

The Notions of Organic Communities and Deep Symbiosis in the Context of the Second Enlightenment

Zhihe Wang Ph.D, Meijun Fan, Ph.D.

Institute for the Postmodern Development of China (IPDC)

Center for Process Studies

“The eclipse of community life is one of the most insidious consequences of modernity”(Lubarsky). Our understanding of the "community" spoken of here, includes both the community of people and the community of human beings and nature. Modernity has dramatically damaged both of them. Underpinning the modernity is the Enlightenment that happened in the seventeenth and eighteenth centuries in Western Europe. In this paper we call it “the First Enlightenment”.

Ecological civilization needs to build organic communities because an organic community is the individual cell of ecological civilization. The First Enlightenment contributed little in this respect because it was based on substance philosophy, and was subservient to the “law of the jungle” which allowed for the survival of the fittest and possessive individualism. The times now call for a second enlightenment based on organic philosophy.

The so-called Second Enlightenment is not a complete rejection of the First Enlightenment, but a synthesis of many of the great achievements of the First Enlightenment along with the many excellent achievements of traditional culture, which is “a transcendence of both the First Enlightenment and the deconstructive postmodernism.” (Wang & Fan : *The Second Enlightenment*). If the first enlightenment is the enlightenment without the other, then the second enlightenment is the enlightenment with the other. The Second Enlightenment leads us to a more integrated understanding of interrelatedness : "Fundamentally we are intrinsically connected to each other, to nature. Accordingly, " individual meaning will be found in the act of collaborating with others to help create and build a viable and sustainable ecological civilization" (Smyre and Richardson) . For this reason, advocating "survival of the harmonious " and appreciating organic communities became very important aspirations of the Second Enlightenment.

This article argues that the concept of "organic communities" was an important part of the Second Enlightenment. The concept of "deep symbiosis" based on organic philosophy can provide a philosophical foundation for organic communities. According to the deep symbiosis, we are not accidentally interdependent, but necessarily so: “Interdependence is the very stuff of life.” (Suchocki) The concept of organic communities and deep symbiosis will play an extremely important role in creating an ecological civilization, especially in reconstructing the dynamic harmonious relationship between humans and nature, between people.

第二次启蒙视域下的“有机共同体”概念与“深度共生”概念

王治河 樊美筠

(中美后现代发展研究院/美国过程研究中心)

“共同体生活的衰败是现代性最重要的恶果之一”（Lubarsky）。这里的“共同体”我们理解既包括人与人之间的共同体，也包括人与自然之间的共同体。现代性对这两种共同体都进行了大规模的摧毁。支撑现代性的是发轫于十七、十八世纪西欧的第一次启蒙。生态文明需要建设有机共同体，因为有机共同体是生态文明的细胞。这方面第一次启蒙贡献甚微因为第一次启蒙是建立在实体哲学基础上的，它服膺适者生存的丛林法则和占有式的个人主义。时代呼唤建立在有机哲学基础之上的第二次启蒙。所谓第二次启蒙并非对第一次启蒙的全然拒斥，而是将第一次启蒙的许多伟大成就与传统文化的优秀成果整合起来，它既是对第一次启蒙的超越，也是对解构性后现代主义的超越。（王治河樊美筠：《第二次启蒙》）。如果说第一次启蒙是没有他者的启蒙的话，那第二次启蒙就是心怀他者的启蒙。第二次启蒙将我们带向一个更加整合的认知：在根底上，事物之间，人们之间是内在联系在一起。相应地，“个人生命的意义将在与他人协助创造一个充满活力的可持续的生态文明中被发现。”（Smyre and Richardson）因此之故，主张“和者生存”和欣赏有机共同体主义是第二次启蒙的重要诉求。

本文认为，“有机共同体”概念是第二次启蒙的一个重要组成部分。而基于有机哲学的“深度共生”概念可以为“有机共同体”概念提供哲学支撑。“深度共生”概念认为，我们不是偶然相互依存，而是必然相互依存。“相互倚赖是生命的本质”（Suchocki）。对于生态文明建设，特别是对于重建人与自然，人与人的动态和谐关系，有机共同体”概念和“深度共生”概念扮演着异常重要的角色。