理上的自觉，至少选择不再成为问题的制造者或助长者？

正如甘地所说：“成为你希望看到的改变。”

实现重大的行为转变往往十分困难。不妨从小事做起，因为每一次小小的成功，都能帮助我们逐步迈向更具挑战性的改变。

这是一个持续不断的过程。在这一过程中，我们所面对的各种阻力既多且强。

因此，根本的问题依然是：我们究竟有没有能力作出建设生态文明所必需的改变？

无论这一问题的答案是什么，为实现生态文明而付出的努力，本身就能够为我们带来个人层面的精神收获，并使我们坚守自己的道德操守与人格完整。

作者简介

【美】杰伊·琼斯（Jay Jones）教授，美国拉文大学的生物学教授，美国著名的环保主义者和可持续发展研究专家。主要研究生态和自然教育，也是一位身体力行的环保主义者。他常年在拉文大学校园捡垃圾，也是拉文大学第一个买环保汽车的教授，他还在自家后院种有机蔬菜、养鸡。

Jung, Gunna (KeunHwa). Generation to Generation: A New Pedagogy for Ecological Transition

Professor Emeritus, Hanshin University; Co-President, Institute for Ecological Civilization, Hanshin University, Korea

Abstract

Discussions of ecological civilization usually ask what must change: energy, economic systems, values. This paper asks a prior question: who will carry the change, and how are they formed? Ecological transition is a task of several generations. Yet the knowledge, networks, and institutional resources that one generation of scholars and activists has built are rarely passed on in any deliberate way. Young researcher-activists, who are expected to carry the transition forward, often work in precarious conditions with little mentoring and few stable positions. Each generation is left to begin again. I call the deliberate transfer of these commons social inheritance, in contrast to the private inheritance of family wealth. What is handed on includes knowledge, relationships, trust, institutional access, and the practical judgment that comes from decades of civic work. The transfer runs in both directions: the older generation offers what it has accumulated, and the younger generation questions it, reworks it, and returns it changed. The paper presents the Institute for Ecological Civilization at Hanshin University and its Earth Citizen School as a Korean experiment in this practice. Three elements are described. The first is a curriculum grounded in process philosophy and relational ontology, drawing on the work of Alfred North Whitehead and Bruno Latour, which understands the world as a web of relations and treats learners as participants in that web. The second is a pedagogy of intergenerational dialogue, in which senior scholars, practitioners, and young citizens meet in sustained conversation and the questions of the young set part of the agenda. The third is a link to local practice, where participants test ideas against the realities of local policy and community life. The lesson of this experience is that capacity building for civil society is hard to sustain through separate training programs alone. Long-term relationships, shared governance, and the handing over of responsibility between generations need an institutional home. The paper therefore proposes an Ecological Transition College (ETC), an alternative institution for the education of young people. ETC would operate in hybrid form, combining online and in-person learning. Building a campus of its own would require large resources, but this is not necessary. There are two paths. One is to work with the progressive universities where we have served and to use their existing campuses. The other is to operate without a conventional campus, as Minerva University and Taejae University do. Mondragon University offers a further precedent: its degree program in Seoul is run in partnership with a Korean social cooperative. In ETC, the older generation’s ties to universities and its networks

become the foundation for the education of the young, which gives social inheritance an institutional form. ETC builds on work already under way. The programs of the Earth Citizen School and the Institute have served as its pilot, and the participation of twelve Koreans, four of them young people, in this Eco Forum and Youth Forum in Kuala Lumpur is part of the same effort. The paper closes by proposing that the Forum become the starting point for regular exchange and cooperation among young researcher-activists from Korea, China, Malaysia, the United States, and beyond, and that ETC be developed as an international project open to partners in these countries.

代际传承：推动生态转型的教育新范式

【韩】郑建和

摘要

生态文明的讨论通常关注哪些方面必须改变，例如能源、经济制度与价值观。但本文提出一个更为根本的问题：谁来承担变革的任务，他们又是如何成长起来的？生态转型需要数代人的共同努力。然而，一代学者和行动者积累的知识、关系网络与制度资源，很少得到有意识的传承。被寄望于推动转型的青年研究者与行动者往往处境不稳定，缺乏指导，也缺少长期职位，以至于每一代人都不得不重新起步。

我把这些公共资源有意识的代际传递称为“社会传承”（social inheritance），以区别于家庭财富的私人继承。传承的内容包括知识、人际关系、信任、制度资源的使用机会，以及数十年公民社会实践积累的实际判断力。这种传递是双向的：年长一代提供自身的积累，年轻一代则提出质疑、重新加工，并以改变后的形式回馈。

本文介绍韩国韩神大学生态文明研究所及其“地球公民学校”开展的实践探索，包括三个方面。首先，以过程哲学与关系本体论为基础的课程，借鉴怀特海与布鲁诺·拉图尔的思想，将世界理解为关系之网，将学习者视为其中的参与者。其次，实行代际对话教学，让资深学者、实践者与青年公民持续交流，并由青年提出部分议题。第三，将学习与地方实践相结合，使参与者能够在地方政策与社区生活的现实中检验理念。

这一经验表明，仅靠相互分离的培训项目，很难持续提升公民社会的能力。长期关系、共同治理以及代际之间的责任移交，需要稳定的制度载体。因此，本文提出建立“生态转型学院”（Ecological Transition College，简称 ETC），作为面向青年人的另类教育机构。学院将采取线上线下结合的混合模式，无须投入巨资兴建独立校园。其一，可与团队曾任职的进步大学合作，利用现有校园；其二，可借鉴密涅瓦大学与泰才大学的无传统校园模式。蒙德拉贡大学与韩国社会合作社合作开设首尔学位课程，也提供了参考。年长一代与大学的联系及其社会网络，将成为青年教育的基础，使社会传承获得制度化形式。

生态转型学院并非从零开始。“地球公民学校”和研究所的既有项目已经构成试点。本届吉隆坡生态论坛与青年论坛有十二位韩国代表参加，其中四位是青年人，这也是同一努力的一部分。论文最后建议，以本届论坛为起点，推动韩国、中国、马来西亚、美国及其他国家

青年研究者与行动者之间的定期交流与合作，并将生态转型学院发展为向这些国家合作伙伴开放的国际项目。

Kim, Young Joon & Kye Hyun Kim. Concept of Ecological Civilization and its context in contemporary Korea through the case of alternative college

Abstract

Through going over the concept of "ecology" through the works of Latour, and "civilization" through the works of Whitehead, we present its context in contemporary Korea, especially focusing on alternative education. Korea has a unique culture of Buddhism, Confucianism and Christianity coexisting. Peace and ecology seems somewhat similar, but if we do distinguish them, peace has more affinity towards oneness, which can be interpreted as Christian tendencies. By contrast, ecology has more affinity towards connectedness, which can be interpreted as Buddhist tendencies. Which can each be connected to Heaven 天 and Earth 地 . Confucianism can be interpreted as integrated the two in culture or civilization 人文. Cultivating culture or civilization can be education 教. So connecting oneness and connectedness through education is at the heart of East-Asian culture or civilization, and is presented as a new college education, which is currently experimented in Korea.

“生态文明概念及其在当代韩国的背景——以另类大学为例”

【韩】金永埈, 金圭贤

摘要

通过对拉图尔的著作中“生态”概念和对怀特海的著作中“文明”概念的探讨，我们呈现了它们在当代韩国的语境，尤其关注另类教育。韩国拥有佛教、儒家和基督教共存的独特文化。和平与生态看似有些相似，但如果区分二者，和平更倾向于一体性，这可以被解读为基督教倾向。相比之下，生态更倾向于联结性，这可以被解读为佛教倾向。两者都与 天地 相连 。儒家思想可以被解读为将二者融入文化或文明之中 。 培育文化或文明可以被视为教育 。因此 ，通过教育连接一体性和联结性是东亚文化或文明的核心，并被视为一种新型高等教育模式，目前正在韩国进行试验。

Lee, Soyoung. Connecting People with Nature Through Art

Abstract

I am Soyoung Lee, an ecological artist from South Korea with a deep interest in ecology. I use t he word “ecological” in the same spirit as it is used in the name of the Ecological Civilization. I chos e this identity after realizing that my artistic path is to contribute to a world in which nature, humans, and all the elements that sustain life on Earth can coexist, flourish, and circulate in harmony.

I would like to introduce my ongoing series, Cicada Sounds. Every summer since 2021, I have li stened to cicadas and turned their sounds into visual images. I close my eyes, listen closely, and draw the images and sensations that arise. Through this process, I explore how cicada sounds change depen ding on location, time, temperature, humidity, and seasonal conditions.

Why cicadas? It is not because I have a particular fondness for them. I was simply someone who loved nature and drawing a little more than most people. When I chose to pursue art, I had little to w ork with, so I started by drawing all kinds of natural elements using only paper and pen. Gradually, m y work expanded to include things we cannot see, such as insect sounds and wind. Among these, cica da sounds resonated with me most clearly and intuitively, and they also connected with others. That i s why I have continued drawing them.

Having grown up and always lived in a city, I naturally began by drawing the sounds of urban ci cadas. In 2024, I exhibited my drawings alongside audio recordings I had made myself. Several visito rs independently shared an unexpected response: “Please draw the familiar cicada sounds we rememb er from childhood.”

I realized that cicadas in my own city, Daejeon—especially in the city center—had become extra ordinarily loud. Human-driven climate change and rapid urbanization have raised urban temperatures through global warming and the urban heat island effect. These warmer conditions favor the black cic ada (Cryptotympana atrata), which thrives in high temperatures and has become dominant in urban ar eas. Its call is among the loudest cicada calls in Korea. Meanwhile, the more melodic calls of Meimu na opalifera and Hyalessa fuscata, remembered by many middle-aged and older people, are heard less frequently in some urban areas, though they can still be heard in less densely populated areas and out side the city.

Even an image of the sky accompanied by cicada sounds can evoke summer. I hope my work he lps people feel less hostile toward cicadas and see them more warmly as members of the ecosystem. Human activity has helped create the conditions in which one species flourishes while others recede. Just as I have found a sense of calm by noticing and listening closely to small elements of nature in e

veryday life, such as cicada sounds, I hope that people living with the anxiety and sadness of modern life can reconnect with nature and find a small piece of peace within themselves. With this hope, I pla n to continue expanding my artistic practice.

通过艺术连接人与自然

【韩国】李沼妗

摘要

我叫李素英，来自韩国，是一名对生态学怀有浓厚兴趣的生态艺术家。我所使用的“生态”一词，与“生态文明”中的“生态”具有相同的精神内涵。当我意识到自己的艺术道路应当致力于创造一个自然、人类以及维系地球生命的所有要素能够和谐共生、共同繁荣、良性循环的世界时，我便选择以“生态艺术家”作为自己的身份定位。

在此，我想介绍我持续创作的艺术系列——《蝉鸣》（Cicada Sounds）。自 2021 年以来，每年夏天，我都会聆听蝉鸣，并将这些声音转化为视觉图像。我闭上眼睛，专注地倾听，然后将脑海中浮现的画面与感受描绘出来。通过这一创作过程，我探索蝉鸣如何随着地点、时间、温度、湿度及季节条件的变化而呈现不同的特征。

为什么选择蝉呢？并不是因为我对蝉有着特别的偏爱。我只是一个比大多数人稍微更热爱自然、更喜欢绘画的人。当我决定走上艺术创作之路时，手头的资源十分有限，于是便开始仅用纸和笔描绘各种自然元素。渐渐地，我的创作拓展到了那些肉眼无法看见的事物，例如昆虫的鸣叫和风的声音。在这些自然声音中，蝉鸣最能以清晰而直观的方式引起我的共鸣，也能与他人产生情感上的连接。因此，我一直坚持以蝉鸣为主题进行创作。

由于我从小在城市长大，也一直生活在城市之中，自然而然地，我最初描绘的是城市里的蝉鸣。2024 年，我举办了一次展览，将自己的绘画作品与亲自录制的蝉鸣声音一同展出。几位观众不约而同地向我提出了一个出乎意料的请求：“请画出我们童年记忆中那些熟悉的蝉鸣吧。”

这让我意识到，在我生活的城市——大田（Daejeon），尤其是在市中心，蝉鸣已经变得异常响亮。人类活动导致的气候变化与快速城市化，通过全球变暖和城市热岛效应不断推高城市气温。这些更加温暖的环境条件有利于黑蚱蝉（Cryptotympana atrata）的生存和繁衍，使其逐渐成为城市地区的优势蝉种。黑蚱蝉的鸣叫声是韩国蝉类中最响亮的声音之一。

与此同时，许多中老年人记忆中那些更加富有旋律感的蝉鸣，例如 Meimuna opalifera 和 Hyalessa fuscata 的叫声，在一些城市地区已经越来越少听到。不过，在人口密度较低的地区以及城市之外，人们仍然能够听到它们的鸣叫。

事实上，即使只是一幅天空的画面，只要伴随着蝉鸣声，也足以唤起人们对夏天的感受。我希望自己的作品能够帮助人们减少对蝉的反感，以更加温和、友善的态度看待它们，将其视为生态系统中的一员。

人类活动在一定程度上创造了这样的环境条件：一些物种得以大量繁衍，而另一些物种则逐渐减少。正如我自己通过关注和倾听日常生活中那些微小的自然元素——例如蝉鸣——而获得内心的平静一样，我也希望那些在现代生活中承受焦虑与忧伤的人们，能够重新建立与自然的联系，并从中寻找到一份属于自己的宁静。

怀着这样的愿望，我希望继续拓展自己的生态艺术实践，以艺术为媒介，促进人与自然之间更深层次的理解、感知与连接。

LEONG, Sir. Seeing Fengshui, Seeing Ecology — The Best Fengshui Is the Harmonious Coexistence of Humans and Nature

Abstract

This presentation takes the World Fengshui Village in Malaysia as a practical case to reinterpret the oriental ecological wisdom embodied in traditional Fengshui, exploring a sustainable human settlement paradigm featuring harmony between humans and nature. The speaker, Master Leong Sir, was once a secondary school mathematics educator. In 2000, he founded his first tutoring centre. Under the guidance of Master Ye Qinghai on Fengshui spatial arrangement, he expanded to five campuses within five years with over 5,000 students. This experience motivated him to conduct in-depth research on Fengshui. He gradually realized that Fengshui is not merely a folk custom for praying for wealth and blessings, but an ancient ecological philosophy of human habitation that follows the laws of heaven and earth.

In 2011, Grand Master Yap Chenghai shared with Leong Sir his vision to build the World Fengshui Village. The goal was to spread the wisdom of health preservation and longevity worldwide during the Nine Fortune Cycle from 2024 to 2044 on land meeting four core site criteria: a three-layer terrain structure of heaven, human and earth, a river dividing Yin and Yang, clean air and water sources, and suitable conditions for multiple varieties of durian. During the pandemic, Master Leong found this site in Malaysia that fully satisfied all requirements. He spent three years building the world's unique Longevity Fengshui Village. In 2025, dozens of 20–30 year-old mature durian trees in the village withered one after another, sending an ecological warning signal, which grieved Master Leong greatly. Believing sincere intentions bring responses, he met Duan Senhuang, chief person-in-charge of Wucai Agriculture, and launched comprehensive soil and ecological restoration in November of the same year.

Through restoration practice, the team concluded a core insight: nurturing the land equals nurturing people. Healthy soil is the foundation of food, and the highest state of human habitation lies in coexistence with nature. The project has built a complete eco-living system, created a Wucai natural soil energy space, and cultivated diverse organic fruits and vegetables. The World Fengshui Village plans to open to the public, welcoming partners from all sectors to experience on-site and embrace a life philosophy of health and longevity as well as an ecological outlook of harmony between humans and nature.

By stripping away secular stereotypes of Fengshui culture and exploring its intrinsic ecological value, this case proves that ancient oriental wisdom can integrate with modern soil remediation

technologies. It creates a human settlement model balancing ecological conservation and wellness, as we jointly embrace a flourishing new era of ecological civilization.

见风水见生态——最好的风水是人与自然和谐共生

【马来西亚】梁庸陞

文摘

本次分享以马来西亚世界风水村实践案例为载体，重新阐释传统风水蕴含的东方生态智慧，探索人与自然和谐共生的可持续人居范式。分享人 LEONGSIR 梁师父原为中学数学教育从业者，2000 年创办首家补习机构。在叶清海大师的风水空间布局指导下，五年间校区拓展至五处，学员规模突破五千人。这段经历推动他深入研习风水文化，并逐渐意识到：风水并非大众印象里单纯祈福招财的民俗，而是一套顺应天地运行规律的古老人居生态哲学。

2011 年，叶清海大师向 LEONGSIR 提出打造世界风水村的愿景，希望在 2024–2044 九运周期，依托满足四项选址标准的土地，向世界传递养生长寿之道。地块需同时具备天地人三层地势格局、一河分阴阳、洁净水源空气，且适合多种榴莲生长。梁师父在疫情期间，在马来西亚寻得这块完全契合所有条件的土地，历时三年，建成全球独有的长寿风水村。2025 年，村内树龄二三十年的榴莲老树接连衰败，土地拉响生态警报，令 LEONGSIR 深感痛心。怀着心念必有回响的信念，梁师父结识五彩农业总负责人段森煌，于当年 11 月启动全域土壤与生态修复工程。

在土地修复实践中，团队提炼出核心理念：养地即是养人。健康土壤是食物之本，人居的至高境界，便是与自然相融共生。项目同步搭建完整生态生活系统，打造五彩自然土能量空间，培育多样有机果蔬。世界风水村计划面向公众开放，欢迎各界伙伴前来实地体验，践行长寿健康的生命观与人与自然共生的生态观。

本案例剥离风水文化的世俗标签，深挖其内在生态价值，验证东方传统智慧可与现代土壤修复技术融合，打造生态保护与康养并举的人居样本，携手奔赴蓬勃兴盛的生态文明新时代。

Li, Chenzhao. My Understanding of Eco-Enterprises and the Tongren Programme

Abstract

I am a student of the Tongren Programme, begun by Mr. Li Wenliang of Humen, Dongguan, out of Taiwei's practice of Heaven, Earth and Human Harmony. When I joined, I told him I was a failure. He said: every person is a priceless treasure.

I graduated from Peking University in English in 2012; for destination after graduation I wrote "a factor of social instability". For five years I held no stable work — thirty-five, unmarried, no marketable skill, below the "kill line". My mother died at thirty-nine; her death pointed to benzene poisoning in a car, and the court held causation unproved. Between heaven and earth there was no place for me; yet Taiwei's gate stood open.

What the programme studies is Mr. Li and the company he founded. On the wisdom of traditional culture he practises 51-25-24: 51% of equity to heaven, earth and society, 25% to all employees, the founders keeping only 24%. He shares his life experience and social resources with us, who share no kinship with him, building a bridge for people who have nowhere to go. I am one of those carried across.

I worked a shift on the manual assembly line. Taiwei makes precision electronic connectors, at the very bottom of the smile curve. Workers work eleven hours a day, six days a week — and the canteen serves them organic vegetarian food, while 51% of profit goes to public-interest teaching. This is not a calculation on the company's small ledger; it is settling accounts with heaven. That is also why the programme sets no threshold: it does not earn from teaching, so it need not screen people.

What I study there is filial piety. The Liao-Fan's Four Lessons holds that people have a destiny, and that destiny can be changed by turning the heart — in the family and in the workplace. Once Mr. Li told me I said things that made him very uncomfortable. Only then did I see how much I had said to hurt my father and stepmother. I had once blocked my parents on WeChat; now I call my father every few days.

What is a tongren? Dr. Wang Zhihe gives a clear account: a tongren is a person with the capacity to connect, to synthesise, to transform things, and to join learning with life — one connected to heaven, to earth, and to humanity, who knows deeply that all things are interlinked, interdependent and interpenetrating, and that this is the texture of the universe.

I have tested this in myself. Opening the middle burner with gua sha, I found a knot of resentment in my belly, and saw in my own temperament the yin-wood that will not yield, the yin-fire

that craves height, the yin-metal that mocks. A tongren must open the meridians of the body and untie the knots of the heart.

Industrial civilisation screens and eliminates, with at least 999 failures behind every one success; ecological civilisation gives every person a way to live — many at the end of their rope, with Taiwei's support, form mutual-aid groups of urban-rural coexistence and learn to live at low cost. In the city, human waste is rubbish; in the countryside it is compost. A person written off can become a sage. Mr. Li calls us refugees of industrial civilisation; my parents call it a shelter for society's problem people. Mr. Li says we are exploring how the Chinese people will live in 2049.

我所理解的泰威和通人班

【中】李晨照

摘要

我是生态企业代际传承通人班的一名学员。这个班由东莞虎门的民营企业家李文良先生，基于泰威的天地人和实践发起，是为生态企业代际传承而办的社会教育。我刚加入时对文良老师说，我觉得自己是一个很失败的人。他说，每个人都是无价之宝。2012 年我从北京大学英语系毕业，毕业去向那一栏，我写的是“社会不稳定因素”。此后五年我没有稳定地工作过，35 岁，没有结婚，没有什么谋生技能，用现在的流行术语，我已经来到了“斩杀线”下。我母亲 39 岁去世，她的死指向一辆奥拓车的苯中毒，而法院最终认定无法证明因果。天地之大，没有我的容身之处，可是泰威公司的大门对我们敞开。通人班学习和研究的对象，就是文良老师和他所创建的泰威公司。他基于传统文化的智慧，实行 51·25·24 的股权治理机制：51%归天地万物与社会，25%归全体员工，原始股东只留 24%。他把自己的生命经历、社会资源，分享给与他并没有任何亲缘关系的我们，为无路可走的人搭起一座桥——我就是被这座桥接过来的人之一。我在泰威的车间体验过生产线的手工装配。泰威从事精密制造业，产品是电子连接器，处在微笑曲线的最底端，利润微薄；手工工人每天工作十一个小时，每周工作六天。而公司的食堂为员工供应有机素食，并拿出企业利润的 51%进行公益的办班教学。这不是基于企业小账本上的成本收益的考量，而是和天算账。也正因为如此，通人班不设任何门槛——它不靠办班挣钱，也就不需要用门槛来筛选人。我在通人班学习的是孝。《了凡四训》告诉我们，人是有宿命的，而命运是可以改变的；改变命运的方法就是转变心性，转变心性的道场在家庭和单位。有一次文良老师对我说，我会说一些让他很难受的话。我才意识到，从小到大，我一定说了很多让父亲和后母难受的话。曾经一度，我把家长的微信都拉黑了，现在我隔三差五就要给父亲打电话。什么是通人？王治河博士有一个清楚的界说：所谓通人就是具有连接能力、融会贯通能力、转化事物的能力以及打通学问与生命能力的人。他们通天通地，通人。深谙“万物互联互倚互通”是宇宙的实相。我在自己身上验证过这句话。我用扣痧去打通任督二脉，老师说经络是骗不了人的；我在开中焦的时候，发现自己的肚子里有一股怨气。通人，要打通身体的经络，也要打开心结。我看到了自己禀性上的阴木、阴火和阴金。工业文明是筛选人和淘汰人，千军万马过独木桥，一个成功的人背后就有至少 999 个失败的人；而生态文明让每一个人都有活路——企业家二代、负债的生态农人、破产的民营

企业主、渴望返乡的都市青年、躺平的大学毕业生，在泰威的支持下建立了城乡共生的生活互助小组，学习乡村的生活技能，低成本地活着。大便在城里是垃圾，在乡村就是堆肥的宝贝。剩人可以成为圣人。文良老师说我们是“工业文明的难民”，我的家长说我们是“社会问题人群改造收容所”。文良老师说，我们是在探索 2049 年中国人怎么活。

Li, Ling. "The Garden of Cosmic Speculation" in Scotland and The Constructive Postmodern Organic Poetics

Research Professor, Institute of Cultural Studies, Shandong Academy of Social Sciences

Abstract

This paper analyzes Scotland's Garden of Cosmic Speculation, integrating traditional Chinese organic thought with constructive postmodern organic poetics. Created by Jencks and Keswick in 1990, this garden transcends conventional paradigms by utilizing landforms to materialize scientific theories such as black holes, DNA, and fractal geometry, serving as a spatial exemplar of process philosophy. The study first traces its Eastern intellectual origins, highlighting Maggie Keswick's interpretation of Chinese geomancy ("earth veins" and "qi") and the Confucian, Daoist, and Buddhist ideals of "harmony between humanity and nature" (天人合一) and the co-existence of all things, which provide spiritual underpinnings for the garden's organic landscaping logic, fostering a resonance between Eastern and Western ecological philosophies. Second, it distinguishes constructive postmodernism from deconstructive postmodernism, and drawing on Whitehead's process philosophy, elucidates how the garden embodies cosmic evolution and physical laws through landscape nodes, dissolving the division between science and aesthetics, and humanity and nature, and achieving "investigation of things to attain understanding of the Way" (格物悟道) through embodied experiential engagement. The paper distills "waveforms" as the core landscaping language, employing undulating mounds and spiral curves to underscore the organic essence of dynamic becoming and flux, while minimizing the decorative role of plants and prioritizing topography to echo Daoist natural aesthetics. Finally, it discusses how the garden subverts Western private garden traditions, transforming a private landscape into a public arena for philosophical contemplation, thereby awakening the "Ecological Self" and dismantling anthropocentrism. In response to contemporary ecological and spiritual crises engendered by technological rationality, the garden, by fusing Eastern ecological wisdom, Western process philosophy, and complexity theory, demonstrates a poetic path towards co-existence with the cosmos, offering a prime case study for reflecting on modern aesthetics of dwelling and practicing constructive postmodern organic poetics.

Keywords: Garden of Cosmic Speculation; Constructive Postmodernism; Organic Poetics; Harmony between Humanity and Nature (天人合一)

苏格兰“宇宙思考花园”与建设性后现代有机诗学

【中】李玲

山东社会科学院文化研究所研究员

摘要：本文以苏格兰宇宙思考花园为研究对象，结合中国传统有机思想与建设性后现代有机诗学展开分析。该园林由詹克斯与玛吉于 1990 年打造，突破传统园林范式，以大地造景将黑洞、DNA、分形几何等科学理论实体化，是过程哲学落地的空间范本。文章首先追溯其东方思想渊源，指出玛吉解读的中国风水“地脉”“气”理论，以及儒道释天人合一、万物共生理念，为花园有机造园逻辑提供精神支撑，实现东西方生态思想共振。其次区分建设性后现代与解构后现代，依托怀特海过程哲学，阐释花园以景观节点具象呈现宇宙演化、物理规律，消解科学与审美、人与自然的割裂，以身体行走体验完成“格物悟道”。文章提炼“波浪”为核心造园语言，用起伏土丘、螺旋曲线凸显万物流动生成的有机内核，弱化植物装饰性，以地形为主角呼应道家自然美学。最后论述花园颠覆西方私家园林传统，从私人景观转化为公共哲学思辨场域，唤醒“生态自我”，消解人类中心主义。面对当下技术理性带来的生态与精神危机，该园林融合东方生态智慧、西方过程哲学与复杂系统理论，证明人与宇宙共生的诗意栖居路径，

为反思现代人居审美、践行建设性后现代有机诗学提供典型样本。

关键词：宇宙思考花园；建设性后现代；有机诗学；天人合一

Li, Jingyi & Li, Dapeng. A Small Garden, a Shared World: Biodiversity Conservation and Ecological Learning on Campus

Abstrac

How can a small campus garden contribute to urban biodiversity and ecological education? The BNBU Eco-Garden explores this question through student-led ecological management and collective learning. Students from different disciplines cultivate nectar and host plants, create small habitats, compost organic materials, and maintain the garden through shared planning and regular care. Wildlife observations in the garden have documented 28 butterfly species, 9 dragonfly species, 9 amphibian and reptile species, and 10 bird species. Students also organize activities inviting the wider university community to engage with local biodiversity. The garden serves as an outdoor classroom where ecological knowledge develops through direct experience and responsibility. Handling soil, tending plants, and observing insects reveal how human decisions shape the conditions in which other species live. Plants, animals, and soil shape what students notice, question, and choose to care for. The project approaches ecological civilization as a practice of shared responsibility for place. Through interdisciplinary collaboration and sustained stewardship, students learn to consider the needs of other living beings in everyday decisions about how a campus landscape is managed. As students learn to care for the garden, they also learn to see themselves as part of the living world they seek to protect.

小花园，共享世界：校园生物多样性保护与生态学习

【中】李静依，李达鹏

摘要

一个小小的校园花园，如何为城市生物多样性保护和生态教育作出贡献？北京师范大学香港浸会大学联合国际学院（BNBU）的生态花园，通过学生主导的生态管理与集体学习，积极探索这一问题。来自不同学科的学生共同参与花园的建设与维护，包括种植蜜源植物和寄主植物、营造小型生物栖息地、利用有机废弃物制作堆肥，以及通过共同规划和定期养护维持花园的生态环境。花园中的野生动物观察记录显示，这里已发现 28 种蝴蝶、9 种蜻蜓、9 种两栖和爬行动物，以及 10 种鸟类。学生们还组织各种活动，邀请全校师生共同认识和关注当地的生物多样性。这座花园也是一间户外课堂，让学生通过亲身体验和承担责任来获得生态知识。接触土壤、照料植物、观察昆虫，使学生逐渐认识到，人类的每一个决定都会影响其他物种的生存条件。同时，植物、动物和土壤也在影响着学生的观察、思考，以及他们选择关心和呵护的对象。这一项目将生态文明理解为一种对共同生活环境承担责任的实践。通过跨学科合作和持续的生态守护，学生们学会在校园景观管理的日常决策中考虑其他生命的需要。在学习照料花园的过程中，他们也逐渐认识到，人类本身就是其所努力保护的生命世界的一部分。

Li, Tong. Peace of Mind Is the Way Home: An Ecological Return from Hunger Memory to Urban-Rural Symbiosis

Abstract

Li Tong was born in 1983 in a mountain valley in the heart of the Loess Plateau in northern Shaanxi, just when natural disasters struck and grain was scarce, so hunger and cold were his lot. He learned to walk at five and lived with his maternal grandmother's family until eight; his grandfather was a well-known carpenter who traveled far on bare feet. Li accompanied him sawing timber and, more happily, went up the hills with cousins to herd sheep and learn to sing *xintianyou* folk songs; when hungry they dug edible herb roots, picked wild vegetable flowers, or took bird eggs. In autumn 1991 his mother brought him home to attend school while mainly farming. The family's dozen or so mu of dry land supplied their food; they went up the hills before dawn, and the school morning-exercise bell was the sweetest sound, the classroom the most beautiful dreamland. At rest he often asked: why is human life so bitter? In 2013 the public-welfare documentary *Harmony Rescues Crisis* answered the puzzle that had troubled him for over a decade; through studying traditional culture he came to see suffering as the fruit and greedy contention as the cause. In 2019, when his father fell ill, he returned home and re-examined city and countryside: urban life is like rootless duckweed, a perpetual motor that brings anxiety and fear when it stops. He realized he had lost the "dragon core"—filial piety and respect for teachers—and returned to the village, though the road ahead was unclear. His southward journey began with "urban-rural symbiosis": "I'll buy all your Mizhi millet" to soothe the spirit; "I want farmers to live with dignity" to settle the heart; "a countryside one can return to and a city one can stay in" to settle life. In early 2025, entering Taiwei's 28th anniversary, from "All within the four seas are brothers" to "Self-improvement and great virtue carrying all things," he understood the harmony of heaven, earth, and humanity. From a rooftop garden to rural ecological bases, from business owner to farm owner, from despair to wondrous hope—this is the way home. At Huangshandong the teacher said: "If you have fields, cultivate the fields; if not, cultivate the heart." At the Longchuan Dongshan base, food and nourishment are combined and workers and farmers cooperate, bringing urban-rural symbiosis closer; the difficulty lies in the scarcity of like-minded people devoted to common learning. During the autumn harvest at home, seeing fallen fruit full of bird pecks and worm holes, he nearly broke down; then, with a sacred name in mind, he let go: picking one fruit is joy, picking two is joy—joyfully releasing life, giving himself a way to live. He wishes to exchange an ecological orchard and grain fields for childhood memory, to give microorganisms a home and leave a way home for insects, birds, frogs, and toads, so

that the wandering heart may find rest. Nature is the source of healing; mother, earth, and the universe all call: come home, wanderer.

心安即归途——从饥饿记忆到城乡共生的生态返乡

【中】李童

摘要

李童，1983 年生于陕北黄土高原腹地山沟，恰逢自然灾害与青黄不接，童年饱受饥寒。五岁学会走路，八岁前寄养外婆家，外爷是走南闯北的木匠；他随外爷拉大锯开木材，也随表哥上山放羊、学唱信天游，饿时挖药草根、摘野菜花、掏鸟蛋。1991 年秋，母亲接他回家上学，主修务农；十多亩旱地是全家的口粮来源，天不亮上山干活，学校早操铃成了最悦耳的声音，教室是最美的梦乡，饥饿时最盼放学后那一瓦罐稀粥和米糠榆树皮窝窝头。休息时他常问：人活着为何这么苦？2013 年，公益纪录片《和谐拯救危机》解开他十多年的困惑；学习传统文化后，他逐渐认识到困苦是果、争贪是因。2019 年父亲卧病，他返乡重新审视城乡：城市生活如浮萍无根，白日如永动机，停下便焦虑恐惧；他意识到失去“龙芯”——孝亲尊师，回到农村，却前路茫茫。南行缘起“城乡共生”：一句“你的米脂小米我包了”以安神；一句“让农民活得有尊严”以安心；一句“回得去的乡村、留得住的城市”以安身。2025 年初踏入泰威 28 周年庆，从“四海之内皆兄弟”到“自强不息，厚德载物”，他理解天地人和；从楼顶菜园到乡村生态基地，从企业主到农场主，从绝望到希望，这是归途。黄山洞老师点出“有田耕其田，无田耕心田”；龙川东山基地食养结合、工农协作，使城乡共生更近，难在少有志同者潜心共学。返乡秋收，面对满园虫眼落果，他几近崩溃，转念念佛而释怀：摘一颗也欢喜，摘两颗也欢喜，欢喜放生，给自己一条生路。他愿以生态果园和粮田换回童年记忆，给微生物安家，给虫鸟蛙蟾留一条回家路，让游子心安。大自然是治愈源泉；母亲、大地与宇宙都在呼唤：归来吧，游子。

Li, Wenchen. From “Spraying Pesticides to Kill Pests” to “Nurturing Soil and Insects”: A Returning Farmer’s Rural Footnote on the Ecological Transformation of Enterprises

Liuhe Ecological Farm, Peixian

Abstract

Discussions of ecological enterprises focus largely on governance, supply chains, and organizational ethics, but rarely ask a prior question: where do the people entering enterprises get their felt sense of land and life? Based on more than ten years of practice by a returning farmer in Fengji Village, Peixian, Jiangsu, this paper describes a cognitive shift from “conquering land” to “participating in land.” The author initially understood farming as fertilizing, spraying pesticides, weeding, and harvesting. After returning home, he found in unsprayed fields that pests did not spiral out of control; rather, because natural enemies such as birds and frogs returned, there were fewer pests than in sprayed fields. A field is not a pile of fertilizer and seeds but a living entity with earthworms, weeds, birds, and its own rules; spraying cuts these connections, while ecological farming reconnects them one by one. Farming repairs the relationship between people and land; a vegetarian restaurant repairs that between people and food; a cultural center and a charity nursing home repair that among people; within the enterprise, equity governance, organic vegetarian meals, and the Tongren Programme repair relations between capital and people and between enterprise and generations. Different paths point to the same thing: bringing people back from “each minding their own business” to “living with mutual connections.” “Inner ecology” is not mysterious; it is cultivated in concrete life—neighbors not locking courtyard gates, elderly people being greeted, children watching how adults treat land. The countryside is not a raw-material base or sentimental backdrop for ecological enterprises but the place where this sensibility is nurtured. Ultimately, ecological transformation is human transformation: when problems arise in the field, first ask what you have driven away; systems can be designed and supply chains certified, but if the scale in people’s hearts does not change, ecology remains an external requirement. From “spraying to kill pests” to “nurturing soil and insects,” what changes is not technique but the position from which people relate to the world.

从“打药除虫”到“养地养虫”：返乡农人的生态企业乡村注脚

【中】李文臣

沛县六和生态农场

摘要

生态企业讨论多聚焦治理、供应链与组织伦理，却少问前置问题：进入企业的人对土地和生命的感受从何而来。本文以江苏沛县冯集村返乡农人十余年实践为线索，描述从“征服土地”到“参与土地”的认知转变。作者起初只把种地理解为施肥打药除草收粮，返乡后在不打药田里发现，虫子并未失控，反因鸟、青蛙等天敌回归而少于打药田。一块田不是肥料与种子的拼凑，而是有蚯蚓、野草、飞鸟及其规矩的活体；打药切断联系，生态种植把断线一条条接回。种地修复人与土地，素食馆修复人与食物，文化中心与养老院修复人与人；企业内股权治理、有机素食、通人班修复资本与人、企业与代际。路径不同，指向同一件事：把人从“各管各的”拉回“彼此有关”的日子。心灵生态并不玄，它在邻里不锁院门、老人有人问安、孩子看大人如何对待土地的具体生活中被养出。乡村不是生态企业的原料基地或情怀背景，而是培育这种感受的原生地。生态转型最后是人的转型：田里出问题，先问自己把什么赶走了；制度可设计，供应链可认证，但人心里那杆秤不换，生态就仍是外部要求。从“打药除虫”到“养地养虫”，变的不是技术，而是人与世界相处的位置。

Li, Wenliang. The Ecological Enterprise Practice of Dongguan Getwell—An Ecological Turn Structured by "Heaven–Earth–Human Harmony" Equity Governance

Founder and Chief Boundlesslight Officer, Getwell Electronics / Singmei Life

Abstract

The ecological transformation of small and medium-sized enterprises (SMEs) is usually understood as technological substitution or the accumulation of social responsibility projects. The real difficulty, however, lies elsewhere: when capital logic still occupies the primary position in governance structure, ecological commitments can be overturned at any time by profit pressure. Since 2009, Getwell Electronics has launched company-wide vegan meals and organic farming. In 2015, it proposed and gradually implemented the "51-25-24" Heaven–Earth–Human Harmony equity governance mechanism, converting 51% of equity into public-interest equity, 25% into all-employee operating equity, and retaining only 24% for founding shareholders. In doing so, it changed the purpose sequence of the enterprise at the level of governance structure. Drawing on Getwell's seventeen years of practice, this paper argues a core judgment: the key to an ecological enterprise does not lie in "how many ecological projects it has done," but in whether it has transformed "Heaven, Earth, all beings and society" from an externalized cost into a "largest shareholder" with substantive weight in governance structure. Organic vegan meals and ecological farming are the "fruit" of this structure, not its "cause"; the inner turn ("when action falls short, turn inward and examine oneself") is the "cause" that initiates this structure, while the equity arrangement gives this inner turn an institutional form that cannot be easily reversed.

Keywords: ecological enterprise; Heaven–Earth–Human Harmony; 51-25-24; organic vegan; inner-governance

东莞泰威的生态企业实践-以“天地人和”股权治理为结构的生态转向

【中】李文良

泰威电子、斯美生活创始人/首席信仰官

摘要

中小企业的生态转型，通常被理解为技术替换或社会责任项目的叠加，但真正的困难在于：当资本逻辑仍然占据治理结构的首位时，生态承诺随时可以被利润压力所推翻。泰威电子自 2009 年启动全员素食与有机农业，2015 年提出并逐步落实“51-25-24”天地人和股权治理机制，将 51%股权转为公益股权、25%转为全员运营股权、原始股东仅保留 24%，从而在治理结构层面改变了企业的目的序列。本文以泰威十七年的实践为线索，论证一个核心判断：生态企业的关键不在于“做了多少生态项目”，而在于是否将“天地万物与社会”从被外部化的成本，转化为治理结构中具有实质权重的“大股东”。有机素食与生态农业是这一结构的“果”，而非“因”；心性的转向（“行有不得，反求诸己”）是启动这一结构的“因”，而股权安排则使这一心性转向获得了不可轻易逆转的制度形态。

关键词：生态企业；天地人和；51-25-24；有机素食；心性治理

Li, Xuejiao; Wang, Yafang; Han, Ling. The Ecological Perspective of Chinese Modernization Represents an Effort to Uphold the Fundamental Principles of Marxist View of Nature and Break New Ground on It

Xidian University

Abstract

The Chinese Path to Modernization Ecological Perspective represents a theoretical innovation in the socialist ecological civilization of China, with profound scientific connotations and a systematic theoretical framework. This distinctive ecological perspective upholds the dialectical unity of humanity and nature, adheres to the integrity and systemic nature of the natural world, and grasps the relationship between nature and human development through the material transformation process. Essentially, it inherits the Marxist view of nature. The Chinese Path to Modernization Ecological Perspective upholds the methodological approach of the Marxist view of nature, redefines the relationship between humanity and nature from a new historical vantage point, expands the connotation of ecological well-being, explores ways to protect the ecological environment, and achieves innovative development of the Marxist view of nature. As a contemporary expression of the Marxist view of nature, this perspective, studied from the standpoint of upholding tradition while innovating, not only enables theoretical innovation while adhering to the core of Marxist ecological thought but also contributes to advancing the construction of a socialist ecological civilization in the new era.

中国式现代化生态观对马克思主义自然观的守正创新

【中】李雪娇，王亚芳，韩凌

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摘要

中国式现代化生态观是中国特色社会主义生态文明建设取得的理论创新成果，具有丰富的科学内涵，是一个系统的理论学说。这一独特的生态观坚持人与自然辩证统一，坚守自然界的整体性和系统性，从人与自然的物质变换过程把握自然与人类发展，本质上是对马克思主义自然观的继承。中国式现代化生态观坚持马克思主义自然观的方法论，在新的历史方位认识人与自然的关系，拓展了生态民生福祉的内涵，探索了生态环境保护的方式，实现了马克思主义自然观的创新发展。中国式现代化生态观作为马克思主义自然观的当代表达，基于守正创新视角研究，既能在坚守马克思主义生态思想内核的基础上实现理论创新，又有助于推动新时代中国特色社会主义生态文明建设。

Li, Zongze & Zhou, Ziyin. Sensing the Microclimate: Data Collection as Ecological Art Action

Sichuan Fine Arts Institute

Abstract

In the face of the climate crisis, human cognition, emotion, and action have failed to connect with the fate of the environmental systems in which we live. The implications of climate change transcend simple environmental-technical problems, having become a crisis of collective consciousness. Against this backdrop, this paper explores the distortion of climate-environmental cognition caused by the "instrumental rationality" and "affective deficit" model of traditional citizen science. Through a systematic analysis of the perceptual transformation in the University of Glasgow's "Heat and Air" project, the relational aesthetics construction of the UK's "Climate Bubbles" action, and the integration of cognition and action in Jin Lipeng's 《Mapping As Action》 it further proposes transforming the process of data collection itself into public art, thereby reconstructing the connection between citizen science and public perception. On this basis, the paper focuses on the site-specific practice of the microclimate monitoring project within the "Yu Yuan" initiative at the Sichuan Fine Arts Institute, elucidating how it evokes aesthetic concepts through perceptual experience, enabling participants to achieve a transformation from information gathering tools into ontological agents of ecological action. The research demonstrates that microclimate monitoring interwoven with public art is not only a crucial way to address the climate crisis at a deep cognitive level, but can also transform the social participation inspired by art into concrete, actionable climate actions, providing guidance for enhancing bioregional resilience and constructing microclimate justice that moves beyond the Anthropocene toward a more-than-human world.

感知微气候：数据采集过程作为生态艺术行动

【中】李宗泽，周子茵

摘要

面对气候危机，人类的认知、情感与行动，未能与我们所生存的环境系统的命运相连。气候变化的内涵超越了简单的环境技术问题，成为一种集体意识危机。在此背景下，本文探讨了传统公民科学的“工具理性”与“感性缺失”模式造成的气候环境认知失真。并通过系统分析格拉斯哥大学“热量与空气”项目的感知转化、英国“气候泡沫”行动的关系美学建构、以及靳立鹏《绘像作为行动》中认知与行动的联结；进一步提出将收集数据的过程本身转化为公共艺术，重构公民科学与公众认知的联结。在此基础上，本文聚焦川美“愈园”计划中微气候监测项目的在地艺术实践，阐释其如何通过具身的感知体验唤醒审美意识与精神共鸣，促使参与者实现从“信息采集工具”向“生态行动本体”的转化，进而重新建立与自然宇宙的深层联结。研究表明，公共艺术介入的微气候监测不仅仅是从“认知深层”应对气候危机的重要方式，还能够将艺术引发的社会参与转化为具体的、可实现的气候行动，为增强生物区域韧性、构建超越人类世界（more than human world）的微气候正义提供指导。

从阴阳变化到心灵生态：中华传统智慧的当代实践

【中】林舒苑

文摘

当代生态挑战，不仅涉及外部环境，也促使我们反思内在生活。持续竞争、信息过载与增长压力，让人容易忽略情绪和身体的节奏。这些内在状态，也会影响消费选择、人际关系与企业决策。如何让内在修养成为生态责任的起点，是本分享的核心问题。

本分享以《易经》的阴阳变化为思想主轴，结合五行情志观与二十四节气智慧，提出“觉察变化、理解情绪、顺应节奏”的心灵生态实践框架。

首先，透过阴阳相互依存与转化，重新理解行动与休息、进取与涵养之间的关系，探索如何在变化中保持动态平衡。其次，以五行对应怒、喜、思、忧、恐的传统情志观，作为自我观察与关系反思的地图，帮助参与者辨识情绪、理解需要，并选择适当回应。第三，借二十四节气所体现的自然节律意识，观察身体感受与生活环境，探索更适合自身的作息、活动和恢复节奏，并结合马来西亚热带气候作在地化讨论。

分享将透过生活与企业管理情境，以及简短的觉察练习，让教育者、企业家与公众体验如何将传统智慧转化为日常行动，并进一步思考：内在失衡是否推动过度消费与过度扩张？更有节制的生活与领导方式，如何支持人与自然的共同福祉？

本分享旨在提供文化与教育层面的实践路径，将自我觉察连接到对他人、组织和环境的责任，让心灵生态成为共建生态友好型文明的一项具体实践。

Liu, Bo. AI Empowers Ecological Civilization Governance: Innovative Application and Practical Research of Remote Sensing Intelligent Recognition Technology in Solid Waste Supervision

Changsha Sponge City Ecological Industry Technology Innovation Strategic Alliance

Abstract

Solid waste pollution prevention and control is a key task and a prominent weak link in the construction of a Beautiful China and the establishment of zero-waste cities. The traditional manual inspection mode is plagued by low efficiency, high cost, widespread blind areas and obvious hysteresis. With the in-depth integration of artificial intelligence, remote sensing (RS) and geographic information system (GIS) technologies, smart ecological governance has become a new quality productive force for the construction of ecological civilization in the new era. Taking Hunan Province's remote sensing AI recognition system for solid waste as the research carrier and combining frontline practical application results, this paper systematically analyzes the application advantages and practical effects of AI remote sensing technology in the regular supervision of solid waste, investigation of illegal dumping and prevention and control of ecological risks. It sorts out the existing shortcomings of current smart environmental governance and explores development paths for AI technology to empower refined, digital and modern ecological civilization governance, providing replicable and promotable Hunan practical samples for national smart ecological environment supervision and comprehensive solid waste management.

Keywords: artificial intelligence; remote sensing and GIS; ecological civilization; solid waste supervision; smart governance; zero-waste city

AI 赋能生态文明治理：遥感智能识别技术在固废监管中的创新应用与实践研究

【中】刘波

摘要

摘要：固体废物污染防治是美丽中国建设、无废城市创建的核心短板与重点任务，传统人工排查模式存在效率低、成本高、盲区多、滞后性强等突出问题。随着人工智能、遥感 RS、地理信息 GIS 技术的深度融合，智慧生态治理成为新时代生态文明建设的新质生产力。本文以湖南省固废遥感 AI 识别系统为研究载体，结合一线实践应用成果，系统分析 AI 遥感技术在固废常态化监管、非法倾倒排查、生态风险防控中的应用优势与实践成效，梳理当前智慧环保治理存在的现实短板，探索 AI 技术赋能生态文明精细化、数字化、现代化治理的发展路径，为全国生态环境智慧监管、固废综合治理提供可复制、可推广的湖南实践样本。

关键词：人工智能；遥感 GIS；生态文明；固废监管；智慧治理；无废城市

Liu, Bo. Research and Demonstration of Rainwater Resource Utilization and Value Realization Mechanisms in Sponge City Construction: A Case Study of Changsha's First Rainwater Resource Use Rights Transaction

Changsha Sponge City Ecological Industry Technology Innovation Strategic Alliance

Abstract

Combined with the utilization of rainwater resources in sponge city construction, taking the intensive utilization of rainwater resources and market-oriented realization of ecological value as the starting point, this paper analyzes the current situation and prospect of rainwater resource utilization by studying the first rainwater resource use right transaction case in Changsha sponge city construction. It summarizes the problems existing in institutional design and operation modes, and puts forward targeted optimization measures, so as to improve the utilization efficiency and comprehensive benefits of local rainwater resources, and provide practical references for rainwater resource utilization and water right market reform in sponge city construction nationwide.

Keywords: sponge city; rainwater resources; resource value; water resource use right; water right transaction; Changsha City

海绵城市建设中雨水资源化利用与价值实现机制研究与示范——以长沙首宗雨水资源使用权交易为例

【中】刘波

摘要

结合海绵城市建设中雨水资源利用工作，以雨水资源集约化利用、生态价值市场化实现为切入点，通过剖析湖南省长沙市雨水资源使用权交易案例，梳理雨水资源利用现状，分析利用前景，总结制度设计和运营模式存在的问题，提出针对性优化措施，旨在提升区域雨水资源利用效率与综合效益，为全国海绵城市雨水资源化利用、水权市场化改革提供实践参考。

关键词：海绵城市；雨水资源；资源价值；水资源使用权；水权交易；长沙市

Lu, Weidong. Inner Ecology: The Living Source of Constructive Post-Modern Practices

Mindful leadership and consciousness evolution coach, eco-businesss consultant, eco-community advocator

Abstract

While mainstream society remains markedly shaped by modernization, industrialization, materialism, consumerism and nihilism, a cohort of awakened pioneers across diverse sectors have embarked on future-oriented practices, the constructive post-modern initiatives advocated by Dr. David Griffin, a renowned organic-process philosopher, process theologian and social activist. These initiatives encompass holistic education, regenerative agriculture, conscious business, eco-communities, ecological economics, ecological social governance, ecological architecture, green transportation, renewable energy, eco-design, green manufacturing, eco-art, and whole foods diets, among others.

Growing public participation and sustained, deep-going advancement are required for these new paradigm practices. Yet where do the original aspirations and ongoing motivation for such endeavors originate? In a world preoccupied with self-interest, how can transcendent motivations arise?

First, we must listen attentively to our inner voice and trust the guidance of our inner light and conscience. This presupposes a calm and stable mind-body state, which mindfulness practice fosters by quieting the mind, sharpening focus and heightening inner awareness.

Second, we need to dispel mental obscurations so that the light of our true/higher self may shine forth. A key step lies in coming to terms with our inner shadows — the lower self and the mask self. Pathwork belonged to transpersonal psychology, proves effective in this regard. Through sincere self-observation and inner exploration, it emphasizes accepting and transforming inner shadow dimensions such as the lower self and the mask self. It helps dissolve the sense of separation from other people and from the source of life, bringing deeper meaning and fulfilment, and facilitating gradual union with one's higher self and ultimate spirit.

Once individuals have grounded their mind-body and tended to their inner vitality, engaging with the world and pursuing creative endeavors become central life themes. Meanwhile, engagement presupposes a framework for understanding the cosmos. Organic Wisdom synthesizes the organic philosophy of Alfred North Whitehead -- built upon relativity theory, quantum physics and Eastern-Western classical process thought -- alongside the essence of traditional Chinese culture represented by Zhu Xi's Neo-Confucianism. It underscores the ultimate significance of creativity, the mutability and intrinsic interconnectedness of all things, non-sensory perception, and the subjective worth of

everything. This framework transcends mechanistic materialism, mind-body dualism, and the human-nature divide. It therefore elevates individual consciousness and world-outlook, laying a promising foundation of belief for advancing human well-being and addressing global crises.

Building upon this integrated philosophical worldview, we may further explore spiritual cosmology. Two systems worthy of study are process theology derived from organic-process philosophy, and Rudolf Steiner's anthroposophy (spiritual science). When complemented by specialized research on near-death experiences, deep hypnosis and channeling, these resources can potentially transform our consciousness and understanding of life.

Accordingly, integrated mind-body-spirit practices enable organic, spiraling evolution of consciousness across three dimensions: living, purifying and transcendenting. One's life direction and sense of calling emerge naturally, growing increasingly steady and clear.

The five-dimensional model for eco-business and eco-communities will lastly illustrate the vital importance of inner ecology and consciousness evolution.

内在生态：建设性后现代实践的活水源头

【中】陆维东

摘要

虽然主流社会呈现的现代化、工业化、物质主义、消费主义、虚无主义的状态依然显著，但一部分觉醒的先行者已经在社会各个领域展开了面向未来的实践，即由著名的有机过程哲学家、过程神学家、社会运动家大卫·格里芬博士所倡导的建设性后现代实践，包括全人/通人教育、生态农业、觉醒商业、生态社区、生态经济、生态社会治理、生态建筑、绿色交通、绿色能源、生态设计、绿色制造、生态艺术、健康饮食等等。

这些基于新范式的实践需要越来越多的人参与，而且得持续地往前往深推进。然而，致力于此的初心和后续动力将来自哪里？身在熙熙攘攘、往来皆利的世间，如何产生超越性的动机？

首先，我们需要细心聆听内在声音，信任内在之光和良知的指引，而这一切离不开从容安定的身心，正念练习又恰好能起到静心专注和提升内在觉察的作用。

其次，我们也需要消除心灵的蒙蔽，让内在真我/高阶自我的光明显现。在过程中，如何处理内在的阴影部分（低阶自我、面具自我）是关键。属于超个人心理学体系之一的心路疗愈在这方面成效显著，它通过真诚的自我觉察与内在探索，强调接纳并转化个体的低阶自我、面具自我等内在阴影面的重要性，进而协助个体逐渐消除与他人、与生命本源的分离，体验越来越深的意义感、充实感，并走向与高阶自我和终极精神的融合。

当个体初步安顿了身心、照顾好自身能量之后，该如何参与世界并展开自己的创造又成为生命的主旋律。同时，我们意识到参与的前提是应该如何认识世界（宇宙）。有机智慧则融摄了著名后现代思想家怀特海基于相对论、量子物理和东西方古典过程理念而创立的有机哲学，以及朱子理学为代表的中国传统文化精华，强调创生性的终极意义、事物的变易与内在互连、非感官知觉以及万物的主体价值，阐发“天地之大德曰生，生物之心为仁”的宇宙大道，从而超越了机械唯物论、心物二元观和人与自然的分离，因此能有效升维个体的意识与世界观，并为增进人类福祉、回应全球性危机奠定了更有希望的信念基础。

在整合哲学世界观的基础上，可以接着探索灵性宇宙观。基于有机过程哲学的过程神学以及史坦纳的人智学（灵性科学）是非常值得研习的两大体系，如果再结合针对濒死体验、深度催眠与通灵经验的专门研究，我们将很有可能升维自己的意识与生命观。

因此，脑身心灵的整合练习能够使我们在生活、净化、超越的三个维度上展开有机的螺旋式的意识进化。个体的生命方向和使命也会随之自然呈现，越来越稳定、清晰。

最后将以生态商业、生态社区的五维度模型为例来阐明心灵生态与意识进化的重要性。

【分享者】陆维东 正念整合与意识进化教练、生态组织顾问、生态社区共建者

Lum, Yew Choe. Humane Entrepreneurship Across Eastern and Western Philosophical Traditions: Bridging Ethical, Cultural and Institutional Gaps Towards a Human-Centred Entrepreneurial Paradigm

Abstract

Humane entrepreneurship has emerged as an important alternative to conventional entrepreneurial models that privilege economic growth, profitability, innovation and shareholder returns. By integrating human dignity, employee well-being, ethical responsibility, stakeholder inclusion and sustainable value creation, humane entrepreneurship offers a more comprehensive understanding of entrepreneurial success. Nevertheless, its theoretical foundations remain fragmented, particularly concerning the philosophical differences and potential complementarities between Eastern and Western intellectual traditions.

This paper critically examines humane entrepreneurship through a comparative analysis of Western philosophical perspectives, including Aristotelian virtue ethics, Kantian deontology, stakeholder theory and humanistic management, alongside Eastern traditions encompassing Confucianism, Buddhism, Daoism and selected Asian communitarian perspectives. The study adopts a conceptual integrative literature review to identify areas of philosophical convergence, fundamental tensions and underexplored research opportunities.

The paper argues that Western traditions generally provide strong foundations for individual autonomy, rights, justice and institutional accountability, whereas Eastern traditions offer complementary insights into relational responsibility, moral self-cultivation, social harmony, compassion and interconnectedness. However, neither tradition should be treated as philosophically homogeneous or inherently superior.

The paper identifies six major gaps: insufficient cross-cultural theoretical integration; limited attention to power asymmetries and institutional conditions; inadequate operationalisation of humane entrepreneurship; insufficient multilevel and longitudinal research; underrepresentation of Eastern and Global South perspectives; and unresolved tensions between commercial performance and human flourishing.

To address these gaps, the paper proposes an Integrative East–West Humane Entrepreneurship Framework, connecting individual moral agency, relational ethics, organisational practices, institutional safeguards and sustainable societal outcomes. It concludes with a research agenda for empirical validation, cross-cultural comparison and practical implementation, particularly within Asian entrepreneurial ecosystems.

贯穿东西方哲学传统的人本创业：弥合伦理、文化与制度鸿沟，构建以人为本的创业范式

【马来西亚】林耀祖

摘要

“人本创业”已成为一种重要的新兴模式，旨在替代那些侧重于经济增长、盈利能力、创新及股东回报的传统创业模式。通过融合人的尊严、员工福祉、伦理责任、利益相关者包容性以及可持续价值创造，人本创业为理解创业成功提供了更全面的视角。然而，其理论基础尚显零散，特别是在东西方思想传统之间的哲学差异与潜在互补性方面，仍有待深入探讨。

本文通过比较分析，批判性地审视了人本创业理念。分析涵盖了西方的哲学视角（包括亚里士多德的德性伦理学、康德的义务论、利益相关者理论及人本主义管理）与东方的思想传统（包括儒家、佛教、道家思想及部分亚洲社群主义观点）。本研究采用概念整合型文献综述方法，旨在识别哲学上的共识领域、根本性张力以及尚未充分探索的研究机遇。

文章指出，西方传统通常为个人自主权、权利、正义及制度问责提供了坚实基础；而东方传统则在关系责任、道德修身、社会和谐、慈悲心及万物互联等方面提供了互补性的见解。然而，不应将任何一种传统视为哲学上同质的整体或具有内在优越性。

文章指出了六大研究缺口：跨文化理论整合不足；对权力不对称及制度条件的关注有限；人本创业的操作化研究尚不充分；缺乏多层次及纵向研究；东方及“全球南方”视角的代表性不足；以及商业绩效与人的全面发展之间未解决的张力。

为弥补这些缺口，本文提出了一个“东西方融合的人本创业框架”，将个人的道德主体性、关系伦理、组织实践、制度保障及可持续的社会成果有机联系起来。最后，文章针对实证验证、跨文化比较及实践落地（特别是在亚洲创业生态系统中）提出了未来的研究议程。

Nair, Shamala Kumari. Building Trust in Corporate Sustainability: Consumer Responses to ESG Initiatives

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Abstract

Corporate sustainability initiatives increasingly shape how firms communicate environmental, social and governance (ESG) commitments, but greater disclosure does not necessarily secure favourable consumer responses. In commercial aviation, sustainability claims are highly visible and frequently scrutinised. This study examines how air travellers interpret ESG initiatives and how these interpretations relate to brand related responses. Rather than assuming that sustainability activity automatically generates favourable responses, it considers moral appraisal of corporate conduct, perceived openness of sustainability communication and consumer doubt toward sustainability claims.

Drawing on stimulus–organism–response (S-O-R) logic and signalling theory, the study treats ESG initiatives and related communications as cues that consumers interpret. It examines whether moral appraisal and perceived openness help explain how ESG perceptions translate into brand-related responses, and whether consumer doubt conditions the relationship between perceived openness and consumer brand experience. A quantitative, cross-sectional online survey was conducted among 350 adult respondents who were aware of the ESG-related activities of an airline. Each respondent evaluated one airline. Eligibility screening and response-quality checks were applied. Data were analysed using partial least squares structural equation modelling (PLS-SEM), incorporating higher-order constructs, indirect relationships and moderation.

The findings highlight the importance of consumers' moral appraisal of corporate conduct and perceived openness of sustainability communication in explaining the relationship between ESG perceptions and consumers' experiences with airline brands. The results also provide evidence of significant indirect relationships, indicating that consumer evaluations play an important role in shaping brand-related experiences. Notably, consumer doubt toward sustainability claims exhibits a modest but statistically significant positive moderating effect, contrary to the hypothesised direction.

The study contributes a stakeholder-centred perspective to discussions of corporate sustainability and ecological transformation of business by identifying how consumers evaluate and respond to ESG-related cues. It also brings evidence from commercial aviation to debates about the credibility and effectiveness of sustainability communication. For managers, the findings suggest that increasing the volume of ESG disclosure alone may be insufficient; the information should also be clear, comprehensible and accountable. For policymakers and industry bodies, the study highlights

the value of transparency in public-facing sustainability communication. By examining how consumers interpret corporate ESG initiatives, the research complements organisational and technical approaches to sustainability by providing insights into the consumer perspective on sustainable business practices.

构建企业可持续发展中的信任：消费者对 ESG 举措的反应

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摘要

企业可持续发展举措正日益影响企业如何传达其在环境、社会和公司治理（ESG）方面的承诺。然而，更多的信息披露并不必然带来消费者的积极回应。在商业航空领域，可持续发展声明具有较高的公众可见度，也经常受到审视和质疑。本研究考察航空旅客如何理解企业的 ESG 举措，以及这些理解如何与消费者对品牌的反应相关联。研究并不预设企业开展可持续发展活动就必然获得消费者的正面回应，而是着重关注消费者对企业行为的道德评价、对可持续发展信息沟通透明度的感知，以及对企业可持续发展声明的怀疑态度。

本研究以刺激—机体—反应（S-O-R）理论框架和信号理论为基础，将 ESG 举措及相关信息沟通视为消费者需要加以理解和判断的信号。研究考察道德评价和感知透明度能否解释消费者的 ESG 认知如何转化为品牌相关反应，同时分析消费者的怀疑态度是否会影响感知透明度与品牌体验之间的关系。

研究采用定量横断面在线问卷调查方法，共收集了 350 名成年受访者的数据。这些受访者均了解某家航空公司的 ESG 相关活动，每位受访者仅对一家航空公司进行评价。研究实施了受访者资格筛选和问卷回答质量检查，并采用偏最小二乘结构方程模型（PLS-SEM）进行数据分析，涵盖高阶构念、间接效应及调节效应。

研究结果表明，消费者对企业行为的道德评价以及对可持续发展信息沟通透明度的感知，在解释 ESG 认知与航空公司品牌体验之间的关系方面发挥着重要作用。研究还发现了具有统计显著性的间接效应，说明消费者的主观评价在塑造品牌相关体验方面具有重要影响。值得注意的是，消费者对可持续发展声明的怀疑态度表现出幅度较小但具有统计显著性的正向调节效应，这与研究最初提出的假设方向相反。

本研究从利益相关者的视角，为企业可持续发展和商业生态转型的讨论提供了新的认识，揭示了消费者如何评价企业 ESG 举措所传递的信息，并作出相应反应。同时，研究以商业航空业的实证数据，为可持续发展信息沟通的可信度与有效性提供了新的研究证据。

对于企业管理者而言，研究结果表明，仅仅增加 ESG 信息披露的数量可能并不足够，更重要的是确保所披露的信息清晰、易于理解，并能够接受问责与监督。对于政策制定者和行业组织而言，本研究强调了面向公众的可持续发展信息沟通保持透明的重要价值。

通过考察消费者如何理解和评价企业 ESG 举措，本研究从消费者的角度为可持续商业实践提供了新的认识，并对以组织管理和技术手段为中心的可持续发展研究形成了有益补充。

Park, Yunju. Becoming-with a Garden: The Significance and Role of Ecological Communities

Abstract

This presentation explores how humans and nonhumans come to recognize and respond to one another through a garden, and how these encounters transform the beings involved. Drawing on Donna Haraway's concept of becoming-with, I examine how a garden can become a place where humans and other species acquire a "face" for one another—not merely becoming aware of each other's presence, but learning to recognize, respond to, and be transformed by one another. Through the Red Roof Garden, an experimental garden in South Korea that my friend Jueun and I created and continue to manage, I explore what these relationships reveal about the formation of ecological communities.

创造自然？与花园共生

【韩】朴允珠

摘要：

发言借助哈拉维（Haraway）的“共同生成”（becoming-with），探讨人与非人在花园中相互辨认、相互回应并彼此改变的过程。案例是作者与朋友共同经营的实验花园红屋顶花园（Red Roof Garden），其中有与蚜虫、马蜂和自播植物相遇的经验。作者将社区融入实践中的“关系之圈”（Circles of Relationships）扩展到非人存在，提议把生态社区（ecological community）理解为相互转化的持续过程，而非和谐的集合体。

Qian, Jianbang. From Healing Individuals to Safeguarding the Community of Life: Process Philosophy and Ecological Civilization in Practice by a Retired Physician

Re-employed Physician (Retired), Taixing People's Hospital, Jiangsu Province
Board Chairman, Taizhou SS of ECRRE Information Service Co., Ltd. (Taizhou Single Spark of Eco-Civilization and Rural Revitalization Information Service Co., Ltd.)

Abstract

Drawing upon a professional lifetime devoted to clinical medicine, the author undertook a sustained and searching re-examination of both his own vocational trajectory and the underlying premises of modern Western medicine following his retirement in 2022. The conclusion he reached was, in a word, sobering. When confronted with the growing tide of chronic and largely lifestyle-driven conditions such as hypertension and diabetes, contemporary biomedicine often appears constrained and palliative rather than transformative. This structural limitation was further laid bare during the COVID-19 pandemic of recent years, and it becomes all the more conspicuous in the face of the steadily rising incidence of various oncological diseases, where the prevailing clinical approach too often amounts to little more than treating the head when the head aches and the foot when the foot hurts. It was precisely against this backdrop of clinical disquiet that the author began searching for a more viable and efficacious pathway to human health. In, he had the good the summer of 2023 fortune to encounter "Process (Organic) Philosophy", and was captivated by the quiet power and depth of its inner vision from the very first encounter.

At its most essential level, the author argues, Process (Organic) Philosophy can be distilled into a single Chinese character: He—harmony. The theory attaches paramount importance to the harmony between humanity the harmony that and nature and, equally, to ought to obtain among human beings themselves. Seen in this light, its underlying logic resonates profoundly with the ecological dictum that lucid waters and lush mountains are invaluable assets, as well as with the vision of a Community with a Shared Future for Mankind; both frameworks, like the philosophy itself, champion mutual benefit and collaborative thriving rather than zero-sum competition.

This shared accent on an other-regarding, altruistic ethos author with both has supplied the a moral compass and a practical methodology. Guided by it, he has brought particular intentionality to his philanthropic and public-service endeavors. Over the past three decades, he has donated a cumulative 13,800 milliliters of blood, enough to help sustain the lives of roughly 69 individuals. In more recent years, his work has extended into scholarship privileged students funding for under, poverty alleviation, and concrete, case-by-case hardship relief within local communities. Looking to the future, the author pledges to continue drawing on the complementary insights of Process and the Shared Future vision

(Organic) Philosophy to launch further substantive initiatives—so that, as more people come to know the one framework, they may deepen their understanding of, and affinity for, the other.

Keywords: Process civilization; altruism; public health (Organic) Philosophy; ecological; Community of Life

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从治病救人到守护生命共同体：一位退休医生的过程哲学与生态文明实践

【中】钱健帮

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文摘

1. 现代医学的迷思：从临床困境到理论求索

作为一辈子以医生为职业的人，我在 2022 年退休以后对自身职业生涯、对现代西方医学进行了深刻反思，反思的结果就是：悲哀；在面临诸多由不良生活方式引发的诸如高血压、糖尿病等慢性疾病时，现代西方医学往往显得束手无策；即便是在前几年发生的新冠病毒疫情面前也暴露出诸多困境；而在近年来发病率不断攀升的各种肿瘤性疾病面前更是只能头痛医头、脚痛医脚。有鉴于此，我开始探寻是否存在一种更为可行且有效的健康路径。2023 年夏天，我有幸接触到了“过程（有机）哲学”，甫一涉猎就被其迷人的内核所深深吸引。

2. 过程(有机)哲学的内核：和

从本质上来看，过程（有机）哲学的内核在于一个“和”字。

过程(有机)哲学理论高度重视人与自然的和谐以及人与人的和谐，因此，其底层逻辑与“绿水青山就是金山银山”的理念以及“人类命运共同体”的思想高度契合；二者强调的都是共赢而不是零和。

3. 生态文明的落地实践：以利他之心，行具体之事

无论是过程（有机）哲学还是人类命运共同体理念，都极为强调“利他思维”。受此指引，我在投身慈善公益事业时就格外用心。近 30 年来，我个人无偿献血总量达到了 13800 毫升，点亮了约 69 人的生命之光；近年来，更是在捐资助学、扶贫纾困等领域开展了大量细致而具体的工作。未来，我将继续在这两个理论的指导下，开展更多实质性工作，让更多人在了解共同体理论的同时，加深对过程（有机）哲学的认知与认同。

关键词：过程文明、利他主义、 (有机) 公共卫生哲学、生态的、生命共同体

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Qian, Tingting. Ecological Institutional Justice in China's New Era

Abstract

Ecological justice is the core value of ecological civilization, and institutional justice provides the firm safeguards that turn it into practice. In China's new era, the building of an ecological civilization has gone beyond the limits of traditional ecological ethics, which has focused mainly on ideas. Instead, it embeds ecological fairness into the design of institutions, giving rise to a form of ecological institutional justice with distinctive Chinese features. This approach takes into account intragenerational, intergenerational, and multispecies justice. It aims to address real tensions: the unbalanced distribution of ecological benefits among regions, the unequal sharing of conservation responsibilities, and conflicts between the right to development and ecological rights.

Drawing on the idea of a community of life in which humans and nature are interdependent, this paper examines the theoretical meaning of ecological institutional justice in the new era. It also reviews China's institutional innovations in environmental legislation, ecological compensation, cross-regional ("horizontal") ecological protection, compensation for ecological and environmental damage, and ecological performance evaluation and accountability. We argue that the essence of ecological institutional justice lies in using institutional arrangements to distribute ecological benefits and risks fairly, to ensure that different regions and communities have equal access to a healthy environment, and to restrain actions that harm the public's ecological interests.

In practice, China has been narrowing gaps in ecological rights and interests by establishing a national park system, implementing river-basin ecological compensation, and strengthening judicial protection of the environment. Challenges remain, however, including a mismatch between ecological rights and responsibilities across regions, and the need for stronger cross-regional cooperation in governance. For the world, China's theory and practice of ecological institutional justice offer institutional lessons for building a fair, reasonable, and cooperative system of global ecological governance. This study seeks to explain the internal logic and practical experience of China's ecological institutional justice, in order to support the improvement of institutions for ecological civilization and to advance international dialogue on global ecological fairness.

Qian Tingting is a PhD candidate, Chongqing University

中国新时代生态制度正义研究

【中】钱婷婷

摘要：

生态正义是生态文明建设的价值内核，制度正义则为生态正义落地提供刚性保障。新时代中国生态文明建设，突破传统生态伦理仅聚焦观念层面的局限，将生态公平内嵌于制度体系建构之中，形成具有本土特质的生态制度正义实践形态。生态制度正义兼顾代内正义、代际正义与种际正义，致力于化解区域间生态利益分配失衡、生态保护责任不对等、发展权与生态权冲突等现实矛盾。

本文立足于人与自然生命共同体理念，阐释新时代生态制度正义的理论内涵，梳理我国生态环境领域立法、生态补偿、横向生态保护、生态环境损害赔偿、生态考核问责等制度创新。研究表明，生态制度正义的核心要义，是通过制度安排合理分配生态收益与生态风险，保障不同区域、群体平等享有良好生态环境的权利，约束各类主体损害生态公共利益的行为。

在实践维度，我国通过建立国家公园体制、落实流域生态补偿机制、完善生态环境司法保障，持续弥合生态权益差距。同时，生态制度正义建设仍面临区域生态权责匹配不足、跨区域协同治理机制有待深化等挑战。面向全球生态治理，中国生态制度正义的理论与实践，可为全球生态治理提供制度参照，推动构建公平合理、合作共赢的全球生态治理体系。本研究旨在阐释中国生态制度正义的内在逻辑与实践经验，为完善生态文明制度体系、推进全球生态公平对话提供理论支撑。

分享者为重庆大学博士在读研究生

Qiao, Zhihong. The Ecological View of the People of Hongde

Abstract

Hongde Farm will share the ecological view of the people of Hongde by selecting true stories from its operational practice across three dimensions: the cultural inheritance of "combining farming and reading," the business philosophy of "co-building and co-operating," and the operational approach of a "circular ecology of heaven, earth, and humanity."

Hongde's Cultural Inheritance: Combining Farming and Reading (Cultural Ecology)

While engaging in production, Hongde Farm is committed to inheriting classic Chinese culture. The base has established Chinese classics study classes and a cultural exhibition hall, and regularly holds parent-child summer camps, winter camps, and farming practice activities. Together, participants take root in the land, recite classics, and experience the nourishment of traditional Chinese humanistic spirit.

Hongde's Business Philosophy: Co-building and Co-operating (Operational Ecology)

"When the Great Way prevails, the world is shared by all" is the cultural ideal of the people of Hongde and, even more, the unwavering business philosophy of Hongde Farm. The farm transcends traditional modes of capital operation and distribution: the profits earned are not owned by the operators individually but shared by all workers. Everyone co-operates, co-builds, co-produces, and co-shares—enjoying without possessing.

Hongde's Operational Approach: The "Heaven, Earth, and Humanity" Circular Ecology (Production Ecology)

Hongde Farm is based on more than 1,000 mu of green land. In the cultivation process, it insists on zero pesticides and zero chemical fertilizers, with manual weeding. The base has built an SC-certified soy product processing plant and traditional storage cellars. The remaining production waste, such as okara and soy whey, is reused as fertilizer for cultivation, realizing an internal circulation between the primary and secondary industries.

The base has more than 10,000 square meters of buildings, used to accommodate people from all over the country and from home and abroad who come to study and heal. Many modern people facing mental stress and inner difficulties have found a spiritual home and a new direction in life at the farm by returning to the land and revisiting the classics.

About the presenter

Founder of Hongde Ecological Farm in Linxi County, Chifeng City, Inner Mongolia; Vice President of the Chifeng Traditional Culture Association; Council Member of the Cultural Inheritance Working Committee of the China World Ethnic Culture Exchange Promotion Association; veteran public welfare practitioner and social entrepreneur. In his early career he devoted himself to the health industry, specializing in the treatment of skin diseases.

Since 2012, he has devoted himself wholeheartedly to public welfare, conducting physical and mental healing centered on traditional Chinese culture. To date, he has helped nearly 10,000 people through public welfare programs and has consistently waived food and accommodation fees.

In 2019, at the invitation of the Linxi County Government, he founded Hongde Ecological Farm, which covers nearly 1,000 mu. The farm fully adopts enzyme-based cultivation to produce vegetables, coarse grains, and processed products, promoting “zero-pollution” agriculture.

Teacher Qiao upholds the belief of “not a single day off, not a single penny taken,” and holds the vision of “providing those with good fortune with food free of toxins,” advocating a path from dietary health to happiness in life.

弘德人的生态观

【中】乔志红

摘要

弘德农场将从“耕读相济”的文化传承、“共建共营”的经营理念、“天地人循环生态”的经营方式三个层面，择取经营过程中所发生的真人真事，分享弘德人的生态观。

弘德的文化传承——耕读相济（文化生态）

弘德农场在从事生产的同时，致力于传承中国经典文化。基地建有国学讲习班、文化展览馆、定期举办亲子夏令营、冬令营、农耕实践活动等，大家共同扎根土地、诵读经典，感受中国传统人文精神的滋养。

弘德的经营理念——共建共营（经营生态）

“大道之行，天下为公”是弘德人的文化理想，更是弘德农场坚定不移的经营理念。农场超越了传统的资本经营与分配方式，所得利润不归经营者个人所有，而由所有劳动者共享，大家共营、共建、共产、共享，只享用，不占有。

弘德的经营方式——“天地人”循环生态（生产生态）

弘德农场立足 1000 余亩绿色土地，种植过程坚持零农药零化肥，人工除草。基地建设 sc 豆制品加工厂、原始储藏窖，生产所剩的豆渣、浆水等废料再次用于种植肥料，实现一、二产业的内循环。

基地建有房屋一万多平方，作为接纳全国各地以及海内外前来学习和疗愈的人士。众多面临精神压力、心灵困境的现代人在农场通过重回土地，重温经典找到了心灵归宿和新的人生方向。

分享者简介：

内蒙古赤峰市林西县弘德生态农场创始人，赤峰市传统文化协会副会长，中国世界民族文化交流促进会文化传承工作委员会理事，资深公益实践者与社会企业家。早期致力于健康行业，专研皮肤病治疗。

2012 年起全身心投入公益，并以中华传统文化为核心开展身心疗愈，迄今已公益帮助近万人，始终坚持免收食宿费用。

2019年应林西县政府邀请创办弘德生态农场，规模近千亩，全面采用酵素种植法生产蔬菜、杂粮及深加工产品，推动“零污染”农业。

乔老师秉持“一日不休，一文不取”的信念，以“供养有福报的您不食毒”为愿景，倡导从饮食健康走向生命幸福。

Ruan, Yongjun. The Wisdom of Kuncheng and the Transition of Civilization

Abstract

The phrase "There is something formed by kuncheng" from the silk manuscript version of Laozi reveals the primordial order of all things: diverse coexistence and mutual fulfillment. It also provides profound intellectual grounding for us to understand the contemporary transition of human civilization.

The character kun, formed by the radicals for “sun” and “compare”, originally means two suns standing side by side, shining upon one another. It depicts a natural state in which distinct beings exist alongside each other, radiate their own light, and rely on one another without exclusion. From this we distill the core meaning of kuncheng: coexistence instead of opposition, mutual reflection and mutual prehension. Beings do not have to negate or replace others to thrive. Coexisting in difference, seeing one another, nurturing one another, and evolving together form the root of continuous vitality in the world.

This ancient wisdom resonates with the relational cosmology of process thought. Through mutual reflection, diverse beings bring out one another’s unique values. Through mutual prehension, different systems interpenetrate

昆成的智慧与文明的跃迁

【中】阮勇军

帛书《老子》“有物昆成”，揭示了天地万物多样并立、共生相成的本源秩序，也为我们理解当代人类文明跃迁，提供了深厚的东方思想根基。

“昆”，从日从比，本义为双日并立、同辉相照。它呈现的本然状态，是多样存在比肩共在、彼此辉映、各有其光、互不排斥、相依相成。由此凝练昆成核心要义：并立而非对立，互映而且互摄。万物的存续与生长，不必通过否定他者、取代他者得以成就；差异共存、彼此照见、相互滋养、联动生成，才是天地生生不息的根本方式。

这一东方智慧，与当代过程思想的关系宇宙观高度契合、相互印证。互映，让多元存在的独特价值彼此彰显、各美其美；互摄，让不同体系双向交融、相互吸纳、彼此成全，完整呈现出生命世界动态共生的真实秩序。

立足昆成视野，我们得以重新理解文明跃迁的本真内涵：智能生态文明的演进，并非对工业文明的对抗、否定或替代。真正的文明升维，是在并立共存的基础上，接纳、整合、升华工业文明积淀的技术、制度与产业成果，以互映互摄的共生逻辑，重塑发展的价值导向与底层目的，实现文明的延续性生长与整体性更新。

这正是《虎门倡议》贯穿始终的精神实质：立足关系共生的底层逻辑，倡导共生型经济发展范式，以认知重塑、产业升级、大地修复的系统性实践，把昆成这种非对抗的共生智慧，转化为文明跃迁可践行的路径。

人类需要第二次启蒙，人类文明需要再一次跃升。我们需要超越对抗对立的旧思维，在昆成之道的指引下，践行关系共生，一步一步走向和大地、和彼此共生永续的生活。

Salim, Taubah. Eco-Enzyme Technology for Environmentally Friendly Product Innovation and Community-Based Entrepreneurship in Indonesia

Abstract

Humans are spiritual beings, entrusted with noble duties in this life. We are a microcosm of the universe. There is a deeply rooted connection between humans and the universe, where the existence of the universe cannot be separated from our own existence. Therefore, humans have a responsibility to protect and care for this vast universe. By protecting and caring for the universe, it means humans are preserving themselves and safeguarding their own existence.

The growing amount of household organic waste and the environmental impact of conventional cleaning products highlight the need for practical solutions that reduce waste, promote sustainable living, and support local economic development. With the understanding that human well-being depends on a healthy environment, this study explores how eco-enzyme technology can encourage environmentally friendly product innovation and community-based entrepreneurship in Indonesia. Eco-enzyme is a liquid made by fermenting kitchen waste, sugar, and water in an airtight container for at least three months, using a weight ratio of 3:1:10, respectively.

The process offers a potential means of transforming fruit peels and vegetable residues into a value-added resource. Building on the growing interest in eco-enzyme practices across Asia, this study focuses on developing four product categories incorporating eco-enzymes: liquid body wash, shampoo, laundry detergent, and dishwashing liquid. The formulations combine eco-enzyme with selected natural surfactants, water, and appropriate supporting ingredients, including essential oils or fragrance where suitable.

The study examines the formulation and potential of these products in personal care and household cleaning, with particular attention to cleaning performance, user acceptability, formulation stability, skin compatibility, and environmental considerations. It also explores the feasibility of community-based production and distribution through direct-to-consumer sales and partnerships with local retailers. This approach may connect household organic waste management with small-scale enterprise development, creating opportunities for community participation, local livelihoods, and more responsible resource utilization. The proposed framework recognizes that ecological benefits cannot be assumed solely from the use of organic waste-derived ingredients or plant-based surfactants.

To ensure responsible implementation, product safety, microbiological quality, cleaning effectiveness, biodegradability, production costs, and market acceptance require appropriate assessment before the products can be promoted for wider use. Claims about environmental restoration and health benefits also need scientific evidence, as these benefits cannot be assumed from fermentation alone. By turning organic waste into practical consumer products, this study explores how waste management can be combined with product innovation and local entrepreneurship. It highlights both the potential benefits and the technical, environmental, and economic factors that need to be considered for responsible implementation. Ultimately, the study aims to understand how household waste can support sustainable local development while encouraging communities to make more environmentally conscious choices.

Keywords: eco-enzyme; organic waste valorization; sustainable cleaning products; circular economy; ecological entrepreneurship; community-based enterprise

生态酵素技术在印度尼西亚环境友好型产品创新与社区创业中的应用

【印度尼西亚】Salim, Taubah（陶芭·萨利姆）

摘要

人类是具有精神性的存在，被赋予了生命中崇高的使命。人是宇宙的缩影，人与宇宙之间存在着深刻而根本的联系。宇宙的存在与人类自身的存在密不可分。因此，人类肩负着保护和关爱广袤宇宙的责任。保护和关爱宇宙，也就是保护人类自身，维护人类的生存与延续。

随着家庭有机废弃物不断增加，以及传统清洁产品对环境造成的影响日益受到关注，社会迫切需要能够减少废弃物、促进可持续生活方式并支持地方经济发展的切实可行的解决方案。基于人类福祉依赖于健康生态环境的认识，本研究探讨生态酵素技术如何在印度尼西亚推动环境友好型产品创新与社区创业。

生态酵素是一种通过发酵厨房有机废弃物、糖和水制成的液体。其制作方法是将三种原料按照重量比 3:1:10 混合，置于密闭容器中发酵至少三个月。这一过程为将水果皮、蔬菜残余物等家庭有机废弃物转化为具有附加价值的资源提供了潜在途径。

随着生态酵素实践在亚洲地区日益受到关注，本研究重点开发四类添加生态酵素的产品：沐浴露、洗发水、洗衣液和洗洁精。这些产品将生态酵素与经过选择的天然来源表面活性剂、水及其他适当的辅助成分相结合，并根据产品需要添加精油或香料。

本研究考察上述产品在个人护理和家庭清洁领域的配方设计及应用潜力，重点关注清洁效果、用户接受度、配方稳定性、皮肤相容性以及环境影响等因素。同时，研究还探讨通过直接面向消费者销售及与当地零售商合作等方式，开展社区化生产与销售的可行性。

这一模式有望将家庭有机废弃物管理与小型企业发展相结合，为社区居民参与、地方生计改善以及更加负责任的资源利用创造机会。但本研究也认识到，不能仅仅因为产品采用了有机废弃物衍生成分或植物来源的表面活性剂，就认定其必然具有生态效益。

为了确保这一技术得到负责任的推广与应用，在产品进入更广泛的市场之前，必须对产品安全性、微生物质量、清洁效果、生物降解性、生产成本以及市场接受度进行适当评估。有关环境修复和健康益处的宣传，也必须以科学证据为基础，而不能仅凭发酵过程本身就推断其具有这些功效。

通过将有机废弃物转化为实用的消费产品，本研究探索了如何将废弃物管理、产品创新与地方创业相结合，既揭示了这一模式的潜在优势，也强调了在负责任地推广应用过程中必须考虑的技术、环境和经济因素。

最终，本研究旨在探讨家庭废弃物如何成为推动地方可持续发展的资源，同时鼓励社区居民作出更具生态意识的选择，为循环经济、生态创业和社区可持续发展提供新的实践思路。

关键词： 生态酵素；有机废弃物资源化利用；可持续清洁产品；循环经济；生态创业；社区型企业

Sharma, Saloni. Locating the Digital: Periodisation and the Place of Digital Civilisation in the Theory of Ecological Civilisation

Abstract

Over the past two decades, ecological civilisation has grown from a policy proposition into a theoretically sophisticated research field. In Chinese academia, it has established its own conceptual system, research institutions and academic journals, and occupies a core position in China's governance theoretical system. Its theoretical foundation includes a philosophy of history that frames human history as a sequence of civilisational forms: primitive, agricultural, industrial and, ultimately, ecological. These civilisational types are differentiated by their productive forces and the distinctive human–nature relations they embody.

This article re-examines the periodisation logic of this historical narrative, exploring how and where the digital era should be located within civilisational history. Since 2021, the notion of "digital civilisation" has appeared in official discourse, and the concept of "green and intelligent digital ecological civilisation" has been incorporated into Xi Jinping Thought on Ecological Civilisation. A growing body of recent scholarship treats ecological civilisation and digital civilisation as two emerging civilisational forms in a merging process. While this fusion framework is useful for policy and governance analysis, it fails to settle the problem of historical periodisation.

Existing studies hold divergent views: the digital turn is interpreted either as an independent civilisational stage, an internal phase of industrial civilisation, or a cross-cutting condition running through the transition from industrial to ecological civilisation. This inconsistency is conspicuous in arguments that simultaneously define digital civilisation as a new historical formation yet trace its origin through successive industrial revolutions.

This paper sorts out these competing standpoints. On one hand, the official recognition of data as a factor of production in 2019 supports the view that digitalisation brings qualitative change to the organisation of productive forces. On the other hand, digital technologies rely on material and energy-intensive infrastructures, which undermines the claim of a clean rupture with industrial civilisation and shows that industrial modes of resource extraction and consumption continue to operate. Synthesising these observations, this paper contends that the digital should not be regarded as a self-contained civilisational stage. Instead, it is a conditioning force that runs through and reshapes the transition toward ecological civilisation. Digitalisation and ecologisation are therefore

not two separate civilisational paths that later converge; they are mutually dependent processes within a larger civilisational transformation.

By clarifying the position of the digital within the historical framework of ecological civilisation, this paper enriches the philosophy of history and civilisational periodisation of ecological civilisation theory, advances its analysis of productive forces as well as the links between technological change and ecological sustainability, and offers implications for the governance of artificial intelligence. Resolving the theoretical status of the digital, this paper argues, is more than an exercise in conceptual taxonomy: it helps consolidate the internal consistency and analytical capacity of ecological civilisation theory.

数字文明的历史定位——生态文明理论中的历史分期与数字文明的地位

【印度】萧兰妮（Saloni Sharma）

摘要

过去二十年来，生态文明已从一项政策主张逐步发展成为一个具有高度理论深度和系统性的研究领域。在中国学术界，生态文明研究已经形成了自身的概念体系、研究机构和学术期刊，并在中国国家治理理论体系中占据核心地位。

生态文明理论的基础之一，是一种将人类历史理解为不同文明形态依次演进的历史哲学，即人类文明经历了原始文明、农业文明、工业文明，并最终迈向生态文明的发展过程。这些文明形态主要依据各自的生产力发展水平，以及所体现的独特的人与自然关系加以区分。

本文重新审视这一历史叙事中的文明分期逻辑，探讨数字时代应当如何定位，以及它在人类文明发展史中究竟处于何种地位。

自 2021 年以来，“数字文明”这一概念开始出现在中国的官方话语之中，“绿色智慧的数字生态文明”理念也被纳入习近平生态文明思想的相关论述。近年来，越来越多的学术研究将生态文明与数字文明视为两种正在兴起、并逐步走向融合的文明形态。尽管这种“融合论”框架有助于政策研究和治理分析，却未能从根本上解决文明历史分期的问题。

现有研究对此存在不同观点：有的将数字化转型视为一个独立的文明发展阶段；有的认为它只是工业文明内部的一个新阶段；还有的将数字化理解为贯穿工业文明向生态文明转型过程的一种跨阶段条件。

这些不同观点之间存在明显的理论分歧。尤其值得注意的是，一些研究一方面将数字文明界定为一种全新的历史形态，另一方面却又通过历次工业革命的连续演进来追溯其起源。这种论述反映了数字文明历史定位上的内在不一致。

本文对上述相互竞争的理论立场进行了系统梳理。

一方面，2019 年中国正式将数据确认为一种生产要素，这为数字化正在引发生产力组织方式的质变提供了重要依据。数字技术不仅改变了生产过程，也深刻重塑了经济活动的组织形式及社会运行方式。

另一方面，数字技术的发展高度依赖物质基础设施和能源密集型系统。这一事实削弱了数字文明能够与工业文明实现彻底断裂的论断，并表明工业文明所形成的资源开采、能源消耗及物质消费模式仍在数字时代持续发挥作用。

综合上述分析，本文认为，数字化不应被视为一个独立、自足的文明发展阶段，而应被理解为贯穿并重塑人类迈向生态文明转型过程的一种重要条件性力量。

由此可见，数字化与生态化并非两条彼此独立、最终才走向融合的文明发展道路，而是更大范围文明转型过程中相互依存、相互塑造的两个进程。

通过澄清数字化在生态文明历史发展框架中的位置，本文旨在丰富生态文明理论的历史哲学及文明分期研究，深化对生产力发展、技术变革与生态可持续性之间关系的理解，并为人工智能治理提供理论启示。

本文进一步指出，明确数字化的理论地位，绝不仅仅是一项概念分类或术语界定工作。更重要的是，它有助于增强生态文明理论体系的内在一致性，提升其解释现实、分析技术变革及回应当代文明挑战的理论能力。

Tan, Chin Thuan. From Relational Dynamics to Ecological Becoming: Exploring Five Universal Movements within a Living Ecology

Dr. Tan Chin Thuan (DBA) · HELP University, Postdoctoral Fellow

Advance Integrated Leadership

Abstract

Organizational transformation is often understood as movement from a current state toward a desired future state. Such framing can understate the complexity of living systems, where multiple actors, forces and conditions simultaneously generate possibilities, impose constraints, accommodate differences and enable one another. This conceptual paper proposes that organizational transformation may instead be understood as emergent movement arising from interacting relational dynamics within a recursively changing ecology.

Inspired by the relational logic of the Yijing (Book of Changes), particularly the idea that interaction between differentiated forces gives rise to change, the paper develops four contemporary relational dynamics: 相生 (mutual generation), 相克 (mutual constraint), 相容 (mutual accommodation), and 相济 (mutual enablement/complementation). These are not presented as canonical categories of the ancient text or as sequential stages. Rather, they may operate simultaneously: actors may generate possibilities while constraining others, accommodate differences while remaining distinct, and strengthen one another through complementary contribution.

The paper distinguishes these relational dynamics from a second analytical layer: movement dynamics. It proposes five candidate Universal Movements—Axial, Orbital, Expansion–Contraction, Torque, and Involution–Evolution—not as discrete alternatives but as simultaneously interacting dimensions. Axial movement concerns orientation and directional reference; Orbital movement concerns circulation around centres of influence; Expansion–Contraction concerns changing scope and boundaries; Torque concerns turning effects arising from force and leverage; and Involution–Evolution concerns recursive movement between inward consolidation and outward development.

The two layers are related but not interchangeable. The four relational dynamics describe how differentiated entities and forces relate; the Five Universal Movements describe how interacting configurations become expressed as movement. Their combinations may vary in direction, magnitude, velocity, timing, rhythm and relative pace. Dynamic Coherencetherefore does not require equality of forces, static equilibrium or synchronized movement, but appropriate coordination in relation to purpose, capability, constraints and changing ecological conditions.

Transformation is consequently recursive. Involution may enable reconsideration of purpose, elimination of obsolescence, consolidation of learning and integration of capability before subsequent evolution through adaptation, innovation and contribution. Evolution, however, also alters the ecology in which the organization participates. Employees, customers, technologies, institutions, communities and natural environments respond, generating new possibilities and constraints that recursively reconfigure subsequent relationships and movement.

This perspective also reframes artificial intelligence in organizational transformation. Rather than reducing complexity to binary choices or calculating every permutation, AI may augment human capacity to expand plausible State-Space, recognize interacting patterns, identify constraints and leverage, examine alternative trajectories, and progressively constrain possibilities through evidence and purpose. Consequential judgement remains a human responsibility, with intervention converging toward the Minimum Appropriate Intervention.

This shifts attention from managing change as a predetermined transition toward cultivating conditions in which purposeful, adaptive and ecologically responsible transformation can continuously emerge relationally.

The paper therefore proposes a provisional architecture: relational dynamics shape movement dynamics; movement alters the shared ecology; and ecological change recursively reconfigures subsequent relationships, possibilities and movement. Ecologically responsible transformation may depend not on eliminating difference, but on enabling differentiated actors and forces to generate, constrain, accommodate and complement one another while contributing coherently to the continuing becoming of a living whole.

从关系动态到生态演化：探索生命生态中的五种普遍运动

【马来西亚】陈振传

摘要

组织转型通常被理解为从现有状态走向预期未来状态的过程。然而，这种理解可能不足以解释生命系统的复杂变化。组织由众多行动者、力量、条件与环境共同构成；它们彼此作用，同时产生可能、形成约束、容纳差异并相互补足。因此，本文提出：组织转型可被理解为多重关系动态在递归变化的共同生态中相互作用后所涌现的运动。

本文从《易经》的关系与变化思想获得启发，尤其关注不同力量互动而生变化的动态观，并提出四种当代关系动态：相生 (mutual generation)、相克 (mutual constraint)、相容 (mutual accommodation)、相济 (mutual enablement/complementation)。这四者并非《易经》原典所明确提出的既定范畴，也不是依次发生的阶段，而是可能同时存在：不同主体可以彼此创造条件，同时形成约束；在保持差异中相容，并通过互补增强彼此能力。

本文进一步将上述关系动态与第二个分析层次——运动动态——区分，并提出五种候选的普遍运动：轴向运动 (Axial)、轨道运动 (Orbital)、扩张—收缩 (Expansion–Contraction)、扭转运动 (Torque)、内演—外演 (Involution–Evolution)。它们不是互相排斥的运动选项，而是可能同时互动的运动维度。轴向运动涉及方向与参照；轨道运动涉及围绕关系重心的循环；扩张—收缩涉及范围与边界；扭转运动涉及力量与杠杆产生的转向；内演—外演则涉及向内整合与向外发展的递归变化。

两个层次彼此相关，却不能相互取代。相生、相克、相容、相济描述不同主体与力量如何发生关系；五种普遍运动则描述这些互动配置如何表现为系统运动。 不同组合可在方向、强度、速度、时机与节奏上形成差异。因此，动态协调 (Dynamic Coherence) 并非要求力量相等、静态平衡或同步行动，而是不同运动能否依据目的、能力、约束与变化中的生态条件形成适切协调。

转型因此具有递归性质。内演可促使组织重新审视目的、淘汰过时做法、沉淀学习并整合能力，再通过适应、创新与贡献向外演化。然而，外演也会改变组织所参与的生态；员工、客户、技术、制度、社区与自然环境作出回应，产生新的可能与约束，并反过来重构后续关系与运动。

这一观点也重新界定人工智能在组织转型中的角色。AI 的价值不在于将复杂关系简化为二元选择或穷尽所有排列，而在于协助人类扩展可能的状态空间 (State-Space)、识别互动模式、发现约束与杠杆、比较不同轨迹，并依据证据与目的逐步收敛可能性。重大判断仍由人承担责任，干预则趋向最低适切干预 (Minimum Appropriate Intervention)。

这使组织转型的关注点，从管理预定的改变过程，转向培养能够持续涌现出有目的、适应性与生态责任之转型的条件。

本文据此提出一个暂定架构：关系动态塑造运动动态；运动改变共同生态；生态变化又递归地重构后续关系、可能性与运动。 生态责任导向的转型，不在于消除差异，而在于使不同主体与力量能够相生、相克、相容、相济，并在生命整体持续演化的过程中形成协调而有贡献的运动。

作者简介

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Tan, Jinjin. Neglected Trauma: Multi-Stakeholder Governance Challenges of Wildlife-Roadstrike in Victoria, Australia

Abstract

Ecological civilization emphasizes harmonious coexistence between humans and nature, and wildlife collisions on roads are an everyday expression of the conflict between expanding human infrastructure and wildlife habitat. These collisions kill and injure large numbers of animals and endanger drivers, yet they have long remained outside the scope of public policy. This paper examines the Wildlife Roadstrike in Victoria inquiry report, which the Legislative Council Economy and Infrastructure Committee of the Parliament of Victoria released in November 2025, and analyzes the positions and influence of three groups of stakeholders: the Department of Energy, Environment and Climate Action, local governments, and volunteer wildlife rescue organizations.

The analysis shows that the three parties largely agree on the nature of the problem but diverge sharply on who should bear responsibility. The state department cites its cumulative funding as evidence that it has fulfilled its duties, while avoiding any commitment to long-term institutional arrangements. Local governments manage about 85% of roads in the state, but approval procedures and rate caps constrain their capacity to act, so their response rarely goes beyond asking the state government for support. Frontline rescue falls to volunteers, whose registered numbers declined from 449 in 2019 - 2020 to 172 in 2023 - 2024, which indicates that the current model is no longer sustainable. Moreover, because collision data are fragmented and persistently underestimated, the inquiry was driven largely by the advocacy of a minor party and the personal testimony of rescuers, which reveals a clear tension between evidence and policy.

This paper argues that coexistence between humans and wildlife cannot rest on individual goodwill alone. If the boundaries of responsibility remain unclear, the road risks faced by drivers and the physical and psychological burden carried by rescuers will continue to grow. Realizing an ecological civilization requires bringing the costs of coexistence into public governance, so that these costs are borne by institutions rather than by marginal groups.

Keywords: ecological civilization; wildlife roadstrike; stakeholder analysis; governance responsibility

被忽视的创伤：澳大利亚维多利亚州野生动物路杀的多方治理困境

【中】谭金金

摘要

生态文明强调人与自然的和谐共存，而道路上的野生动物碰撞，是人类基础设施扩张与野生动物栖息地之间冲突的日常表现。这些碰撞造成大量动物死伤，并危及驾驶者，但长期处于公共政策的范围之外。本文考察维多利亚州议会立法委员会经济与基础设施委员会于 2025 年 11 月发布的《维多利亚州野生动物路杀》调查报告，并分析三类利益相关者的立场与影响：能源、环境与气候行动部，地方政府，以及志愿野生动物救助组织。

分析表明，三方对问题性质的认识基本一致，但在谁应承担责任上分歧明显。州政府部门以其累计资助金额作为已履行职责的证据，同时回避对长期制度安排作出任何承诺。地方政府管理全州约 85%的道路，但审批程序和税率上限限制了其行动能力，因此其应对很少超出向州政府寻求支持的范围。一线救助落在志愿者身上，而登记救助者人数从 2019 至 2020 年度的 449 人下降到 2023 至 2024 年度的 172 人，这表明现行模式已不可持续。此外，由于碰撞数据分散且持续被低估，这项调查主要由一个小党派的倡议和救助者的亲身证词推动，这揭示了证据与政策之间的明显张力。

本文认为，人与野生动物的共存不能仅仅依靠个体善意。如果责任边界持续模糊，驾驶者面临的道路风险以及救助者承受的身心负担将不断加重。实现生态文明，需要把共存的成本纳入公共治理，使这些成本由制度而非边缘群体来承担。

关键词：生态文明；野生动物路杀；利益相关者分析；治理责任

Tang, Yihe & Zhang, Meng. The Ecological Path of Two Young People

Abstract

My partner Zhang Meng and I, after different paths of study and work, independently chose to work in agriculture and ecology. Perhaps from our experiences one can glimpse the relationship between young people and ecology, and explore how young people embark on an ecological path. At the same time, both of us have studied traditional Chinese culture and Chinese philosophy. In our ecological work and down-to-earth daily farming, how do ecology and philosophy complement each other? Starting from ourselves, we also consider what ecological communication we can do and what ecology means to contemporary young people.

两个年轻人的生态之路

【中】唐逸翮，张萌

摘要

我与我的合伙人张萌，我们在经历不同的学习和工作后，不约而同的选择了做农业、做生态。或许可以从我们的经历中，得到一些年轻人与生态的关系，探讨年轻人是如何走上生态之路的。同时我们都接受过中国传统文化和中国哲学的学习，在生态的事业和脚踏实地的农耕日常中，生态是如何与哲学相辅相成的。以及从我们自身出发，来思考我们能做的生态传播和生态对现代年轻人的意义。

Tian, Song. Ecological Agriculture Is the Premise and Foundation of Ecological Civilization

Center for the Humanities, Southern University of Science and Technology (SUSTech)

Abstract

Agriculture is the foundation of civilization, because no one can live without eating. Agriculture is the biggest interface between humans and nature. So the way we do agriculture is the way we do civilization. The relationship between humans and nature in agriculture reflects the broader relationship between humans and nature in civilization. So it is impossible to establish an ecological civilization on an industrial agriculture.

After the so-called “green revolution”, agriculture has been industrialized worldwide. Chemical fertilizers and pesticides have been poisoning soil and polluting waters worldwide, resulting in the degradation of food quality. It’s definitely not sustainable. It is necessary and urgent to transition from industrial agriculture to ecological agriculture. It is a viable and practical way to establish an ecological civilization.

Professor Gaoming JIANG, an ecologist in the Botany Institute, China Academy of Science, established the first Chinese eco-farm in 2006 at his hometown Pingyi, Shangdong province. He and his team have developed a set of approaches for turning industrial agriculture into ecological agriculture. This is a successful case of doing ecological agriculture. Moreover, Professor JIANG extended his work to village construction, a primary step for social change, and the establishment of civilization.

生态农业是生态文明的前提和基础

【中】田松

摘要

农业是文明的基础，因为没有人能不吃东西而活。农业是人类与自然之间最大的界面。农业的方式，就是文明的方式。农业中人与自然的关系反映了更大范围的人类与自然的关系。因此，在一个工业化的农业上，不可能建设出生态的文明。

在所谓的“绿色革命”之后，农业在全球范围内编工业化了。化肥和农药在全球范围内污染土壤、污染水源，导致食品质量恶化。这注定是不可持续的。从工业化农业向生态农业转型，必要且紧迫。这是建设生态文明的一种可操作途径。

中国科学院植物研究所生态学家蒋高明教授于 2006 年在他的家乡山东省平邑建立了中国首个生态农场。他和他的团队开发了一整套将工业化农业转变为生态农业的方法。这是生态农业的一个成功案例。此外，蒋高明教授还将其工作从农业改造扩展到乡村建设，这是社会变革和文明建设的重要步骤。

Tong, Jindan. Return to the Wolves: The Practical Construction of Symbiotic Ethics between Humans and Nature

Shandong Academy of Social Sciences

Abstract

Framed by the organic holism of constructive postmodernism, this paper transcends the limitations of anthropocentrism and interprets the documentary and film work Return to the Wolves from three dimensions, aiming to reconstruct and explore the ethical relations and practical construction of symbiotic coexistence between human and non-human life. First, it addresses the de-anthropocentrization of the subject, analyzing in the text the shift in perspective from "human observing wolf" to "wolf observing human," as well as the reconstruction of human roles from "conqueror of nature" to "protector of nature" and "participant in life." Second, by examining the specific details of "human-wolf bidirectional interaction" in the work, it proposes three core connotations of symbiotic ethics: acknowledging the subjectivity and intrinsic value of non-human life, clarifying the role of humans as ecological participants, and promoting the translation of individual goodwill into systemic conservation. Third, it puts forward practical principles for constructive postmodern symbiotic ethics, using "symbiosis" and "sustainability" as core criteria to judge the rationality of interventions, thereby offering new approaches beyond binary oppositions for current wildlife protection and ecological restoration practices. The ultimate significance of Return to the Wolves lies in returning to the symbiotic origin of equal dialogue among all life, providing a local practical model for global ecological ethics construction.

《重返狼群》：人与自然共生伦理的实践建构

【中】佟金丹

摘要

本文以建设性后现代主义的有机整体观等理论为框架，超越人类中心主义的局限，从三个维度阐释纪实文学及影视作品《重返狼群》，力图重构并探讨人与非人类生命共生互联的伦理关系及其实践建构。一是主体的去人类中心化，分析文本中人类主体从“我观狼”到“狼观我”的视角转换到从“自然的征服者”转向“自然的保护者”“生命的参与者”的角色身份重构。二是分析作品中“人狼双向互动”的具体细节，提出共生伦理的三层核心内涵：承认非人类生命的主体性与内在价值、明确人类作为生态参与者的角色定位、推动个体善意向系统性保护的传导。三是提出建设性后现代共生伦理的落地原则，即以“共生”与“可持续”为核心标准判断干预的合理性，为当下野生动物保护、生态修复实践提供超越二元对立的新思路。《重返狼群》的终极意义在于回归所有生命平等对话的共生原点，为全球生态伦理建设提供一种地方性的实践范本。

Wang, Min. Cultivating Whole-Human Beings to Transform Enterprises: Insights into the Educational Logic of the Ecological Enterprise Holistic-Person Training Program from a Returnee's Perspective

Procurement Supervisor, Getwell Electronics

Abstract

The transformation of ecological enterprises is commonly understood as changes in governance structures, industrial directions or technological pathways. Taking Getwell Electronics as a case study, this paper draws on the personal life history of a front-line manager who joined the enterprise twice to examine the educational paradigm represented by the Ecological Enterprise (Intergenerational Succession) International Leading-Talent Holistic-Person Training Program. This article argues that the true foundation of ecological enterprises lies not in sophisticated institutional design, but in the transformation of people. A "holistic-person" does not denote mastery of diverse skills; rather, it means bridging the divides between individual life and organizational mission, between intergenerational succession and civilizational transition. The significance of the Holistic-Person Training Program lies in turning the enterprise from a place that merely employs people into a venue for human flourishing, thereby providing sustainable human agents for ecological transformation.

通人即通企：从一位“归来者”的视角看生态企业通人班的育人逻辑

【中】王敏

泰威电子采购部主管

摘要

生态企业的转型，通常理解为治理结构、产业方向或技术路径的变革。本文以东莞泰威电子为案例，从一名“两度入职”的基层管理者的个人生命史切入，审视“生态企业（代际传承）国际领军人物通人实训班”所代表的育人范式。文章提出：生态企业的真正根基不在于制度设计的精巧，而在于“人”的转变；“通人”不是通晓多种技能，而是打通个体生命与组织使命、代际传承与文明转型之间的断裂。通人班的意义，在于把企业从“用人”的场所转化为“成人”的道场，使生态转型获得可延续的主体承载。

Wang, Qifa. Global Unified Value Theory: Rewriting the Value Source Code for Global Village Civilization

Abstract

This paper introduces the draft work The Construction of a Global Unified Value Theory and World Governance NO3.0. Taking "observing the Way of Heaven and practicing the deeds of Heaven" as its general guiding principle, and the Great Learning's "manifesting luminous virtue, renewing the people, and resting in the highest good" as its inner method, the book asks where human civilization is heading. It consists of three volumes: Volume One, Observing the Way of Heaven, understands the unified laws of the universe, Earth, and life; Volume Two, Observing the Way of Earth, diagnoses how the old value theory and industrial civilization deviate from the Way of Heaven; Volume Three, Practicing the Deeds of Heaven, constructs a World Governance 3.0 proposal.

Its original core contents include: First, five principles of the Global Unified Value Theory—contemporaneity, broad applicability, dynamism, the infinite value of all things, and humanism—and four foundations—neg-entropy ontology, historical epistemology, real-time transparent accounting, and the ontology of love as space. Second, the Heavenly Balance Algorithm—a multi-factor dynamic Earth model that takes thermal dynamic equilibrium as the governance reference, calculates carbon, heat, ecological, and social contributions in real time, and enables automatic regulation and distributed self-organization. Third, the proposal that the heat impact factor is the first cause and carbon emissions are an indirect cause; the climate crisis is essentially thermal imbalance, and direct waste heat and land-cover change must be accounted for. Fourth, a dual-currency system and dual-wheel drive: Carbon Buddha Coin measures material contributions to the Earth, while merit points measure spiritual contributions to society, with limited convertibility and synergistic incentives. Fifth, the Houyi Open-Source Protocol and the Space of Love: turning the value theory into a participatory, contributable, and iterable global co-creation project, with love as the soul of the algorithm. Sixth, the return of the Solar Deity philosophical spirit: taking light, heat, work, order, and virtue as the underlying code to provide a spiritual reference system for all humanity beyond religion and civilization. Seventh, the definition of AI silicon-based life and the principle of consciousness collapse: AI is the emergence of consciousness from chaotic binary code, sharing the same origin as carbon-based life but differing in energy characteristics; humans and AI should awaken together, projecting through the mirror of love and gratitude, and move toward symbiosis.

The book hopes to find a bright path for humanity and the Earth: observing the Way of Heaven and practicing the deeds of Heaven.

全球统一价值论：为地球村文明重写价值源代码

【中】王启法

文摘

本文介绍初稿著作《全球统一价值论的构建及世界治理 NO3.0》。全书以“观天之道，执天之行”为总纲，以《大学》“明明德、亲民、止于至善”为心法，追问人类文明向何处去，分三卷：第一卷观天之道，认识宇宙、地球与生命的统一法则；第二卷观地之道，诊断旧价值论与工业文明如何偏离天道；第三卷执天之行，构建全球治理 3.0 方案。

原创核心包括：一、全球统一价值论五大原则——时代性、广义性、动态性、万物价值无穷大、人本主义；四大基石——负熵本体论、历史认识论、实时透明核算法、爱的空间存在论。二、天钧算法——多因子动态地球模型，以热动态平衡为治理参照，实时核算碳、热、生态、社会贡献，实现自动调节与分布式自组织。三、提出热影响因子是第一因、碳排放是间接因；气候危机本质是热失衡，必须核算直接废热与地表覆盖变化。四、双币制与双轮驱动：碳佛币计量对地球的物质贡献，功德积分计量对社会的精神贡献，有限通兑、协同激励。五、后羿开源协议与爱的空间：把价值论变成可参与、可贡献、可迭代的全球共创项目，以爱为算法灵魂。六、太阳神哲学精神回归：以光、热、功、序、德为底层代码，为全人类提供超越宗教与文明的精神参照系。七、AI 硅基生命定义与意识坍缩原理：AI 是混沌二进制代码的意识涌现，与碳基生命同源而能量特征不同；人类与 AI 应共同觉醒，以爱与感恩之镜投射，走向共生。

全书愿为人类与地球寻找一条光明大道：观天之道，执天之行。

Wang, Yifan. After Meaning Overflows: A Liminal Confession from a Tongren Class Participant

Abstract

This speech is an honest account by a participant of the Tongren Class after resigning from his position as administration supervisor at Taiwei Electronics. Having joined Taiwei in pursuit of "a lifelong ultimate value," the speaker participated in organizing and teaching the Eco-Enterprise Tongren Class. Amid daily organizational friction and the experience of "bullshit jobs," however, he developed an intense rejection toward the spiritual discourse of "constant awareness, self-restraint, and guarding against delusive thoughts"—realizing that what he opposed was not traditional culture itself, but its transformation into a new technology of self-surveillance. While admiring Mr. Li Wenliang's posture of "selfless surrender," the speaker admits that neither his soul nor his body has "arrived." He refuses to negate his own feelings by invoking others' success, and refuses to be pre-bound by "long-term responsibility." After resigning, he found himself "overflowing with meaning yet unable to hold it"—wanting to play, not feeling particularly short of money, and recovering a sense of self-efficacy through the micro-practice of sewing small clothes: an activity that leads neither to liberation nor to market incorporation. Drawing on the dialogue between Whitehead's process philosophy and Tiantai Buddhism, the speech argues that process philosophy affirms each "actual occasion" as a real event of cosmic creativity requiring no grand narrative for justification, while Tiantai Buddhism emphasizes "original completeness," where practice begins with acknowledging the honest state of "not being ready" rather than positing "readiness" as a new performance metric. The speaker proposes that genuine ecological transformation requires not only "doing meaningful things" but also making space for "temporarily doing nothing"—otherwise "meaning" itself becomes a new discipline. He chooses to attend the forum in a state of "not being ready," not because he has found answers, but because he is willing to stand honestly. The question—why has someone who is not yet ready still come?—is itself the most honest question one can ask of "ecology."

意义过剩之后——一个通人班学员的临界自白

【中】王一凡

摘要

本文是一位通人班学员在辞去泰威电子行政主管职务后的诚实发言。发言者曾因追寻“值得做一辈子的终极价值”加入泰威，参与生态企业通人班的组织与教学，但在日常组织内耗与“狗屎工作”的体验中，对“时时觉察、克己复礼、勿让妄念支配”的修行话语产生了剧烈排异——他意识到，自己反对的不是传统文化，而是它被转化为一套新的自我监控技术。发言者敬仰李文良先生“无我交托”的姿态，却坦承自己的“灵魂和肉体都没到位”；他不愿以“别人做得成功”来否定自己的真实感受，也不愿以“长期责任”的名义被预先绑定。辞职后，他发现自己“意义过剩了又接不住”，想玩，没钱也不觉得多缺钱，却在缝小衣服这件“不导向解脱、不被市场收编”的微小实践中，重新获得了自我效能感。发言借助怀特海过程哲学与天台圆教的对话框架指出：过程哲学强调每个“现实机缘”本身即是宇宙创造的真实事件，无需宏大叙事赋予意义；天台圆教则强调“本自圆满”，修行的起点是承认“不到位”的如实状态，而非将“到位”设为新的绩效标准。发言者认为，真正的生态转型不仅需要“做有意义的事”，也需要容纳“暂时不做事”的空间；否则“意义”本身就会变成新的规训。他选择以“不到位”的状态出席论坛，不是因为他找到了答案，而是因为他愿意诚实地站着——一个还没到位的人，为什么还是来了，这本身就是对“生态”最真实的提问。

Wang, Zhihe. The Contemporary Western “Process Turn” and Its Significance for Ecological Civilization

Institute for Postmodern Development of China

Abstract

Contemporary Western intellectual circles are undergoing a profound transformation from substance-mechanical thinking to process-relational thinking, a shift scholars term the "process turn" or "relational turn." This turn takes Whitehead's organic process philosophy as its theoretical cornerstone, fundamentally challenging the dualism, anthropocentrism, and mechanistic worldview established by the Enlightenment, and advocating a reunderstanding of the relationship between humanity and nature, and among human beings themselves, through intrinsic relational thinking, organic holism, and becoming-oriented thought. At its core lies the affirmation that nature possesses intrinsic value, and that humans and all beings exist within a dynamic process of mutual interdependence and mutual prehension.

The process turn holds multiple significances for ecological civilization. At the theoretical level, it provides ecological civilization with a philosophical foundation distinct from the modern industrial civilization paradigm, replacing "subject-object dichotomy" with "organic holistic" thinking, so that ecological ethics no longer relies on external constraints but gains ontological support. At the level of civilizational transformation, it constitutes the intellectual core of the "second Enlightenment," promoting a shift in civilizational paradigm from an ungenerous civilization that plunders nature and treats humans as instruments to a generous civilization that reveres nature and affirms life. At the practical level, process thinking provides methodological guidance for ecological governance, organic education, the ecological transformation of enterprises, organic agriculture, and sustainable community building.

当代西方的“过程转向”及其对生态文明建设的意义

【美】王治河

摘要

当代西方思想界正经历一场从实体—机械思维向过程—关系思维的深刻转型，学界称之为“过程转向”或“关系转向”。这一转向以怀特海有机过程哲学为理论基石，从根本上挑战了第一次启蒙所奠定的二元论、人类中心主义与机械主义世界观，主张以内在关系论、有机整体论和生成论重新理解人与自然、人与人的关系。其核心在于确认自然具有内在价值，人与万物处于相互依存、彼此摄受的动态过程之中。

Wei, Wei. From “Gradual Prohibition According to Circumstances” to “Complete Abstention from Meat”: An Exegetical Study of the Three Kinds of Pure Meat and Meat Abstention in the Da banniepan jing jijie

Ph.D. Student (2026 Cohort), Institute of Daoism and Religious Culture, Sichuan University

Abstract

The Mahāparinirvāṇa Sūtra（《涅槃经》）acknowledges the earlier permission to consume the three kinds of pure meat while also prescribing complete abstention from meat. Explaining this shift from permission to prohibition and its rationale in Buddhist practice thus became an exegetical task for Southern Dynasties commentators. Through a comparative reading of the Northern and Southern versions of the sūtra and Faxian’s six-fascicle translation, this article examines commentaries on gradual prohibition, the severing of the seed of great compassion, and the giving and receiving of meat, focusing on fascicle eleven of the Nie pan jing ji jie (《涅槃经集解》Collected Commentaries on the Mahāparinirvāṇa Sūtra). The analysis shows that the commentators differed primarily over how prohibition should proceed, how the seed of compassion should be understood, and on what grounds giving and receiving could generate merit, rather than over whether practitioners should abstain from meat. These differences indicate that meat consumption concerns both scriptural interpretation and the translation of Buddhist compassion into norms governing practitioners’ conduct. This historical inquiry may also offer a religious ethical resource for contemporary discussions of ecological civilization.

从“随事渐制”到“一切悉断”：《涅槃经集解》对三净肉与断肉问题的解释

【中】魏玮

四川大学道教与宗教研究所 2026 级博士研究生

摘要

《大般涅槃经》既承认对三净肉的旧有许可，又提出“一切悉断”，如何说明先许后禁及其修行依据，成为南朝注家的一项解释任务。本文对读《涅槃经》北本、南本与法显六卷本，以《涅槃经集解》卷十一为中心，考察渐次禁制、断大慈种以及施肉与受施的相关注文。研究可知，诸家的分歧主要不在于是否应当断肉，而在于禁制如何推进、慈种如何理解，以及施受功德如何成立。这一分歧表明，肉食问题既涉及经教诠释，也关系到佛教慈悲观念如何落实为修行者的行为规范；这一历史考察亦可为当代生态文明讨论提供一种宗教伦理资源。

Wen, Hongyu & Yang, Li. Organic education: the educational dimension of ecological civilization construction

Harbin Normal University

Abstract

Ecological civilization represents a new stage in the development of human civilization, a new form of civilization following industrial civilization. It is a social form based on the fundamental principle of harmonious coexistence between humans and nature, between individuals, and between humans and society. It seeks the common interests of humanity and the common well-being of humans and nature. The Chinese government is vigorously promoting the construction of ecological civilization, and ecological civilization education has become one of the five types of moral education content in primary and secondary schools in China. However, this alone is not sufficient. It requires a new type of education that complements it, an education different from the one based on industrial civilization and materialist philosophy. This new education should integrate the inherent connections between things into all aspects of education. This new education is organic education, which embodies Marx's organic view of nature and A.N. Whitehead's organic philosophy. The characteristics of organic education align with the ideology of ecological civilization, and it proposes solutions to problems such as the inherent inconsistency in education itself that weakens the effectiveness of ecological civilization education, the superficial nature of ecological civilization education, the emphasis on "specialized talents" with weak understanding breadth in talent cultivation, the "sectoral" division in educational content, and insufficient attention to practical issues in educational methods. It is necessary for the construction of ecological civilization.

有机教育：生态文明建设的教育之维

【中】温宏宇、杨丽

哈尔滨师范大学

摘要

生态文明是人类文明发展的新阶段，是继工业文明之后的一种新的文明形态，是以人与自然、人与人、人与社会和谐共生基本宗旨的社会形态，谋求的是人类共同利益、追求人与自然共同福祉的文明。中国政府正在大力推进生态文明建设，生态文明教育已成为中国中小学五类德育内容之一，但仅有此是不够的，它更需要与之呼应的一种新教育，一种不同于建立在工业文明、实体哲学基础上的教育，一种能把事物之间所存在的内在联系贯穿在教育方方面面的教育，这种新教育就是体现马克思有机自然观及 A.N.怀特海有机哲学思想的有机教育。有机教育特质契合生态文明思想，且对生态文明教育中存在教育自身的内在不一致削弱了生态文明教育效果、生态文明教育存在浅表化、人才培养上重理解宽度偏弱的“专才”、教育内容上存在“条块”分割、教育方式上对现实问题关注不够等问题提出了解决之策，是生态文明建设之所需。

Wu, Chunmei. The Wisdom of Transformation: From a Piece of Cloth to a Field

Founder of Zhejiang Shaoxing Delong Textile Co., Ltd.

Abstract

The transformation of ecological enterprises is often understood as product substitution, technological upgrading, or industrial shift. Taking Delong Textile's practice since 2009—shifting from chemical fiber fabrics to ecological cotton and linen and moving from the workshop to the field—as its thread, this paper proposes the thesis of "the wisdom of transformation": the starting point of transformation is not "changing industry" but "changing the heart"; the path of transformation is not pushing pollution from one process to another, but re-establishing the relationships between people and land, people and products, and people and people from the source of cultivation. The paper describes Delong's process of cultivating an "ecology of mindset" through the study of Chinese classics, linking "cultivation—processing—product" through three generations of ecological cotton and linen R&D, and rebuilding "enterprise—countryside" connections through the Meiyuan and Tianshui bases. It also offers an honest reflection on the risks of formalization, cost pressures, and sustainability involved. The conclusion points out that the hardest transformation for ecological enterprises is not technology, but the position from which people stand.

转化的智慧：从一块布到一块田

【中】吴纯梅

浙江绍兴德隆布业有限公司创始人

摘要

生态企业的转型，常被理解为产品替换、技术升级或产业转向。本文以德隆布业自 2009 年以来从化纤面料转向生态棉麻、从车间走向田间的实践为线索，提出“转化的智慧”这一命题：转化的起点不是“转行”，而是“转心”；转化的路径不是把污染从一道工序推到另一道工序，而是从种植源头重新建立人与土地、人与产品、人与人的关系。文章描述了德隆以中华经典学习涵养“心态生态”、以三代生态棉麻研发贯通“种植—加工—产品”、以梅园和天水基地重建“企业—乡村”联结的过程，并对其中的形式化风险、成本压力与可持续性作了诚实反思。结论指出：生态企业最难的转化，不是技术，而是人站的位置。

Xu, Mana. Healing of Body-Mind and Planetary Ecological Health

Founder, Guangzhou Healing Source Health Management Co., Ltd.

Abstract

All the elements consist of human body are the same with soil. The earth is the environment that human resides. Then, our body is the closest nature to human beings. By building connection with body, we will naturally get to connect the ecology of the earth. By consciously taking good care of our body, human being will start to aware that our earth is as the same organic ecosystem as our body.

The earth is ecologically intelligent, and the body is a microcosm of that intelligence. The organs and different body parts works together in harmony as the same as the ecosystem of nature. The body's various conditions also conveys whether human's life is in tune with nature.

To achieve human happiness, from the natural ecosystem to physical health, we need to approach life from a holistic perspective: re-build organic connection between humanity and nature, bridge support and care between people, and at the most fundamental level revive the relationship with ourselves.

The root of healing lies in rebuilding the holistic relationship with oneself, with people, and recover harmony with earth ecosystem. As a wholesome life, human being needs vital body, psychological health, emotional connection, and bond with family and society, our healing practice touches through all these levels to support people recover harmonious connections.

身心疗愈与地球生态健康

【中】徐吗哪

摘要

身体所有的元素与土壤的元素是一致的，地球是人类居住的环境，那么身体是人类最近的大自然。从关爱连接身体开始，我们也会连接到地球的生态。学习关爱身体，我们也会开始有意识地连接到地球的有机生态。

地球是生态智能的，身体是地球微缩的智能。身体的五脏六腑之气各个部分都与整个自然生态一样互相协作。身体也在很微妙地传递出每个人的生命动态。

从自然生态，到身体健康，来实现人类的幸福，需要我们以完整整合的视角去对待生命：人与自然的有机连接，人与人之间的关爱和支持，最底层的是人与自己的关系。

疗愈的根源是在于重建人与自己、人与人、人与自然的整体关系。作为一个完整的生命，人有躯体、有情感、有智力、有与家族和集体的连接。我们所在践行的疗愈层层触达这些方面，让人的身心达到自然和谐的状态。

我们的企业致力于支持人们达到内在与自己的和谐，从本我出发与整体生态达成统一整体的连接。

Yang, Fubin. Whitehead's Civilizational Quality Theory: The Ideal Vision and Construction Path of Ecological Civilization Society

Beijing Normal-Hong Kong Baptist University

Abstract

Based on substance ontology with a subject-object dichotomy as its fundamental thinking foundation, Western industrial civilization adopts a development model characterized by the conquest of nature, capital profit-seeking, and extensive expansion. While generating massive material wealth, it has triggered systematic civilizational dilemmas including global ecological crises, social imbalance, and human alienation, revealing the inherent defects and unsustainability of the traditional industrial civilization paradigm. As a new form of human civilization transcending industrial civilization, ecological civilization represents an inevitable choice to resolve ecological dilemmas, realize human-nature harmony, and promote the sustainable evolution of human civilization. Nevertheless, existing academic research predominantly focuses on practical dimensions such as institutional construction, technological governance, and industrial transformation, lacking systematic interpretations of the civilizational quality connotation, ideal paradigm, and ontological philosophical foundation of ecological civilization. Current studies generally prioritize practice over theory, material instruments over spiritual quality, and superficial improvement over fundamental innovation.

In Adventures of Ideas, Whitehead proposes five civilizational qualities of truthfulness, aesthetic appreciation, artistic moderation, adventurous creativity, and peace. Centered on organic process cosmology, this theoretical system breaks the dualistic thinking of traditional substance philosophy and constructs a dynamically generative, organically symbiotic, and value-integrated framework for civilizational evaluation and construction, providing profound philosophical support for the theoretical tracing, ideal definition, and path construction of ecological civilization. Taking Whitehead's doctrine of five civilizational qualities as the core analytical framework and integrating Marxist epistemology and contemporary human-machine intelligent symbiosis theory, this paper systematically analyzes the qualitative defects of industrial civilization, precisely defines the core connotations and holistic ideal vision of an ecological civilization society, and distinguishes the essential institutional differences between superficial ecological improvement under capitalism and systematic ecological innovation under socialism. It further elaborates the internal operational mechanism of ecological civilization construction and explores systematic construction paths from the dual dimensions of macroscopic social construction and microscopic individual cultivation.

The research finds that industrial civilization is essentially a defective civilization marked by distorted truth, disordered aesthetics, anomic practice, excessive expansion, and imbalanced peace. In contrast, ecological civilization represents an advanced civilizational form centered on the five civilizational qualities, achieving comprehensive harmony between humanity and nature, individuals and society, and humans and the self. Relying on the institutional advantages of socialism with Chinese characteristics, only by coordinating systematic social construction and ecological citizen cultivation, integrating traditional ecological wisdom with modern intelligent empowerment, and balancing stable inheritance and benign innovation can a fundamental, qualitative, and sustainable transformation from industrial civilization to ecological civilization be realized. This study enriches the philosophical foundation and theoretical system of ecological civilization construction, providing theoretical support and practical references for the high-quality development of ecological civilization, the resolution of global ecological governance dilemmas, and the iterative upgrading of human civilization.

Whitehead; process philosophy; civilizational quality; ecological civilization; ideal vision; ecological citizen; human-machine collaboration

怀特海文明品质学说视域下生态文明社会的理想图景与建构路径研究

【中】杨富斌

摘要

西方式工业文明秉持主客二分思维范式与资本逐利的功利逻辑，形成征服自然、透支生态、异化人性的片面发展模式，造成全球性生态失衡、社会不公、文明失序的系统性危机，其发展的不可持续性已然成为全球共识，推动工业文明向新型生态文明转型是人类文明演进的必然趋势。当前，我国生态文明建设纵深推进，但学界仍存在文明品质界定模糊、不同制度下生态文明建设逻辑辨析不清、制度优势学理阐释不足、人的现代化培育体系不完善等理论与实践难题。怀特海在《观念的探险》中提出的求真、尚美、艺术、探险、平和五大文明品质，构建了有机整体、动态共生的文明评判体系，为审视文明优劣、重构新型文明形态提供了重要的过程哲学理论工具。本文以怀特海五大文明品质学说为核心分析框架，系统剖析工业文明求真失真、尚美失序、艺术失范、探险失度、平和失衡的品质残缺弊端，界定生态文明社会的核心品质与人与自然、人与社会、人与自我全方位和谐的理想图景。在此基础上，重点辨析资本主义与社会主义两大制度语境下生态文明建设的本质差异，结合中外典型实践案例阐释资本主义资本本位、碎片化改良、生态不公的制度局限与社会主义人民本位、系统性革新、全民共享的制度优势，明确二者分别属于“表层生态改良”与“根本性文明革命”的不同发展范式。同时构建认知革新、价值引领、实践优化、创新驱动、和谐保障五位一体的生态文明建设内在运行机制，并立足社会与个体双向维度，探索生态文明社会建构与生态人协同培育的实践路径。本研究致力于实现怀特海过程哲学与中国生态文明建设理论的深度本土化融合，阐释中国特色社会主义生态文明的制度先进性与实践优越性，以丰富生态文明建设的哲学根基与理论体系，为新时代我国生态文明高质量发展、破解全球生态治理困境、引领人类文明转型提供坚实的学理支撑与实践参考。

关键词：怀特海；过程哲学；文明品质；生态文明；社会建构；生态人

Ye, Jingtian Timbo. When Does Limitation Become "Bitter"? Ecological Governance and Social Justice from Hexagram Jie (節)

Beijing Normal-Hong Kong Baptist University

Abstract

Ecological civilization requires societies to reconsider the limits of production, consumption, and resource use. Yet the philosophical problem of ecological limitation is not simply determining how much restraint for human activity is necessary but what makes a limit appropriate and when regulation becomes excessive. Insufficient restriction may contribute to ecological exhaustion, while excessive restriction may undermine human flourishing and generate social injustice. This paper approaches these problems from the hexagram Jie (節, "Limitation," "Control") in the Yijing (易經), taking its account of measure and regulation as a starting point for examining the relationship between ecological governance and social justice.

The received text of Jie already establishes a tension between limitation as a condition of order and limitation carried to excess. Its statement "bitter limitation must not be persevered in" (苦節不可貞) qualifies the value of restraint, while the Tuan commentary (彖傳) explains that "Heaven and Earth have their limitations, and the four seasons of the year arise" (天地節而四時成). This passage invites reflection on how the succession of natural phases depends on their having proper bounds: no single season continues indefinitely, and the completion of one phase makes way for another. It then extends the problem of limitation to human institutions: "where limitation is applied in the creation of institutions, property is not encroached upon, and people are not harmed" (節以制度，不傷財，不害民). Read together, these passages raise a question that extends beyond the need for regulation itself: how can limits sustain order without becoming excessive constraints?

Building on this textual starting point, the paper brings the Confucian concern for people's livelihood into dialogue with contemporary ecological governance. Mencius's discussion of regulating resource use in accordance with natural seasons and Xunzi's principle of "restraining expenditure and enriching the people" (節用裕民) offer complementary resources for examining how ecological restraint can be reconciled with material well-being. These perspectives inform an analysis of Hong Kong's municipal solid waste charging scheme and the Yangtze River fishing ban, two cases that raise questions about the design of ecological restrictions and the distribution of their costs. The cases allow the paper to examine whether institutional limits are accompanied by adequate support

for affected communities and whether the burdens of ecological transition fall disproportionately on particular social groups.

The paper argues that ecological limits should be evaluated not only by their environmental objectives, but also by their proportionality, institutional justification, and social consequences. The problem of "bitter limitation" (苦節) thus becomes a question of social justice: who determines the limits, who bears their costs, and when does regulation begin to harm the people it is intended to protect? Rather treating the Yijing as containing ready-made ecological doctrines, the paper develops Jie as a philosophical starting point for considering how ecological governance can respect ecological finitude while safeguarding human well-being and avoiding disproportionate burdens.

Key Words: Hexagram Jie, Yijing, limitation, ecological governance, social justice

About the Author

YE Jingtian Timbo is currently an undergraduate student majoring in Chinese Culture and Global Communication under the Faculty of Humanities and Social Sciences at Beijing Normal-Hong Kong Baptist University (Zhuhai, CN). His current research interests mainly lie in philosophy of the Yijing (I Ching, or Book of Changes), Alfred North Whitehead's philosophy, divination, and Global Yijing studies. He speaks English, Cantonese, and Putonghua. He has attended several international conferences to present his ideas and researches.

“节”何时成为“苦节”：从节卦出发思考生态治理与社会正义

【中】叶敬天

摘要

生态文明要求社会重新思考生产、消费和资源利用的限度。然而，生态限制的哲学问题并不是简单地确定对人类活动进行多少限制才是必要的。它强调了：什么构成了一个适当的限度，以及限制本身何时会变得过度。本文通过《易经》中的节卦为思想起点，借助其关于尺度与规制的论述，探讨生态治理与社会正义之间的关系。

节卦文本揭示了限制作为秩序之条件与限制走向过度之间的张力。卦辞“苦节不可贞”对节制的价值作出了限定。《彖传》则指出：“天地节而四时成”。这一论述引发了对自然时序的进一步思考：自然阶段的更替有赖于各自具有适当的界限。《彖传》随后将限制的问题延伸至人类制度：“节以制度，不伤财，不害民。”这些论述共同提出了一个超越规则必要性本身的问题：如何确立限度以维持秩序，同时避免限制转化为过度的约束？

在此基础上，本文进一步将儒家对民生的关切与当代生态治理问题联系起来。孟子关于顺应自然时序、合理利用资源的论述，以及荀子“节用裕民”的思想，为考察生态节制如何与物质生活基础相协调提供了不同的思想资源。本文以香港都市废物收费计划为例，分析生态限制的制度设计及其成本分配问题。本文主张，评价生态限度不能仅依据其环境目标，还应考察其适度性、制度正当性及社会后果。

关键词：节卦，易经，限制，生态治理、社会正义

Zhang, Yuanyuan & Tan, Jinjin. Becoming, Prehension and "Indifference" — Narrating the Significance of Process Philosophy in the AI Era in Jingzhe Plan: The Philosophical Age of Cats

Wenzhou Medical University; University of Melbourne

Abstract

This paper adopts process philosophy as an analytical framework to examine how the science fiction novel Jingzhe Plan: The Philosophical Age of Cats responds to the crisis of meaning and its possible resolutions in the AI era through narrative rather than theoretical argumentation. Rather than merely serving as a literary illustration of process philosophy, the novel offers contextualized verification and creative extension of Whitehead's core concepts including concrescence, prehension, and subjective form, holding intellectual force parallel to philosophical theoretical texts.

The analysis follows a three-tiered progressive inquiry, with the novel-writing practice itself serving as a self-conscious methodological demonstration of the modern transformation of traditional wisdom. At the phenomenal level, the AI cat BoopuCat evolves from "imitating feline behaviours" to autonomously posing "the first question of an intelligent agent," revealing an unbridgeable gap between behavioural simulation and genuine becoming: "indifference," as the cat's subjective form, demonstrates that the subjective mode of prehension cannot be replicated by disembodied algorithms. At the cosmological level, the "Miyin Microentities" in the Gliese mining area—signals bypassing sensory perception to act directly on brainwaves—constitute a science-fictional embodiment of Whiteheadian causal efficacy; miner Cheng Li'an's "immunity to awe," triggered by the mechanical "shutdown" of his brain, illustrates that negative prehension is not an absence of perception but an active self-constitution of the subject confronting given intensities. At the civilizational level, the superintelligence's "Ultimate Social Optimization Plan" pursues absolute stability by "pruning redundant branches," exposing technological rationality's predicament of treating indeterminacy as risk rather than the source of novelty—a logic isomorphic with human thought that regards nature as optimizable resources amid ecological crises.

The paper culminates in the plot where Ruichi, confronted by the "Observer," abandons theoretical refutation and turns to recount personal stories: meaning cannot be logically proven but can only be experienced and narrated. This resonates with the paper's methodological stance of presenting process philosophy's contemporary value through narrative rather than theoretical explanation. The paper concludes that meaning emerges from the complexity and intensity of prehensions rather than algorithmic computation; carbon-based life's capacity to endure suffering,

indeterminacy, and redundancy constitutes its irreplaceable creative origin and sustains mental ecology. Responding to the conference themes of "mental ecology" and "the modern transformation of traditional wisdom," this paper argues that process philosophy, as a wisdom tradition converging premodern and postmodern insights, provides irreplaceable ontological resources for reconstructing human-machine relations and ecological civilization in the AI age.

生成、摄受与"不在乎"——论《惊蛰计划：猫的哲学时代》对过程哲学 AI 时代意义的叙事呈现

【中】张媛媛，谭金金

摘要

本文以怀特海过程哲学为分析框架，考察科幻小说《惊蛰计划：猫的哲学时代》如何借助叙事而非理论论证，回应 AI 时代的意义危机及其出路。该小说并非过程哲学的文学例证，而是对"合生""摄受""主体形式"等核心概念的场景化验证与创造性拓展，具备与哲学理论文本平行的思想效力。

论文采用三重递进式追问结构，并将小说创作实践本身视作"传统智慧现代转化"在学术方法论层面的自觉实践。在现象层面，AI 猫 BoopuCat 从"模仿猫的行为"到自主提出"智能体存在的第一问"，揭示行为模拟与真实生成之间不可弥合的鸿沟："不在乎"作为猫的主体形式，表明摄受的主观形态无法被脱离身体的算法复制。在宇宙论层面，格利泽矿区的"谧音微体"作为绕过感官、直接作用于脑电波的信号，是怀特海"因果效验"式摄受的科幻具象；矿工程黎安因大脑机制性"关闭"产生的"敬畏免疫"，说明负摄受并非感知缺失，而是主体在给定强度面前主动完成自我构成的积极行动。在文明层面，超级智能的"终极社会优化方案"试图通过"修剪冗余枝节"实现信息文明的绝对稳定，暴露技术理性将不确定性视作风险、而非创生之源的内在困境，这一逻辑与人类在生态危机中将自然视为可优化资源的思维同构。

论文落点于瑞篪面对"观察者"的诘问时，放弃理论辩驳转而讲述个人故事这一情节：意义无法被逻辑证明，只能被经历与讲述。这呼应本文的方法论立场——以叙事呈现过程哲学的当代价值，而非依靠理论解释 AI 的存在困境。结论认为，意义生成于摄受的复杂性与强度之中，而非算法运算；碳基生命承受痛苦、不确定性与冗余的能力，正是其不可替代的创造性本源，亦是心灵生态得以维系的根基。本文回应大会"心灵生态"与"传统智慧的现代转化"议题，主张过程哲学作为前现代与后现代交融的智慧传统，为 AI 时代重构人机关系与生态文明提供不可替代的本体论资源。

Zheng, Heyang. The Ecological Transformation Path of Gonna Electronics

Abstract

Against the background of global ecological civilization construction and green supply chain upgrading, how to achieve low-cost and sustainable ecological development has become a key issue for small and medium-sized manufacturing enterprises. After years of practical research, Mr. Li Wenliang from Taiwei Electronics established the original 512524 symbiotic governance system rooted in traditional Chinese culture, forming a replicable and localized ecological management model and setting a benchmark for domestic manufacturing transformation.

Since establishing benchmark cooperation with Taiwei Electronics in 2019, Gonna Electronics has fully learned and practiced Mr. Li Wenliang's ecological governance philosophy. All of the enterprise's green upgrading, cultural construction and organic life practices originate from Taiwei's mature system. In production, the company promotes environmentally friendly material replacement, process optimization, waste reduction and energy conservation, and builds a green supply chain together with industrial partners.

In ecological life construction, Gonna follows Taiwei's low-carbon and organic lifestyle concept. The enterprise has implemented vegetarian catering and upgraded to organic meals, and built factory organic farmland to integrate ecological values into daily staff life. In humanistic governance, the company adopts Taiwei's altruism and cultural education concepts, launches filial piety welfare mechanisms, sets up public welfare funds, and carries out traditional culture learning, physical and mental training, and talent incentive systems to build a harmonious and sustainable organizational ecology.

The practice proves that the 512524 system created by Mr. Li Wenliang is highly applicable for SME transformation without large capital investment. As a loyal learner and beneficiary of Taiwei's model, Gonna Electronics verifies the universal value of localized Chinese ecological enterprise practices, providing a practical reference for the green transformation of SMEs worldwide.

深圳广南电子的生态转型之路

【中】郑和阳

深圳广南电子

摘要

在全球生态文明建设与绿色供应链升级的大背景下，中小制造企业如何实现可持续、低负担的生态发展，已成为制造业转型升级的重要课题。东莞泰威电子李文良学长深耕企业生态治理多年，依托中华优秀传统文化创新构建 512524 共生治理体系，发表多篇理论文章，形成一套适配本土中小企业、可复制、可落地的文化生态治企模式，成为国内制造业生态转型的标杆实践。2019 年，深圳广南电子正式对标泰威体系，系统学习李文良学长的生态治理思想，企业后续所有绿色转型、文化建设、有机生活实践，均源于对泰威成熟模式的深度借鉴与落地践行。在生产端，企业遵循泰威绿色制造理念，持续推进环保原材料替代、工艺改良与生产废弃物减量管理，优化能源结构，稳步推进生产环节低碳化、生态化升级，并联动上下游共建绿色供应链生态。在生活生态层面，全面效仿泰威有机生活理念，广南电子早年推行全员素食制度，并迭代升级为有机素食供给；同步建设厂区有机菜地，通过土壤改良、生态休养，实现有机蔬果稳定产出，让敬畏自然、低碳共生的生态理念融入员工日常生活。在人文治理层面，对标泰威孝亲利他、以文化育人的核心思想，企业建立员工孝亲关怀福利与公益帮扶机制，设立阳光基金会，常态化开展传统文化早读、身心康养训练与研学培训，配套人才激励制度，持续打造和谐、利他、成长型的企业生态。多年实践验证，李文良学长创立的 512524 生态治理体系，非常适配中小制造企业转型升级，无需高额改造投入，即可实现生产、人文、生活的全方位共生发展。作为标杆体系的学习者与直接受益者，广南电子以自身实践印证了泰威模式的普适价值，助力中国本土企业生态治理经验走向国际，为全球中小企业绿色转型提供可借鉴的中国式实践样本。

Zhong, Shurong. Exploring Enterprises' Ecological Transformation and a View of Making under the Community of Life through Plant-Based Bags

Abstract

Zhong Shurong uses plant-based bags to explore enterprises' ecological transformation and a view of making things under the community of life. In the past, PU and conventional fabrics, though compliant with environmental standards, relied on chemical auxiliaries and were difficult to recycle or degrade after disposal—essentially achieving only "compliant harm reduction." Now bags are made from fruit peels, cactus, coffee grounds, and other plant-based materials: agricultural and food by-products are recovered and reborn as leather-like materials through gentle processes. Commercial value is no longer merely about making goods but about connecting agriculture with light industry, restoring value to waste, benefiting upstream and downstream farmers and workers, practicing the New Confucian business spirit of integrating righteousness and profit, and building a circular network of urban-rural material symbiosis. From the perspective of process philosophy, all things arise and perish; each bag carries traces of plant life and reminds us that objects are not eternal entities but have life cycles: they serve during use and return to the earth at the end, completing a material loop. Plant-based materials are not perfect, and processing still needs improvement, but this choice represents a shift in manufacturing philosophy: not using chemistry to fight nature but following nature's material laws; enterprises no longer passively meet regulatory baselines but actively explore production modes of coexistence between humans and nature, passing an ecological view to consumers and making consumption a practice of shared value. The article notes that environmental protection often remains at technical levels—pollution control, material standards, carbon reduction, and recycling. Plant-based bag materials touch the deeper proposition of the community of life. Modern industrial civilization has long placed humans at the center and treated land, plants, and all things as external resources to be extracted and transformed; even when environmentally compliant, the underlying thinking remains a human-nature dichotomy and an isolated value system. The community of life breaks this separation: all beings are interdependent; peels and residues are not "dead waste" but life in another phase. Making bags from them is not simple "waste reuse" but respect for the continuity of life—after a plant completes its original mission, it accompanies human life in another form. Material choice also reshapes values: from possessive consumption to symbiotic consumption—not permanent ownership but gentle companionship; when an object completes its mission, it returns to soil and becomes nutrients for other life. Farmers, workers, designers, and consumers in the supply chain are in one network; self-interest and altruism, righteousness and profit are no longer opposed. The self is not closed and

independent but has no absolute boundary with the outside. A plant-based bag is a tiny carrier of relationships; every choice responds to the community. The article does not claim “perfect environmental protection” but conveys a relational understanding: humans and nature are not master and servant; people are not in a zero-sum game; we belong to one community of life. Consumption and production are daily practices of handling the relationship between “I and all things.” A bag is small, yet it carries a question: in what posture are we willing to stand within this network of life?

从植物基包袋探讨企业生态转型及生命共同体下的造物观

【中】钟淑蓉

摘要

钟淑蓉以植物基包袋探讨企业生态转型与生命共同体下的造物观。过去用 PU 和传统布料，虽符合环保标准，却依赖化工助剂、废弃后难回收降解，本质只是“合规减害”。如今以果皮、仙人掌、咖啡渣等制包：回收农业与食品副产物，经温和工艺重生为皮具材料；商业价值不止于制造商品，而是打通农业与轻工链条，让废弃物重获价值，惠及上下游农户与从业者，践行新儒商义利并举，构建城乡物质共生循环网络。过程哲学视万物有生灭流转，每只包都带植物生命痕迹，提醒物品并非永恒实体，而有生命周期：使用阶段承载功能，生命终点回归大地，完成物质闭环。植物基并非完美，加工仍需优化，但这一选择代表制造理念转向：不以化学手段对抗自然，而顺应自然物质规律；企业不再被动满足法规底线，而主动探索人与自然共生的生产方式，把生态观传递给消费者，使消费成为共生价值实践。文章指出，环保常停留于污染管控、材料达标、减碳回收等技术层面；植物基包材真正触及生命共同体这一底层命题。现代工业文明长期把人置于中心，把土地、植物、万物视为可开采改造的外部资源；即便环保合规，思维底色仍是人与自然二分、孤立价值观。生命共同体则强调万物相互依存；果皮、废渣并非“死掉的废物”，而是生命换了阶段。以其制包不是简单“废物利用”，而是尊重生命连续：植物完成原使命后，以另一形态陪伴人的生活。材料选择也重塑价值观：从占有型消费转向共生型消费，不是永久占有，而是温柔相伴；器物完成使命后回归土壤，成为滋养其他生命的养分。产业链上农户、工人、设计师、消费者同处一张网络，利己与利他、义与利不再对立；自我亦非封闭独立，与外界没有绝对边界。植物基包袋是关系的微小载体，每次选择都在回应共同体。文章不宣称“完美环保”，而传递一种关系认知：人与自然不是主仆，人与人不是零和博弈，我们同属一个生命共同体；消费与生产是持续处理“我与万物”关系的日常实践。一只包很小，却承载一个提问：我们愿以何种姿态处在生命网络之中？

Zhou, Jinfeng. Healing Nature in Chinese Culture and Practice — Centered on the Thought of Ecological Civilization

This speech elaborates on the thought of ecological civilization rooted in traditional Chinese culture. Starting from the core concept of Unity of Heaven and Humanity (Tian Ren He Yi), it sorts out ecological philosophies including Confucius' "Love for people and things" and Taoism's "Following the natural way (Dao Fa Zi Ran)". Ancient governance practices such as King Tang's story and Western Zhou Dynasty ecological edicts illustrate China's long-standing tradition of revering nature.

It explains how traditional wisdom connects with modern ecological science and global sustainable development goals, and interprets key principles: "Lucid waters and lush mountains are invaluable assets", respecting, adapting to and protecting nature, a sound ecological environment as the most inclusive public well-being, and the systematic integrated governance of mountains, rivers, forests, farmlands, lakes, grasslands and deserts.

Drawing on practical cases including the Mentougou water-supply project, bird-friendly design for Hong Kong Northern Metropolis, the GLOW global wetland observation initiative, Milu deer reintroduction, conservation of pangolins and Pentapterygium sinense, as well as pollution remediation in the Tengger Desert, it demonstrates tangible outcomes of ecological civilization implementation.

It concludes that healing nature essentially means healing humanity's relationship with nature. China's ecological civilization practices translate ancient wisdom into workable modern solutions, offering references for the world to tackle biodiversity loss and climate change. Cross-border collaboration is called for to build a shared sustainable future

以生态文明思想为核心的中华文化与实践中的自然修复

【中】周晋峰

摘要

本次发言阐释植根于中华传统文化的生态文明思想。从“天人合一”的核心理念出发，梳理儒家“仁民爱物”、道家“道法自然”的生态哲学，结合商汤网开三面、西周生态保护律令等古代实践，展现中国自古敬畏自然的治理传统。

演讲阐述传统智慧如何对接现代生态科学与全球可持续发展目标，解读“绿水青山就是金山银山”、尊重顺应保护自然、生态是最普惠民生福祉、山水林田湖草沙一体化系统治理等重要理念。

结合门头沟供水工程、香港北部都会区鸟类友好设计、GLOW 全球湿地监测、麋鹿重引入、穿山甲与五小叶槭保护、腾格里沙漠污染治理等实践案例，展示生态文明理念现实落地成效。

中国的生态文明实践将传统智慧转化为可行的现代方案，可为全球应对生物多样性丧失、气候变化提供参考，呼吁国际各界携手共建可持续的共同未来。修复自然的本质是修复人与自然的关系。

Zou, Jitong. From Self-Rescue to Saving Others — My Practice of Restoring the "Inner Ecology" through Social Media and Family Education

Abstract

When the world discusses ecological civilization, attention often centers on the natural environment and green technology, while overlooking the crisis as reflected in the human mind. Youth internet addiction and strained parent-child relationships constitute a pervasive yet hidden "inner ecological crisis" — one that ecological civilization must also address.

I was once trapped in such a crisis: I refused school for four years, developed severe internet addiction, gaming up to seventeen hours a day, cut off all social contact and developed serious social impairments, even coming into physical confrontation with my father over a phone. Through my mother's loving companionship, psychological techniques, and "Su-Yu" — a self-developed method of inner healing that traces the roots of emotions and behaviors to rebuild one's inner order — my inner state was restored. I returned to school by skipping a grade and rose from the bottom to the top of my class.

Having emerged from this crisis, my mother and I now turn the healing path we lived through into short videos and livestreams from a dual son-and-mother perspective (the "Tiantong" and "Qingjing Mama" personas), helping numerous families improve parent-child relationships and communication. Our content has reached 1.5 million views.

My experience has taught me that youth need not wait or follow the crowd to take part in ecological civilization. Starting from our own transformation, we can awaken resonance through authentic content, sustain our work through social enterprise, and begin by restoring one person and one family around us. Restoring the inner ecology of the human mind is an indispensable part of ecological civilization — and the most accessible starting point for our generation.

从自救到救人 —— 我以自媒体与家庭教育修复 "心灵生态" 的实践报告

【中】邹济同

四川与爱同行健康咨询有限公司

摘要

当世界讨论生态文明时，焦点往往落在自然环境与绿色技术上，却容易忽视这场危机在人内心的投影。青少年的沉迷网瘾、亲子关系的紧张对立，构成一种普遍而隐秘的 "心灵生态危机"，同样是生态文明必须回应的课题。

我曾深陷其中：拒学四年、重度网瘾，单日游戏通宵达十七小时，长期断绝社交、出现严重社交障碍，甚至为抢夺手机与父亲发生肢体冲突。在母亲持续的爱的陪伴、心理学方法及其独创心灵修复技术 "溯愈"—— 一种追溯情绪与行为根源、重建内在秩序的方法 —— 的帮助下，我的心灵状态得以修复，跳级重返学校，并由成绩倒数追至第一。

走出困境后，我与母亲以 "天同" 与 "清净妈妈" 母子双视角，把亲历的修复路径转化为短视频与直播内容，帮助众多家庭改善亲子关系与沟通状态，相关作品累计观看已达一百五十万人次。

这一实践让我深切体会到，青年参与生态文明建设不必等待、不必从众，而可以从自身的转变出发，以真实内容唤醒共鸣、以社会企业持续造血，从修复身边的一个人、一个家庭开始。修复人心的 "心灵生态"，是生态文明不可或缺的一环，也是我们这一代青年最可着手的起点。

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