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A Difference That Makes All the Difference: Reconceptualizing Anthropocentrism, Ecological Value, and Human Responsibility

Muhammad Jalil Arif

The discussion surrounding anthropocentrism serves as a cornerstone in environmental philosophy and ethics, representing a fundamental clash of perspectives and values. The notion of anthropocentrism is predominately criticized for its human-centered worldview, which many environmentalists would argue is the cause of our ecological problems. The proposed solution is given in the quest ‘to overcome anthropocentrism’, driven by the assumption that human-centric axiologies contribute to environmental crises by limiting moral consideration to human interests alone. In this paper, firstly, I will try to explore and examine the philosophical and conceptual dimensions of anthropocentrism. I contend that discussions surrounding anthropocentrism are laden with specific philosophical and normative presuppositions that convey a variety of often contradictory understandings.

I would also argue that one of the reasons why our collective social and political will is lacking for making the necessary cultural change for environmental concerns is because environmental thinkers have not paid enough attention to genuine human difference—in critiquing exaggerated uniqueness (like anthropocentrism), they have ignored legitimate human uniqueness. Lastly, I will argue that the recognition and acknowledgment of human difference, along with continuity with nature, is indispensable if we want to develop an effective and sustainable relationship with nature. The works of C.S. Peirce and A.N. Whitehead provide the necessary conceptual and methodological basis for this endeavor, offering a constructive ‘third way’ that dismantles static binaries and integrates difference and continuity within a processual, dynamic, and relational framework—without succumbing to the flattened ontologies or totalizing unity of postmodern deconstructive thought.

差异造就根本差异：重构人类中心主义、生态价值与人类责任

穆罕默德·贾利勒·阿里夫

围绕人类中心主义的讨论构成了环境哲学与伦理学的基石，代表着根本性的视角与价值观冲突。人类中心主义概念因其以人类为核心的世界观而饱受批评，许多环保主义者认为这正是生态问题的根源。在“克服人类中心主义”的诉求中，人们提出了解决方案，其驱动力在于这样一种假设：以人类为中心的价值观念通过将道德考量仅局限于人类利益，从而加剧了环境危机。本文首先将尝试探索并审视人类中心主义的哲学与概念维度。我认为，关于人类中心主义的讨论充斥着特定的哲学与规范性预设，这些预设传递出多种往往相互矛盾的理解。

我还认为，我们缺乏集体社会和政治意愿来为环境问题做出必要的文化变革的原因之一是，环境思想家在批判夸大的独特性（如人类中心主义）时，没有充分关注真正的人类差异，他们忽视了人类正当的独特性。最后，我认为，如果我们想要与自然建立一种有效和可持续的关系，那么承认和承认人类差异以及与自然的连续性是必不可少的。皮尔斯和怀特海的作品为这一努力提供了必要的概念和方法论基础，提供了一种建设性的“第三条道路”，它消除了静态的二元对立，并在一个过程性的、动态的和关系的框架内整合了差异和连续性，而没有屈服于扁平化的本体论或后现代解构思想的总体统一。

Representation Vs. Reality: Why We Need a Process Economy Now

Marcus Barrick

Our prevailing economic system, with its emphasis on value, ownership, and transactional relationships, is fundamentally misaligned with the structures of meaning that drive human behavior and the well-being of all life on this planet as it leaves us grasping for impermanent products. In contrast, a Process-Oriented Economy would be founded on meaning instead of value, wisdom instead of rationality, commons instead of ownership, prefigurative politics instead of representational politics, and relational instead of transactional interactions. We have mastered the science of scaling products and yet come up empty when scaling the very processes conducive to life. As HomoEconomicus approaches extinction, so does our belief in rational economic agents achieving social benefit through self interest alone, can we revive and reformulate our humanity through the lens of Process Philosophy, Cognitive Science and Buddhism?

The 20th Century focused on the individual and national scales, at the cost of the Local and Cosmological scales, I believe it is precisely for the reason of not understanding process-relational ontology, as the local and cosmological scales can only organize via process not products. The Noble Eightfold Path provides a much needed frame-shift through its ability to describe the structure of viable collective organization, a practical guide to deepening meaning, and realize the nature of no-self. I will explore how can we organize society towards infinite games—open-ended, collaborative endeavors that prioritize adaptability, intrinsic motivation, community and the flourishing of all life.

表象与现实：为什么我们现在需要过程经济

马库斯·巴里克

我们当前的经济体系强调价值、所有权和交易关系，从根本上与驱动人类行为和地球上所有生命福祉的意义结构不一致，因为它让我们追求的是非永久性的产品。相比之下，过程导向型经济将建立在这基础之上：意义而不是价值、智慧而不是理性、公地而不是所有权、预兆性政治而不是代表性政治、关系而不是交易互动。我们已经掌握了扩展产品的科学，但在扩展有利于生命的过程时却一无所获。随着“经济人”越来越接近灭绝，我们对理性经济主体通过自身利益实现社会利益的信念也越来越模糊。我们能否通过过程哲学、认知科学和佛教的视角来复兴和重塑人性？

20 世纪聚焦于个体和国家层面，却牺牲了地方和宇宙层面的关注，我认为这恰恰是因为人们不理解过程关系本体论，因为地方和宇宙层面只能通过过程而非产品来组织。八正道（译者注：佛教术语，指达到解脱的八种正确途径）通过其描述可行集体组织结构的能力，提供了一个急需的转变框架，为深化意义提供了实用指南，也实现了无我的本质。在此，我将探讨如何将社会组织成无限游戏——一种开放式的、协作的努力，这种努力优先考虑适应性、内在动机、社区和所有生命的繁荣。

The Static-in-Process Key: Unlocking an Integrative Transformation

Juliet Bennett

Humanity faces a converging of crises—environmental, economic, social, political and psychological—which some have called a “polycrisis”. The crisis of climate change is bound up in the crisis of inequality, imbalances of power, and mis/disinformation. These are symptoms of a “global systemic crisis”, and a “crisis of imagination”. At root of these crises, this talk argues, is the dominance of abstract “static thinking” over decisions and behaviour across different spheres of power and influence. This talk will articulate key tensions between static and process modes of thought, and argue that a key to modes of thought conducive to ecological civilization is the iterative “nesting” of static abstractions within process-relational contexts. The outlines of an integrative transformation guided by this static-in-process framework will be traced, showing how shifts from dominant static thinking to contextual process thinking can guide changes in behaviours, rethinking economic theories, political practices, and gives rise to a new story of humanity and our place and purpose in (and with) the world.

“流程中的静态关键”：开启综合转型

朱丽叶·贝内特

人类正面临着重重危机——环境、经济、社会、政治和心理方面均有涉及，有人称之为“多重危机”。气候变化危机与不平等、权力失衡以及错误/虚假信息危机紧密相关。这些是“全球系统性危机”和“想象力危机”的表现。本演讲认为，这些危机的根源在于，在各个权力和影响力领域，抽象的“静态思维”主导着决策和行为。本演讲将阐述静态思维与过程思维模式之间的主要矛盾，并认为，有利于生态文明思维模式的关键在于，在过程关系背景下，静态抽象概念的迭代“嵌套”。本演讲将勾勒出一种由“静态中的过程”框架引导的综合转型的轮廓，展示从占主导地位的静态思维向情境化过程思维的转变如何引导行为变化，重新思考经济理论、政治实践，并催生出一个关于人类以及我们在世界中（以及与世界同在）的地位和目的的新故事。

Debt Annihilation: Community-based Mutual Aid Strategies for Confronting Debt Bondage

Bryant Burkhardt

Americans seem to be nearing their breaking point. As the cost of living balloons and wages stagnate, many turn to credit cards to finance their lives. Credit card debt has nearly tripled in the last 25 years, increasing over 50% in the previous three years alone. The average American cardholder currently holds around \$7,200 in unpaid balances, with APRs skyrocketing to nearly 25%. Facing such high borrowing rates, most participants struggle to meet monthly minimums, feeding record profits for credit card issuers. They are drowning in debt; could the church be a lifeboat for them?

In Galatians 6, Paul exhorts the church in Galatia to “shoulder each other burdens.” What if churches took this beyond the spiritual or psychic realm? What if they shouldered financial burdens as well? One church in Philadelphia did just that with their debt annihilation team. In the past 15 years, Circle of Hope pastors estimate they have paid off over \$100,000 in principal interest.

Debt annihilation works by appropriating the “avalanche method” of debt repayment and sharing it among a small group of peers. Participants pay their monthly minimum and then contribute a bit extra to the group, which pays down the principal in descending order by interest rate. The church expedites the process by contributing an interest-free “seed fund” to jumpstart the process. After everyone’s debts are repaid, the seed fund is repaid, and the process begins again.

The primary goal of this presentation is to connect this mutual aid model with a broader audience. Relieving the pressures and stigma of carrying a balance is an emancipatory act on its own. But this presentation will also explore ways this approach could be used towards explicitly ecological ends. Could debt annihilation provide an organizational structure for financing renewable energy installations and sustainable retrofits?

债务消除：基于社区的互助策略以对抗债务束缚

布莱恩特·伯克哈特

美国人似乎正接近他们的承受极限。随着生活成本飙升而工资停滞不前，许多人转向信用卡来维持生活。过去 25 年里，信用卡债务几乎增加了两倍，仅在过去三年里就增长了 50% 以上。目前，美国持卡人的平均未偿余额约为 7200 美元，年利率（APR）飙升至近 25%。面对如此高的借款利率，大多数持卡人难以支付每月最低还款额，这为信用卡发行商带来了创纪录的利润。他们深陷债务泥淖；教会能成为他们的救生艇吗？

在《加拉太书》第 6 章中，保罗劝勉加拉太的教会“要彼此担当重担”。如果教会不仅在精神或心理层面上做到这一点，结果又会如何呢？如果他们也能分担经济上的重担呢？费城的一家教会就通过他们的债务减免团队做到了这些。在过去 15 年里，希望之环的牧师们估计，他们偿还的本息已经超过 10 万美元。

债务消除工作借鉴了债务偿还的“雪崩法”，并将其应用于一小群同伴之间。参与者每月支付最低还款额，然后向小组额外捐款，小组则按利率从高到低依次偿还本金。教会通过提供无息“种子基金”来启动这一过程，从而加快了进程。在所有人的债务都还清后，种子基金也会被偿还，然后这一过程重启。

本次演讲的主要目的是将这种互助模式与更广泛的受众联系起来。减轻背负债务的压力和污名本身是一种解放行为。但本次演讲还将探讨如何将这种方法用于明确的生态目的。债务减免能否为可再生能源设施和可持续改造的融资提供一种组织结构？

How to Turn a Civilization? Reorienting Social Institutions through the Ethics of Eco-Poiesis

Ryan Carolan

Is it too late to create an ecological civilization? Has the opportunity been missed? We can – and must – allow ourselves to be totally depressed by the current situation. Indeed, the task is monuments and we are heading in the wrong direction. But we cannot allow this total depression to destroy the dream of creating an ecological civilization. Instead, we need to use our unique capacities for abstract thinking to identify leverage points that can create cascading, wide-ranging and inspiring effects in the direction of ecological civilization.

One such leverage point is the question: what is an institution? In the last decades, this question has been dominated by economists who reduced public and democratic institutions to neoliberal logic, which, rationalised the privatization, outsourcing, and commodification of public goods, facilitating the rise of new public management and the financial sector, and the hollowing out of democracy and ‘the public’. Within the emerging ‘multipolar’ world order, a new era of ‘strategic competition’ has given rise to the theory of ‘geoeconomics’, which questions some wisdom of neoliberal logic, although within very strict confines that do not disturb the ontological, metaphysical and ethical assumptions that undergird it. Thus, it is a fake question that keeps humanity on the trajectory of collapse.

The question of what is an institution needs to be opened more widely and the basic assumptions need to be questioned and replaced with more life affirming assumptions if we are to shift the trajectory of civilization towards an ecological civilization. In this talk, I will use Merleau-Ponty’s reformulation and defence of institution as an alternative to Kant’s theory of individual constitution as a stepping stone to articulate and defend Arran Gare’s theory of eco-poiesis as an alternative framework to understand and transform social institutions towards an ecological civilization.

如何转变文明？通过生态生成伦理重新定位社会制度

瑞恩·卡罗兰

现在创建生态文明是否为时已晚？机会是否已经错失？我们确实可以，也必须让自己对当前形势感到极度沮丧。的确，任务艰巨，而我们正朝着错误的方向前进。但我们不能让这种极度沮丧摧毁创建生态文明的梦想。相反，我们需要利用自己独特的抽象思维能力，找出能够产生连锁反应、广泛影响且鼓舞人心的关键点，推动生态文明的发展。

其中一个关键问题就是：何为制度？在过去几十年里，这一问题的导向一直由经济学家把控，他们将公共和民主制度简化为新自由主义逻辑，这种逻辑为公共产品的私有化、外包和商品化提供了合理化依据，促进了新公共管理和金融部门的崛起，以及民主和“公共”的空心化。在新兴的“多极”世界秩序中，“战略竞争”的新时代催生了“地缘经济学”理论，该理论质疑新自由主义逻辑的某些智慧，尽管其质疑范围非常严格，并未动摇支撑该逻辑的本体论、形而上学和伦理假设。因此，这是一个虚假的问题，它使人类继续沿着崩溃的轨迹前行。

若要推动文明发展轨迹向生态文明转变，我们就需更广泛地探讨“何为制度”这一问题，并对基本假设提出质疑，用对生命更加肯定的假设取而代之。在本次演讲中，我将以梅洛·庞蒂(Merleau-Ponty)对制度的重新阐释和辩护为切入点，作为对康德个体构成理论的替代，以此为跳板，阐述并捍卫阿兰·加尔(Arran Gare)的生态生成理论，将其改造成另一种框架，以此理解和改造社会制度，迈向生态文明。

Is Artificial Intelligence Creating Stockholm Syndrome?

Clifford Cobb

人工智能正在创造斯德哥尔摩综合征吗？

克利福德·柯布

摘要即将发布

Kenosis and Participatory Unfolding

Jonathan Cobb

Our current path of civilizational suicide is fueled by growth. The growth machine is one of continuous accumulation driven by monopolistic competition. Capital accumulation is itself nothing but the reproduction of inequality. Capitalism has subsumed us in what Lewis Mumford calls the megamachine, in which all of life is mechanized and driven by instrumental rationality. It has generated an entire metaphysical framework in which we view nature in mechanistic and instrumental terms. Various socialisms have attempted to co-opt the megamachine for their own purposes, but it is the megamachine itself that must be rejected. The mechanistic drive to control and manage society is intrinsically anti-ecological. The antidote to the megamachine is the commons. In building up the commons, we can share in mutual abundance. We can either be individually unequal or we can be collectively wealthy. Nature, society, and techne must all be understood in ecological terms. An organic ecological civilization would be one in alignment with the Logos of nature. We must cultivate a practice of kenosis, of letting go of our drive for control and domination, and learn to live cooperatively with nature and with one another.

虚己与参与式展开

乔纳森·科布

我们当前这条自我毁灭的文明之路是由增长推动的。增长机器是一种由垄断竞争驱动的持续积累机制。资本积累本身无非是不平等的再生产。资本主义已将我们纳入刘易斯·芒福德所称的“巨型机器”之中，在这个机器中，所有生命都被机械化，并受工具理性的驱使。它构建了一个完整的形而上学框架，让我们以机械化和工具化的方式看待自然。各种社会主义都试图利用巨型机器来达到自己的目的，但我们必须拒绝巨型机器本身。机械化的社会控制和管理本质上是反生态的，而巨型机器的解药是公地。通过建立公地，我们可以共享共同的富裕。我们可以选择个体不平等，也可以选择集体富裕。自然、社会和技术都必须从生态的角度来理解。有机生态文明将是一种与自然之标识相一致的文明。我们必须培养一种虚己式实践，放弃控制和支配的欲望，学会与自然和彼此合作生活。

From Ecological Civilization to the Turquoise Zones: The Life-Centred, Comprehensive, Sustainable Places

Norbert Csizmadia

The future is born on our Earth, and it is turquoise! A symbol of viability, sustainability, and a vision for the future. The meeting point and fusion of the blue (oases of longevity) and green (zones of biodiversity) zones. The turquoise zones are life-centred, comprehensive, and sustainable, innovative, and creative.

The fusion point of water (blue) and land (green): the rebirth of the ancient (nature, knowledge, technology). The colour turquoise, which includes the colours blue and green. Blue, the colour of water, of oceans, of seas, of crystal-clear mountain lakes, of the sky, of the universe. And green is the colour of land, of renewal, of forests, of fields, of nature, symbolising vitality, and sustainability. The colour turquoise is both protective and innovative, healing, and inspiring, a symbol of innovation and creativity, a cross between the ancient and the new global HUB centres.

Megatrends are constantly reshaping our world. The three key passwords of our time are complexity, connectivity and sustainability. In other words, we are part of the birth of a new “geo-civilization” world order that is life-centred, comprehensive and interconnected. Zones and axes of innovation are emerging, forming geographic patterns. New living spaces, lifestyle spaces are being created, geographic places are being valorised, as global climate change brings increasingly important changes to our daily lives, so adaptation becomes increasingly important.

The naturalist Darwin wrote that it is never the strongest and the biggest that survive big changes, but those who can adapt best. The rise of ancient cultures will also play an increasingly important role in the future thanks to the technological shift. One of the key challenges of the new Eurasian era is to use land connectivity alongside the sea, creating economic, commercial, cultural and political links that have been in place for centuries along the ancient Silk Roads.

从生态文明到青绿地带：以生命为中心、全面且可持续的场所

诺伯特·齐兹马迪亚

未来诞生于我们的地球，它是青绿色的！象征着生命力、可持续性以及对未来的憧憬。它是蓝色区域（长寿绿洲）和绿色区域（生物多样性地带）的交汇与融合。青绿色区域以生命为中心，具有全面性、可持续性、创新性和创造性。

水（蓝色）与陆地（绿色）的交汇点就是古老（自然、知识、技术）的重生。青绿色，融合了蓝色与绿色。蓝色，是水、海洋、高山湖泊、天空、宇宙的颜色。而绿色，是陆地、新生、森林、田野、自然的颜色，象征着生机与可持续性。青绿色既具有保护性，又富有创新性，具有治愈与激励的力量，是创新与创造力的象征，是古老与新兴的全球中心之间的桥梁。

大趋势正不断重塑我们的世界。我们这个时代的三个关键密码是复杂性、互联性和可持续性。换言之，我们正见证着一个以生命为中心、全面且相互关联的新型“地缘文明”世界秩序的诞生。创新区域和轴心正在涌现，形成地理格局。新的生活空间、生活方式空间正在被创造，地理场所的价值正在提升。随着全球气候变化对我们的日常生活带来越来越重要的影响，适应也变得越来越重要。

自然主义者达尔文曾写道，在大变革中幸存下来的，从来不是最强壮、最大的个体，而是那些适应能力最强的个体。得益于技术变革，古代文化的复兴也将在未来发挥越来越重要的作用。新欧亚时代面临的关键挑战之一是，利用陆地与海洋的连通性，在古代丝绸之路沿线建立已存在数世纪的经济、商业、文化和政治联系。

Gaia and Becoming: Re-conceptualizing a Static Earth

Alexander Davidovic

How can we accurately and beneficially conceptualize the earth undergoing a climate catastrophe? The colloquial way we speak of earth is already laden with metaphysical presuppositions harmful to ecology and the relationship between humans and nature. “Earth” and “globe” are static. A photo taken from space is said to depict the “globe” in its entirety. The complexity of the living and non-living relations, the ongoing process creating and sustaining the earth is obfuscated away to create a simple representation. Bruno Latour develops the concept of Gaia, originally presented by scientist James Lovelock, as a dynamic alternative to the static “earth.” I will explain the concept of Gaia and argue that its accurate conceptualization requires us to adopt a metaphysical stance of process-relationality (drawing from Whitehead), granting priority to becoming over being, counter to the Western tradition from Parmenides to the current day.

The concept must be dynamic as its reality. Conceptualizing Gaia in a static form destroys the essence of the concept—a dynamic, profoundly relation system of systems which ceaselessly changes and reacts. Representational or substance-attribute modes of thought cannot participate in the idea of Gaia correctly. To conceptualize it in this way is to “capture” the idea, restraining its dynamism. Redefining humanity’s relationship to nature is an upheaval of old modes of thought. The static “globe,” and the metaphysical baggage it carries denies the reality of Gaia. Becoming ecological, and the hope of a future ecological civilization, will have to be built upon different foundations, new modes of thought—the dynamic, processual, and relational.

盖亚与生成：对静止地球的重新概念化

亚历山大·达维多维奇

我们如何准确且有益地理解正在经历气候灾难的地球？我们日常谈论地球的方式已然充满了对生态以及人与自然关系有害的形而上学预设。“地球”和“球体”是静态的。据说，从太空拍摄的照片能描绘出整个“球体”。生物与非生物关系的复杂性，以及创造和维持地球的持续过程，都被模糊化，以形成一种简单的表象。布鲁诺·拉图尔发展了科学家詹姆斯·洛夫洛克最初提出的盖亚概念，作为对静态“地球”的一种动态替代。我将解释盖亚的概念，并论证其准确的概念化要求我们采取一种过程-关系性的形而上学立场（借鉴怀特海的观点），赋予生成以优先于存在，这与从巴门尼德到当今的西方传统相悖。

这一概念必须与其现实性一样具有动态性。以静态形式将盖亚概念化会破坏其本质——一个不断变化和反应的动态、深奥的关系系统。表象性或物质属性思维模式无法正确理解盖亚的概念。以这种方式概念化盖亚就是“捕捉”其概念，从而限制了其动态性。重新定义人类与自然的关系是对旧思维模式的颠覆。静态的“地球”及其所承载的形而上学观念否定了盖亚的现实性。走向生态化，以及未来生态文明的美好愿景，必须建立在不同的基础之上，即新的思维模式——动态的、过程的、关系的思维模式。

Building Learning Communities: Shantiniketan

Lynn De Jonghe

“Small groups of aspiring adults who desire to keep their minds fresh and vigorous; who begin to learn by confronting pertinent situations; who dig down into the reservoirs of their secondary facts; who are led in the discussion by teachers who are also seekers after wisdom and not oracles: this constitutes the setting for adult education the modern quest for life’s meaning.

—Eduard C. Lindeman, *The Meaning of Adult Education*, 1926

In his classic manifesto on adult education, Eduard Lindeman set forth a vision for creating learning communities. This paper will argue that learning communities will largely supplant conventional schools and colleges in the next millennium. Using Tagore’s Shantiniketan as an example, it examines three different kinds of learning communities: communities of place, communities of practice, and communities of faith, asking how they are similar, and how they differ in terms of purpose and expectations. It asks what qualities must be present to create each kind of community, what processes are required to build them, and what potential problems may cause them to fail.

构建学习社区：香提尼科坦

林恩·德容

“一小群有抱负的成年人，他们渴望保持思维活跃、精力充沛；他们通过面对相关情境开始学习；他们深入挖掘次要事实的宝库；他们在讨论中由教师引导，而这些教师也是追求智慧的人，而非神谕的传达者：这构成了成人教育的背景——对生命意义的现代探索。

——爱德华·C·林德曼，《成人教育的意义》，1926年

爱德华·林德曼（Eduard Lindeman）在其关于成人教育的经典宣言中，提出了创建学习型社区的愿景。本文将论证，在未来一千年里，学习型社区将在很大程度上取代传统的学校和学院。本文以泰戈尔的“香提尼科坦”（Shantiniketan）为例，探讨了三种不同类型的学习型社区：场所型社区、实践型社区和信仰型社区，并探讨了它们在目的和期望方面的相似之处和不同之处。本文还探讨了创建每种类型社区所必需具备的品质、构建这些社区所需的过程，以及可能导致它们失败的可能问题。

Constructing the Songshan Nature Education Center Under the Vision of Ecological Civilization

Shasha Ding

Focusing on the Songshan Global Geopark as a case study, this report explores its educational value and practical pathways in advancing ecological civilization. The geopark is centered on the “Three Major Tectonic Movements” (Songyang Movement, Zhongyue Movement, and Shaolin Movement), which comprehensively document the historical evolution of crustal tectonics. Its unique folds, fault structures, and gravity sliding theory provide invaluable resources for geological research and science education. By integrating the practical outcomes of the Luoyang Cobb Academician Workstation, the study proposes an innovative model for constructing nature education bases anchored in geological heritage.

在生态文明理念下建设松山自然教育中心

丁莎莎

本报告以嵩山世界地质公园为案例，探讨其在推进生态文明建设中的教育价值和实践路径。该地质公园以“三大构造运动”（嵩阳运动、中岳运动和少林运动）为核心，全面记录了地壳构造的历史演变。其独特的褶皱、断层构造和重力滑动理论为地质研究和科学教育提供了宝贵的资源。通过整合洛阳科布院士工作站的实践成果，本研究提出了一种以地质遗产为基础构建自然教育基地的创新模式。

Education and the Homo Ludens Hypothesis

Daniel Dombrowski

Johan Huizinga is famous for his *Homo Ludens* hypothesis. In contrast to the familiar designation *Homo Sapiens* (the human knower), Huizinga defended the theses that human beings are playful and that play is not so much part of culture but rather human culture itself is played. The philosopher George Allan in three well-written books in philosophy of education applies the *Homo Ludens* hypothesis to education, especially to higher education. College education at its best is a type of dynamic play. Allan's contribution to the *Homo Ludens* hypothesis has been underappreciated. Allan often relies on the process thought found in Alfred North Whitehead's classic *Aims of Education*. The goal of the present paper is to explore the important contribution Allan can make toward the understanding of the contemporary crumbling of the walls of the cathedral of learning, to use his dramatic metaphor.

In *Rethinking College Education* Allan examines three sorts of college that have existed historically. But missions, methods, and outcomes (respectively) are all extrinsic to what a college is all about. These purposes have a tendency to instrumentalize education or, to use Allan's startling but not hyperbolic phrase, to engage in educational prostitution. A college should be a place where intrinsic value flourishes. In *Higher Education in the Making* (an allusion to Whitehead's *Religion in the Making*) Allan makes a persuasive case against content canonists, procedural canonists, and anti-canonists and in favor of a processual and (Dewey-inspired) pragmatic reconstructed canon. And in *Modes of Learning* (an allusion to Whitehead's *Modes of Thought*) Allan explores insightfully Whitehead's three stages (or better, concurrent facets) of education: romance, precision, and generalization. The prime function of both reason and education is to promote the art (or game) of life.

教育与“游戏人”假说

丹尼尔·多布罗夫斯基

约翰·赫伊津哈（Johan Huizinga）因其“游戏人”假说而闻名。与人们熟知的“智人”（知者）概念不同，赫伊津哈在其作品中捍卫了这样一种观点：人类天性爱玩，游戏并非文化的一部分，而是人类文化本身就是一种游戏。哲学家乔治·艾伦在其三本关于教育哲学的佳作中，将“游戏人”假说应用于教育，尤其是高等教育。最理想的高等教育是一种动态的游戏。艾伦对“游戏人”假说的贡献一直未被充分认识。艾伦经常借鉴阿尔弗雷德·诺斯·怀特海经典著作《教育的目的》中的过程思想。本文旨在探讨艾伦对理解当代学习殿堂的围墙正在崩塌这一现象（借用他的戏剧性比喻）所能做出的重要贡献。

在《反思大学教育》一书中，艾伦考察了历史上存在的三种大学类型。然而，使命型、方法型和成果型（一一对应）都与大学的本质无关。这些目的往往使教育沦为工具，或者用艾伦那令人震惊但并非夸张的说法，就是对教育的糟蹋。大学应该是一个内在价值得以蓬勃发展的地方。在《正在形成的高等教育》（暗指怀特海的《正在形成的宗教》）一书中，艾伦有力地反驳了内容经典主义者、程序经典主义者和反经典主义者，并支持一种过程性的、（受杜威启发的）实用主义重建经典。而在《学习模式》（暗指怀特海的《思维模式》）一书中，艾伦深入探讨了怀特海关于教育的三个阶段（或更准确地说，是同时存在的三个方面）：浪漫、精确和概括。理性和教育的首要功能都是促进生活的艺术（或游戏）。

Crossing “The Rubicon” of Reason and Robbery in Whitehead’s Human Exceptionalism through Animals

Brianne Donaldson

In this presentation, I reconsider Alfred North Whitehead’s under-explored human exceptionalism as a productive feature of process ethics, rather than a glitch. Utilizing Gilles Deleuze and Félix Guattari’s notion of “conceptual personae” as thought provocations toward alternate futures, I revisit Whitehead’s claim that in “the human”—as distinct from “the animal”—“the Rubicon has been crossed” (MT 27). At one level, Whitehead’s repetition of anthropocentrism’s founding gesture of defining the human over and against the animal would severely curb the usefulness of process metaphysics to challenge ubiquitous harms to animals and the environment. But I argue that a careful reading of Whitehead’s concept of “Reason,” when considered alongside the “conceptual personae” of the “animal body” and individual animals through which Reason is defined, reworks the exceptional human as expressed most fully through its attempts at harm reduction and expansive planetary flourishing.

通过动物看怀海德《人类例外论》中理性与掠夺的“破釜沉舟”

布里安娜·唐纳森

在本演讲中，我重新审视了阿尔弗雷德·诺斯·怀海德（Alfred North Whitehead）未被充分探索的人类例外论，将其视为过程伦理学的一个富有成效的特征，而非一个瑕疵。我利用吉尔·德勒兹（Gilles Deleuze）和菲利克斯·加塔里（Félix Guattari）的“概念性人格”概念，作为对替代未来的思想启发，重新审视了怀海德的观点，即“人类”与“动物”不同，“卢比孔河已经渡过”（《历程与实在》[MT]第27页）。在某种程度上，怀海德重复了人类中心主义的奠基姿态，即定义人类相对于动物的优势，这将严重限制过程形而上学在挑战动物和环境所遭受的普遍危害方面的效用。但我认为，仔细阅读怀特海的“理性”概念，并结合“动物体”和个体动物的概念性人格（理性正是通过这些概念性人格来定义的），可以重新塑造例外的人类，这一观点在其减少危害和促进地球繁荣的尝试中得到了最充分的体现。

The Falling Sky as Cosmopolitical Warfare: Eschatological Ccenes of an Ancestral Catastrophe in Brazil

Fellipe dos Anjos Pereira

Brazil's increase in ecological catastrophes is directly associated with the permanence of ancestral colonization dispositifs/apparatus in governing territories and populations—especially among the poorest, most peripheral, and racialized. From the perspective of the Yanomami shaman and leader Davi Kopenawa, the Falling of the Brazilian Sky—our climate apocalypse—has its cosmopolitical origins in the colonial invasion of Amerindian territories by the “napë” [white men] and the extractive violence of the “people of the commodity”. This scenario of apocalyptic acceleration, however, is experienced [simultaneously] as the emergence of a far-right that is sustained by christian theological-political affections, perceptions, and discourses—which are mobilized to legitimize denialist positions, neoliberal policies to destroy environmental protection structures and racist attacks against Indigenous and quilombola populations that (re)exist and fight to defend the biomes that are fundamental to sustaining life in the country and the world.

In other words, the Falling of the Sky has been accelerated by the Brazilian evangelical far-right. In this context, the ecological catastrophe in Brazil can be seen and investigated as cosmopolitical warfare (as suggested by Stengers, 2018), a war between sacred worlds and their policies for producing existential territories. In light of the above-mentioned, I intend to establish a dialog between Process Philosophy, Philosophy of Difference, Amerindian cosmologies, and Black Feminist Poetics to speculate on the state of cosmopolitical war inscribed in Brazilian ecological catastrophes. Specifically, I intend to establish a zone of correspondence between Isabelle Stengers, Catherine Keller, Gilles Deleuze, Davi Kopenawa, and Denise Ferreira da Silva to begin an exploratory journey into the conflicts, heterotopias, and dystopias that shape the contemporary Brazilian cosmopolitical setting.

“天崩地裂”作为世界政治战争：巴西祖先灾难的末世场景

费利佩·多斯·安若斯·佩雷拉

巴西生态灾难的增长与祖传殖民化装置/机构长期存在于治理领土和人口直接相关，尤其是在最贫穷、最边缘化和被种族化的人群中更是如此。从雅诺马米族萨满和领袖达维·科佩纳瓦（Davi Kopenawa）的角度来看，巴西天空的坠落——即我们的气候灾难——其世界政治根源在于“纳佩”（译者注：白人）对美洲印第安人领土的殖民入侵以及“商品化之人”的掠夺性暴力。然而，这种灾难性加速的情景（同时）被体验为极右翼势力的崛起，这一势力由基督教神学——政治情感、观念和话语所维系，这些被调动起来以使否定论立场、破坏环境保护结构的新自由主义政策以及对土著和前逃亡黑奴人口的种族主义攻击合法化，而这些土著和前逃亡黑奴人口（重新）依然存在，并努力捍卫对维持该国乃至世界生命至关重要的生物群落。

换言之，巴西福音派极右翼势力加速了“天崩”的进程。在此背景下，巴西的生态灾难可以被视为并探究为一种世界政治战争（如斯滕格斯 Stengers 2018 年所提出的那样），即神圣世界与其生产生存性领土的政策之间的战争。鉴于上述情况，我计划在过程哲学、差异哲学、美洲印第安人宇宙观和黑人女性主义诗学之间建立对话，以推测巴西生态灾难中所蕴含的世界政治战争状态。具体而言，我计划在伊莎贝尔·斯滕格斯（Isabelle Stengers）、凯瑟琳·凯勒（Catherine Keller）、吉尔勒·德勒兹（Gilles Deleuze）、达维·科佩纳瓦（Davi Kopenawa）和丹妮丝·费雷拉·达席尔瓦（Denise Ferreira da Silva）之间建立一个对应区域，以开启对塑造当代巴西世界政治环境的冲突、异托邦和反乌托邦的探索之旅。

Towards an Integral Information Literacy: Ecological Society and the Future of Academic Libraries

Benjamin Dueck

Academic libraries play a complex and often contradictory role in the life of modern universities. On the one hand, they administer systems of knowledge classification that have contributed to the disciplinary fragmentation that inhibits ecological thinking in the modern knowledge academy. On the other hand, they function as community spaces where learners from across the disciplines can come together to develop their research skills in a safe and supportive environment. Due to their unique position within higher education, academic libraries can play an important role in the development of instructional programming that teaches ecological literacy. This presentation will introduce a new approach to library instruction called Integral Information Literacy (hereafter IIL) that is being developed at The University of Manitoba Libraries in Winnipeg Canada.

IIL uses techniques of contemplative pedagogy to help adult learners deepen their ecological literacy through guided self-inquiry and group discussion. More specifically, IIL provides learners with meditative practices that invite them to “tune in” to their innate feelings of curiosity, intuition, and wonder. Through this process of embodied introspection, learners can begin to experience “ecological consciousness” and understand how their individual journeys form interwoven threads in the story of the Earth community. I begin by summarizing Alfred North Whitehead’s rhythmic theory of education and explore the importance that he placed on the experience of “romance” as a catalyst for the learning process. In the next section, I introduce the integral yoga of the Indian spiritual philosopher Sri Aurobindo—the primary pedagogical framework that informs IIL—which is premised on the cultivation “supramental” faculties that integrate thought, feeling, and action. Finally, I share my experiences teaching IIL in public workshops and library research classes at The University of Manitoba.

迈向整合式学习：生态社会与高校图书馆的未来

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学术图书馆在现代大学生活中扮演着复杂且往往相互矛盾的角色。一方面，它们管理着知识分类体系，而这些体系导致了学科碎片化，阻碍了现代学院传授知识过程中的生态思维。另一方面，它们作为社区空间，让来自不同学科的学习者能够聚集在一起，在安全且互助的环境中提升他们的研究技能。由于学术图书馆在高等教育中的独特地位，它们在教授生态素养的教学规划发展中能够发挥重要作用。本演讲将介绍一种新的图书馆教学方法，即加拿大温尼伯马尼托巴大学图书馆正在开发的“整合式学习”（以下简称 IIL）。

IIL 采用沉思式教学法，通过引导式自我探究和小组讨论，帮助成人学习者深化其生态素养。更具体地说，IIL 为学习者提供冥想练习，邀请他们“调谐”到与生俱来的好奇心、直觉和惊奇感。通过这一具身内省的过程，学习者可以开始体验“生态意识”，并理解他们个人的旅程如何在地球社区的故事中交织成线。我首先总结了阿尔弗雷德·诺斯·怀特海的节奏教育理论，并探讨了他对“浪漫”体验作为学习过程催化剂的重视。在下一节中，我介绍了印度精神哲学家斯里·奥罗宾多的整体瑜伽——这是构成 IIL 主要教学框架的理论，其前提是培养整合思想、情感和行动的“超心智”能力。最后，我分享了我在曼尼托巴大学公开工作坊和图书馆研究课程中教授 IIL 的经历。

Cultivating Eco-Persons: Process Education for an Ecological Civilization

Meijun Fan

This presentation reimagines education through the lens of Alfred North Whitehead's process philosophy, offering a transformative response to both the global ecological crisis and the limitations of conventional pedagogy. It challenges Cartesian dualism and the mechanistic, industrial-age model of schooling, proposing a radical shift in purpose—from the transmission of static knowledge to the cultivation of eco-persons: individuals who are deeply attuned to the relational and interdependent fabric of the natural world.

Three foundational shifts are outlined:

1. Reconceiving learners as living, relational beings—"I prehend, therefore I am"—moving beyond the passive reception of information to active, embodied engagement with the world.
2. Transforming classrooms into living ecosystems—integrated spaces where nature, community, and learning co-evolve dynamically.
3. Redesigning curricula to prioritize ecological wisdom and sustainability, drawing on Whitehead's rhythmic learning cycle of romance, precision, and generalization.

The proposed eco-curriculum foregrounds vernacular knowledge, systems thinking, and ethical action, equipping students with the capacities to confront and navigate climate-related challenges. Rooted in Whitehead's ontology of relational becoming, this educational vision offers a compelling alternative to the anthropocentric and reductionist paradigms that dominate mainstream schooling—and continue to imperil planetary well-being.

培养生态人：生态文明的过程教育

樊美筠

本次演讲通过阿尔弗雷德·诺斯·怀海德的过程哲学视角重新构想教育，为全球生态危机和传统教育学的局限性提供了变革性的回应。它挑战了笛卡尔二元论和机械的、工业时代的学校教育模式，提出了教育目的的根本转变——从静态知识的传授到“生态”人的培养：即培养那些与自然世界的关系性和相互依存性结构深度契合的个体。

本演讲中概述了三个根本性转变：

1. 将学习者重新定义为具有生命力的、有关系的存在——“我理解，故我在”——超越被动接收信息的状态，转而积极、具身地与世界互动。
2. 将教室转变为生机勃勃的生态系统——一个自然、社区与学习在其中动态共生的综合空间。
3. 借鉴怀海德（Whitehead）的浪漫、精确和概括的节奏学习循环，重新设计课程，以生态智慧和可持续性为优先。

其中所提出的生态课程强调本土知识、系统思维和伦理行动，旨在培养学生应对和驾驭气候相关挑战的能力。这一教育理念植根于怀特海的关系生成本体论，为当前主流教育中占主导地位且继续危及地球福祉的人类中心主义和还原主义范式提供了一个引人注目的替代方案。

Is It Too Late for Higher Education Reform?

Marcus Ford

This presentation will explore the possibility of restructuring general education requirements around the threat of uncontrolled global warming and other existential threats. The modern American university is structured around particular academic disciplines, with the faint awareness that, in addition to one's major, students need a richer educational experience. The primary mechanism for addressing this other part of a student's educational experience is the "general education" program.

General education programs were once focused on Western Civilization. Today, they tend to be distributive in nature, meaning that students choose from a long list of approved classes in various academic disciplines. Neither approach makes sense today. What is needed now is a new kind of general studies program created in full view of the existential threats to civilization itself and student's deep concerns about their future.

Restructuring general studies to address these needs will encounter resistance from within the university itself, but given the urgency of the situation, the concerns of students, and the fact that this approach does not directly challenge the disciplinary structure of the university, it has a chance of being enacted. One strategy worth pursuing is a public campaign led by leading scientists, intellectuals, and activists. To paraphrase John Cobb, educational reform is too important to be left to academics.

高等教育改革是否为时已晚？

马库斯·福特

本次演讲将围绕全球变暖失控等人类存续威胁，探讨重构通识教育课程体系的可能性。现代美国大学以学科专业划分架构，仅模糊意识到学生除主修专业外还需更丰富的教育体验。当前解决这一需求的主要机制是“通识教育”项目。

传统通识教育曾聚焦西方文明传承，如今则普遍采用分布必修模式——让学生从各学科领域的核准课程清单中自行选课。这两种模式在当今时代都已不合时宜。当下亟需的，是直面人类文明存续威胁、回应学生对未来深切忧虑的新型通识教育体系。

围绕这些需求重构通识教育必将遭遇高校内部阻力，但鉴于形势紧迫性、学生的强烈诉求，以及该方案不直接挑战大学学科架构的特性，改革仍有实施可能。值得尝试的策略是由顶尖科学家、知识分子和社会活动家发起公共倡导运动。借用约翰·柯布的观点：教育改革事关重大，不能仅交由学术界自行决定。

Modes of Processing: Towards a Processual Approach to Signal Processing in Generative Sound and Media Arts

grace grace grace

At the center of this talk is a new digital/analog sound installation set to premiere at Co-Prosperity Sphere in Chicago as part of a May exhibition programmed by the Center for Concrete and Abstract Machines. The installation consists of forty sounding/glowing sculptures interconnected by webs of electrical cables. In contrast to contemporary “networked” distributed digital systems, these sculptures pass analog, cybernetic control voltage to each other in order to modulate parameters of sound synthesis. This patchwork endures a continuously generative sonic landscape distributed across the speakers embedded in each sculpture. From discussions of this work, I will explore what I believe is a fruitful relationship between the processual philosophy of nature and cosmology with second and third order cybernetics.

Since the inception of cybernetics, sound art and adjacent fields such as computer music have utilized the language of cybernetics. Not only are sound art’s apparati literally cybernetic (e.g. modular synthesis), but cybernetics contains useful schemas of perception. While not a well-known influence on historical sound art, process philosophy has been taken up to describe aspects of aesthetic acoustic experience (see Goodman, Massumi, Ramos).

Following Andrew Murphie’s proposition to think world as medium, this installation seeks to think and make in a processual mode. I will discuss my approach to composing the signal processing algorithms (which produce and interpret the aforementioned “control voltages”) running on each sculpture, which takes directly from Alfred North Whitehead’s Modes of Thought, in particular the notions of matter-of-fact, importance, and expression. I will conclude by speculating on how processual-cybernetic poesis may situate the pragmatics of a technical and ecological civilization faced with waves of nationalism and climate catastrophe.

处理模式：生成式声音与媒体艺术中信号处理的程序化方法

格雷斯·格雷斯·格雷斯

本次演讲的重点是一个新的数字/模拟声音装置，该装置将在芝加哥的“共荣圈”（Co-Prosperity Sphere）作为“具体与抽象机器中心”（Center for Concrete and Abstract Machines）5月展览的一部分首映。该装置由四十个发声/发光雕塑组成，这些雕塑通过电缆网相互连接。与当代“网络化”分布式数字系统不同，这些雕塑通过相互传递模拟的、控制论的控制电压来调节声音合成的参数。这种拼接方式创造了一个持续生成的声音景观，该景观分布在嵌入每个雕塑的扬声器中。通过讨论这件作品，我将探讨自然的过程哲学与宇宙学与二阶和三阶控制论之间富有成效的关系。

自控制论诞生以来，声音艺术及其邻近领域（如计算机音乐）便一直运用控制论的语言。声音艺术的设备不仅在字面上具有控制论的特征（如模块化合成），而且控制论还蕴含着有用的感知模式。虽然过程哲学对历史上的声音艺术影响并不为人所熟知，但它已被用来描述审美声学体验的各个方面（见古德曼、马苏米、拉莫斯）。

根据安德鲁·墨菲（Andrew Murphie）提出的将世界视为媒介的命题，本装置旨在以过程性模式进行思考和创作。我将讨论我在每个雕塑上运行的信号处理算法（用于产生和解释上述“控制电压”）的编写方法，这些算法直接借鉴了阿尔弗雷德·诺斯·怀特海（Alfred North Whitehead）的《思维模式》，特别是事实性、重要性和表达的概念。最后，我将探讨过程性-控制论诗学如何定位面临民族主义浪潮和气候灾难的技术与生态文明实践。

Remarkable Connections Between Organic Philosophy and Organic Science

Attila Grandpierre

The central thesis of Whitehead's philosophy is that the Universe fundamentally consists of experiences. Experiences are the hallmark of life. Whitehead's philosophy is a kind of philosophy of life, namely, an organic, philosophical cosmology. Whitehead also recognized that inherent in the nature of life is a tendency—a striving toward good and even better life. However, he did not provide a necessary and sufficient answer to the question: "What is life?"

A significant breakthrough in this regard was achieved when a Hungarian biologist, Ervin Bauer, published his seminal work in 1935, offering a scientific definition of the nature of life, and established a general biology, a full equivalent of physics. This theory aligns perfectly with the tendency identified by Whitehead, but it also contains a critical added dimension: it provides a deeper foundation for biology, making it comparable to modern physics on this profound basis. By further developing Bauer's theory, I have reached a comprehensive definition of life that fully encompasses its three fundamental aspects, delves into its ontological depths, illuminates the communal nature of life, its causal order, and elucidates humanity's place in the Universe—all while remaining relatable to everyday human experiences.

In my presentation, I will demonstrate how astrobiology, anthropic cosmology, the Gaia Theory and other new sciences confirm Bauer's general biology, and how this comprehensive science complements and scientifically substantiates Whitehead's philosophy. Furthermore, it offers a simple and easily comprehensible system that facilitates an understanding of the essence of life and its consideration in grounding our personal lives and aligning societal decision-making in the direction of long-term sustainable, ecological civilization. As Dr. Cobb noted, sustainability should ultimately be understood as the sustainability of life itself.

有机哲学与有机科学之间的显著联系

阿提拉·格兰皮埃尔

怀特海哲学的中心论点是，宇宙从根本上由经验构成。经验是生命的标志。怀特海哲学是一种生命哲学，即一种有机的、哲学的宇宙观。怀特海还认识到，生命本质中固有的一种倾向——即追求美好甚至更美好的生活。然而，他并没有对“生命是什么？”这个问题提供一个既充分又必要的答案

1935 年，匈牙利生物学家埃尔文·鲍尔（Ervin Bauer）发表了他的开创性著作，为生命的本质提供了科学定义，并建立了一门与物理学完全对等的普通生物学，这标志着这一领域取得了重大突破。这一理论与怀海德所指出的趋势完全吻合，但它还包含了一个关键的附加维度：为生物学提供了更深层次的基础，使其在这一深刻的基础上与现代物理学相媲美。通过进一步发展鲍尔的理论，本人得到了一个全面的生命定义，该定义充分涵盖了生命的三个基本方面，深入探讨了其本体论深度，阐明了生命的共同本质、其因果秩序，并阐明了人类在宇宙中的位置——同时，这一定义仍然与人类的日常经验息息相关。

在我的演讲中，我将展示天体生物学、人择宇宙学、盖亚理论和其他新兴科学如何证实鲍尔的一般生物学理论，以及这门综合性科学如何补充并科学地证实怀特海的哲学思想。此外，它还提供了一个简单易懂、便于理解的体系，有助于我们理解生命的本质，并将其纳入个人生活和社会决策的考量中，从而推动社会决策朝着长期可持续、生态文明的方向发展。正如科布博士所指出的那样，可持续性最终应被理解为生命本身的可持续性。

Reconnecting for an Ecological Civilization: Ecological Medicine and Psychedelic Therapy

Ronan Hallowell

The increasing disconnection from nature, others, and ourselves is at the root of many of today's mental health crises and environmental challenges. Project ReConnect: The Ecological Medicine and Psychedelic Studies, at the UCLA School of Medicine's Department of Psychiatry, aims to address this disconnection by integrating two complementary areas of innovation: Ecological medicine and psychedelic therapy. Ecological medicine emphasizes the interconnected care of human and environmental health, while psychedelic therapy has shown promising outcomes in alleviating depression, addiction, and anxiety. Together, these approaches hold the potential to restore our innate empathy and deepen our connections to the natural world and each other.

This presentation will provide an overview of Project ReConnect's efforts over the past two years that has included organizing two conferences, a webinar series and a working group of experts that are mapping out approaches to develop the fields of ecological medicine and psychedelic therapies in the domains of research, clinical practice and curriculum. Key thematic areas integral to ecological medicine, such as the impact of nature on health and well-being, human-environment interactions, traditional ecological knowledge, and the potential role of psychedelic medicine in fostering nature connectedness, will be discussed. These themes will be examined in the context of Project ReConnect's efforts to develop a curriculum to train clinicians in this field, with the ultimate goal of establishing a fellowship program for physicians that recognizes ecological medicine as a specialty within Western allopathic biomedicine. Efforts to create transdisciplinary collaborations beyond the confines of biomedicine that forward the aims of ecological medicine, and could contribute to the emergence of an ecological civilization, will also be discussed.

重建生态文明：生态医学与迷幻疗法

罗南·哈洛韦尔

当今许多心理健康危机和环境挑战的根源在于我们与自然、他人以及自身的日益疏离。加州大学洛杉矶分校医学院精神病学系的项目“重新连接：生态医学与迷幻药研究”，旨在通过整合两个互补的创新领域——生态医学和迷幻疗法，来解决这种疏离问题。生态医学强调人类健康与环境健康之间的相互关联，而迷幻疗法在缓解抑郁、成瘾和焦虑方面已显示出令人鼓舞的成果。这些方法共同具有恢复我们与生俱来的同理心，并加深我们与自然世界以及彼此之间联系的潜力。

本次演讲将概述“重新连接”项目（Project ReConnect）过去两年的工作成果，如组织两次会议、举办一系列网络研讨会以及成立了一个专家工作组，该工作组正在研究一些方法以在研究、临床实践和课程领域发展生态医学和迷幻疗法中使用。演讲中将讨论对生态医学至关重要的关键主题领域，如自然对健康和福祉的影响、人与环境的相互作用、传统生态知识以及迷幻医学在促进与自然的联系方面的潜在作用。“重新连接”项目努力开发课程，以培训该领域临床医生，这些主题将在此背景下开展研究，最终目标是为医生设立一个奖学金项目。该项目将生态医学视为西方对抗疗法生物医学中的一个专业领域。本次演讲还将讨论在生物医学范围之外创建跨学科合作以推进生态医学目标，并可能促进生态文明的出现。

Relational Roots and Ecological Futures: Bridging Whitehead, Cobb, and Gullah Wisdom Toward a Decolonized Ecological Civilization

Sam Harrelson

Process consciousness, particularly through the context of Alfred North Whitehead's work along with John Cobb's extension into the concept of ecological civilization, provides pathways toward a more practical understanding of ecological civilization by integrating Indigenous environmental wisdom. This approach finds resonance in the spiritual ecology of the Gullah people, specifically descendants of enslaved Africans who inhabit the Lowcountry regions of South Carolina. Gullah cultures demonstrate a deeply interdependent worldview where humans and non-humans are recognized as spiritually significant and all relationally intertwined.

This study explores three main trajectories by examining the Gullah's spiritual ecology. First, it considers how Whitehead's process thought can serve as a philosophical framework for ecological civilization, suggesting that all entities participate in a shared field of consciousness. Second, it engages John Cobb's interpretation of Whitehead's work to argue for an ecological civilization that moves beyond consumerist-oriented initiatives and concepts of development (particularly of the land). Third, it highlights the Gullah's worldview as a practical model of relational ethics and ecological intentionality, suggesting that Indigenous ecological wisdom can offer valuable insights for constructing frameworks for communities to adopt when moving towards an ecological civilization.

Intentional ecological consciousness, a fundamental relational and embodied process, can address modern environmental challenges by fostering a deeper awareness of human-nature interdependence. This more intentional embodied concept of exploring the Gullah communities offers a path towards solutions to the ecological polycrisis communities face. This exploration provides theoretical and practical perspectives on ecological civilization, bridging process thought with Indigenous wisdom to promote ethical and interconnected living.

关系之根与生态未来：
连接怀特黑德、科布和格勒族的智慧成果，迈向去殖民化的生态文明

萨姆·哈里森

过程意识，尤其是通过阿尔弗雷德·诺斯·怀海德（Alfred North Whitehead）的作品以及约翰·科布（John Cobb）对生态文明概念的拓展，通过融合土著环境智慧，为更实际地理解生态文明提供了途径。这一方法在格勒族（Gullah people）的精神生态中找到了共鸣，格勒族是居住在南卡罗来纳州低地地区的被奴役非洲人的后代。古勒文化展现了一种深刻相互依存的世界观，其中人类和非人类被视为具有精神意义，且所有关系都交织在一起。

本研究通过考察格勒人的精神生态，探讨了三条主要轨迹。首先，它考虑了怀海德的过程思想如何能够作为生态文明的一个哲学框架，并指出所有实体都参与了一个共享的意识领域。其次，它采纳了约翰·科布对怀特海著作的解读，主张生态文明应超越以消费主义为导向的发展倡议和概念（尤其是土地的发展）。第三，强调了格勒人的世界观是关系伦理和生态意向性的实践模型，并指出原住民的生态智慧可以为构建社区走向生态文明时所采用的框架提供宝贵见解。

意向性生态意识是一种根本性的关系性和具身性过程，它通过培养对人与自然相互依存的更深层次认识，能够应对现代环境挑战。通过探索格勒人对居所，这种更具意向性和具身性的概念，为解决社区面临的生态多重危机提供了一条途径。这种探索从理论和实践的角度审视生态文明，将过程思维与土著智慧相结合，以促进伦理和相互联动的这样的生活方式发展。

It's Just the Beginning: A Chinese Catholic View of Ecological Civilization

Simeiqi He

Over fifty years ago, John B. Cobb Jr. ended his book *Is It Too Late?* with hope, life, and God. Today, the ever expanding field of ecological civilization attests that we are just beginning to enact enduring hope, living life, and divine love who is pure creativity. This paper puts forward a Chinese Catholic view of ecological civilization that activates human energy, accomplishes flourishing life, and actualizes universal communion. By presenting the myriad intellectual histories, theoretical foundations, and grassroots manifestations of China's ecological civilization, I argue that China's ecological civilization, especially its focus on life, creativity, and transformation, reflects the core messages of Catholic social teaching by offering a promising contour for a culture of encounter and civilization of love.

Envisioning integral development in the context of ecological civilization as the flourishing of life and love, which, I propose, demonstrates the Chinese concept of Sheng Sheng or living life, this paper argues that ecological civilization as a civilization of life and love is the hope for our common home and shared future and for the actualization of the common good. Far from being too late, I dare to proclaim that ecological civilization is ushering us toward the dawning of a new age, the horizon of which is a divine milieu.

这只是开始：中国天主教对生态文明的看法

何思美琪（音译）

五十多年前，小约翰·B·科布（John B. Cobb Jr.）在他的著作《是否为时已晚？》（*Is It Too Late?*）中以希望、生命和上帝作为结尾。如今，不断拓展的生态文明领域证明，我们才刚刚开始践行持久的希望、生活以及作为纯粹创造力的神圣之爱。本文提出了中国天主教对生态文明的看法，认为生态文明能激发人类活力，实现生命繁荣，并促成普世共融。通过介绍中国生态文明的丰富思想历史、理论基础和基层表现，我认为中国的生态文明，尤其是其对生命、创造力和变革的关注，反映了天主教社会教义的核心信息，为相遇文化和爱的文明提供了一个充满希望的发展轮廓。

本文将生态文明背景下的整体发展视为生命与爱的繁荣，我提出，这体现了中国“生生不息”或“生活”的概念。本文认为，生态文明作为一种生命与爱的文明，是我们共同家园和共同未来的希望，也是实现共同利益的希望。我敢断言，生态文明并非为时已晚，而是正在引领我们走向一个新时代的黎明，其地平线是一个神圣的环境。

PROcess: For Today's Realities, a Course for Teenagers to Adults

Chris Hughes

An Ecological Civilization can only come about if people vote for one. Everybody votes. The educational effort cannot be confined to higher education alone. The beating heart of process thought: events, relationality, values, the glaring weaknesses inherent in a bifurcated world view and Whitehead's solution the Actual Occasion can and should be freed from the arcane complexity of Process and Reality and communicated to the beating hearts of today's young adults and high school students. There is a precedent. In 2009 the UK's Mindfulness in Schools Project (MiSP) took mindfulness meditation out of the M.B.S.R. clinic and in ten years taught over 5000 teachers how to deliver it to over 1.5 million students. It is now being taught in 83 countries. Can we do the same with process thinking? PROcess is a seven-session course in Process Thinking. It is built on the MiSP model. This session introduces PROcess.

过程：针对当今现实，面向青少年长大成人的课程

克里斯·休斯

只有当人们投票支持生态文明时，生态文明才会实现。每个人都应该为此投票。在教育方向的努力不能仅限于高等教育。过程思维核心理念——事件、关系性、价值观，二元世界观固有的明显弱点，以及怀特海提出的解决方案——实际时机，可以且应该从过程和现实的晦涩复杂性中解脱出来，并传达给当今的年轻人和高中生。这种做法并非无先例可循。2009 年，英国的“正念”校园项目（Mindfulness in Schools Project，简称 MiSP）将正念冥想从 M.B.S.R. 诊所中分离出来，并在十年内教会了 5000 多名教师如何向 150 多万名学生传授这一方法。如今，这一方法已在 83 个国家传授。我们能否对过程思维采取同样的做法呢？“过程”是一门关于过程思维的七节课程。它建立在 MiSP 模型的基础上。本次演讲将介绍的就是“过程”。

From Destruction to Harmony: Hobbesian Perspectives on Violence in the Anthropocene and Reimagining Human Impulses for a Unified Ecological Civilization

Emma Hussey

Far from being an aberration, violence, as framed by Thomas Hobbes (1588-1679) is deeply embedded in humanity's survival instincts and is an inherent aspect of human nature. Nonetheless, in the constant changing space of the current Anthropocene, violence can and should be reimagined through the lens of ecological civilization as a powerful force capable of transforming conflict into a catalyst for resilience and harmony.

This presentation will suggest that the eco-self must embrace a balanced narrative around violence, recognizing it as an enduring part of humanity's interconnected relationship with nature. By accepting violence as a powerful and inescapable aspect of the human condition, we open pathways to address it constructively within society and ecology alike. This reframed understanding envisions an ecological civilization that does not reject negative human impulses but integrates them thoughtfully. Such a civilization would channel violence toward sustaining social resilience and ecological harmony, acknowledging it as a force that, when carefully directed, can bolster social cohesion and even environmental resilience. By conceptualizing violence as an inherent component of humanity's ecological identity, this article facilitates the development of strategies to channel human impulses toward a constructive coexistence. Ultimately, this perspective offers a pathway toward a 21st-century ecological civilization where negative human impulses are recognized, accepted, and directed toward constructive coexistence within our shared environment.

Co-Presenting with Fatima Raza

从毁灭到和谐：霍布斯视角下人类纪元的暴力问题及对统一生态文明下人类冲动的重新构想

艾玛·胡塞

暴力远非反常现象，正如托马斯·霍布斯（1588-1679）所阐述的，它深深植根于人类的生存本能，是人类天性中固有的一个方面。然而，在当前人类世不断变化的空间中，我们能够且应该通过生态文明的角度重新审视暴力，将其视为一种强大的力量，能够将冲突转化为促进韧性与和谐的催化剂。

本报告将提出，生态自我必须接纳关于暴力的平衡叙事，认识到它是人类与自然之间相互关联的关系中持久存在的一部分。通过接受暴力作为人类情况中强大且不可避免的方面，我们为社会和生态领域内建设性地解决暴力问题开辟了道路。这种重新构建的理解设想了一种生态文明，它不排斥人类的负面冲动，而是深思熟虑地将其融入其中。这样的文明将引导暴力服务于维持社会韧性和生态和谐，承认暴力是一种力量，若加以谨慎引导，可以增强社会凝聚力，甚至提升环境韧性。通过将暴力概念化为人类生态身份的固有组成部分，本文促进了制定策略，引导人类冲动走向建设性的共存。最终，这一观点为21世纪的生态文明提供了一条道路，在这一文明中，人类的负面冲动得到认可、接受，并被引导至我们共同环境中的建设性共存。

共同演讲人：法蒂玛·拉扎

Naturing Human in Naturing Nature: A Taoist Understanding of Whitehead and Bruno Latour

Wang Shik Jang

This presentation proposes a novel framework for understanding the human-nature relationship by integrating Taoist metaphysics with Whitehead's process philosophy and Bruno Latour's actor-network theory. Traditional deep ecology emphasizes nature's intrinsic value while downplaying humanity's unique position within it. This paper aims to overcome this limitation by drawing on the Taoist conception of nature (自然) as the ultimate metaphysical principle governing all existence, as articulated in Chapter 25 of the Tao Te Ching. In this view, humans follow the earth, the earth follows the heavens, the heavens follow the Tao, and the Tao follows nature. Here, nature is understood in two senses: first, as the physical environment (earth) that supports human life, and second, as the ultimate reality that transcends and governs even heaven, the divine, and the Tao itself.

Building on this Taoist framework, the paper draws from Whitehead's concept of "process" to emphasize that both human and non-human entities co-emerge through relational becoming. By incorporating Latour's actor-network theory, the interconnectedness of human and non-human actors is further explored, revealing a dynamic and reciprocal process of mutual influence. Unlike the anthropocentric approach of traditional Western thought, this paper calls for a "naturing of the human" within a broader "naturing of nature," where humans are seen as distinct yet deeply interwoven participants in the cosmic order.

Ultimately, this study presents a new paradigm that preserves the core values of deep ecology while repositioning human activity within the broader web of natural processes. This approach offers a more inclusive and ethically grounded model for ecological thought, allowing for the possibility of human action that remains in harmony with the larger natural order.

在自然化自然中实现人类自然化：怀特海与布鲁诺·拉图尔的道家体悟

江世旺（音译）

本报告提出了一种新颖的框架，通过融合道家形而上学、怀海德的过程哲学以及布鲁诺·拉图尔的行动者-网络理论，来理解人与自然的关系。传统的深层生态学强调自然的内在价值，却淡化了人类在自然中的独特地位。本文旨在通过借鉴《道德经》第二十五章中阐述的道家自然观，即自然是一切存在的终极形而上学原则，来克服这一局限性。此观点认为，人法地，地法天，天法道，道法自然。在这里，自然被理解为两层含义：首先，作为支持人类生命的物质环境（大地）；其次，作为超越并统摄甚至苍天、神灵和道本身的终极现实。

基于这一道家框架，本文借鉴了怀特海（Whitehead）的“过程”概念，强调人类和非人类实体都是通过关系性生成而共同涌现的。通过融入拉图尔（Latour）的行动者网络理论，本文进一步探讨了人类和非人类行动者之间的相互联系，揭示了一个动态且相互影响的互惠过程。与西方传统思想的人类中心主义方法不同，本文呼吁在更广泛的“自然化自然”中实现“人类自然化”，将人类视为宇宙秩序中独特而又紧密交织的参与者。

最终，本研究提出了一种新的范式，该范式在保留深层生态学核心价值的同时，将人类活动重新定位在更广泛的自然过程网络中。这种方法为生态思想提供了一个更具包容性和伦理基础的模式，使人类行为有可能与适用范围更大的自然秩序保持和谐。

The Great Acceleration and the Struggle for Visionary Corporate Environmentalism: Anticipating Ecological Civilization

John Jermier

“All our leaders now call themselves environmentalists. But their brand of environmentalism poses very few challenges to the present system. Instead, they propose to spruce up the planet with a few technical fixes or individual lifestyle changes: scrubbers on coal plants, eating ‘all natural’ cereals, and so on” (Ivan Illich, 30 May 2001, personal correspondence).

Like philosopher and social theorist Ivan Illich, who advanced imaginative understanding of industrial and organizational society, some Business and Management scholars are critical of extant Corporate Environmentalism (CE) and are reluctant to accept its legitimacy because it falls so far short of accepted ecological principles for planetary health and of the ideals of environmentalists? The abundant empirical data that are available show how difficult it is for corporations to enact meaningful, substantive initiatives and innovative reform in line with visionary images or even scientific imperatives (e.g., Simon, 2022; Panwar et al., 2024; Fried, 2024; Winters, 2024).

The crux of the matter is that CE is an unusually complex idea that has spurred a torrent of enthusiasm with too little recognition of its practical limits. Proponents often construe any corporate greening efforts as falling in line with visionary CE and strong environmental sustainability, or at least as taking a significant step in the right direction toward these desirable goals. In this paper, we compare and contrast the corporate environmental efforts of two marquee U.S. business organizations (Interface Carpets, Walmart) and assess the degree to which we can consider them exemplars that provide alternative pathways for transformational organizational and societal change. In doing so, we address one of the most fundamental theoretical and practical questions of our age: who shall lead the necessary eco.

大加速与前瞻性企业的环保主义之争：生态文明的前瞻

约翰·杰梅尔

“如今，我们所有的领导人都自称是环保主义者。但他们所倡导的环保主义对现行体制构成的挑战微乎其微。相反，他们提议通过一些技术修复或个人生活方式的改变来美化地球：在燃煤电厂安装洗涤器，食用‘纯天然’谷物等等”。（伊凡·伊里奇，2001年5月30日，写于私人信件）

与哲学家和社会理论家伊万·伊里奇（Ivan Illich）一样，他对工业和组织社会提出了富有想象力的理解，一些商业和管理学者对现行的企业环保主义（Corporate Environmentalism, CE）持批评态度，并且不愿接受其合法性，因为它远远不符合公认的地球健康生态原则和环保主义者的理想？现有的大量实证数据表明，企业很难根据有远见的愿景或甚至是科学要求，制定出有意义、实质性的举措和创新改革（如，Simon, 2022; Panwar 等, 2024; Fried, 2024; Winters, 2024）。

问题的关键在于，企业环保（Corporate Environmentalism, CE）是一个异常复杂的理念，它在激发了大量热情的同时，其实际局限性却鲜为人知。支持者往往将企业的任何环保举措都解读为符合有远见的企业环保和强大的环境可持续性，或者至少是朝着这些理想目标迈出了重要的一步。在本文中，我们比较和对比了美国两家大型商业组织（英特飞地毯公司、沃尔玛）的企业环保举措，并评估了它们在多大程度上可以作为典范，为转型性的组织和社会变革提供替代路径。通过这样做，我们回答了我们这个时代最根本的理论和实践问题之一：谁应引领必要的生态？

Too Late for Who?

Jay Jones

Is it too late? Unfortunately for many the answer is yes. But not for all.

This presentation will focus on how much our species has changed the biology and environment of the biosphere upon which we depend. Even many environmentalist do not fully realize the extent of the changes we have wrought. The intent of this presentation is to help others understand the extent of this change and the urgency for altering the predominant economic and behavioral paradigms governing our impact, so that a path toward a more sustainable, ecological civilization can be achieved. Many millions today are impacted by the current course of “development”. Those numbers will surely increase as we adhere to the current consumption based economies. But it is possible for others to assure a high quality life with adequate understanding and planning. Such a fate however, is not assured as competition for remaining resources intensify. Thus, collaborative, strategic planning is critical.

Regardless of the degree of optimism or pessimism, personal actions to reduce one’s ecological footprint and to work for achieving an ecological civilization is a matter of values and personal integrity. Working to achieve congruity between our values and behavior is a challenging endeavor. My hope is that we, in this community, can work together to achieve these goals for ourselves and others.

对谁来说为时已晚？

杰伊·琼斯

是否为时已晚？遗憾的是，对许多人而言，答案是肯定的。但并非所有人都是如此。

本次演讲将重点探讨对所依赖的生物圈的生物多样性和环境，我们人类的行为对其产生的改变有多大。即便是许多环保主义者，也并未充分意识到我们所造成的这些变化的程度。本次演讲的目的是帮助他人了解这些变化的程度，以及改变主导我们影响的主流经济和行为模式的紧迫性，从而为实现更加可持续的生态文明铺平道路。当今，数百万人正受到当前“发展”进程的影响。随着我们坚持当前的消费型经济，受影响的人数必将增加。但是，其他人通过充分的理解和规划，也有可能确保高质量的生活。然而，随着对剩余资源的竞争加剧，这种命运悬而未决。因此，协作性的战略规划至关重要。

无论乐观或悲观，个人采取行动减少生态足迹并努力实现生态文明，都是价值观和个人诚信的问题。努力使我们的价值观与行为保持一致是一项具有挑战性的任务。我希望我们这个社区的成员能够共同努力，为自己和他人实现这些目标。

Pioneering Education for Ecological Transformation (EET): Policy Formation, Implementation, and Lessons from Seoul, South Korea

Gunna Jung

My presentation is about how education for ecological transition should differ from conventional environmental education at school classroom. In my presentation, I raise and explain several important issues based on my experience in establishing the Seoul Metropolitan Office of Education's mid- to long-term plan for ecological transformation education and participating in policy implementation as an advisor for several years. In the presentation, I also emphasize the importance of an integrated approach, and Whitehead's ideas on education, the process philosophy's way of thinking, and the new relationship between ecology and economy. In addition, I emphasize working with local communities to provide sites for education on circular economy at local scales. Then, I examine the achievements, limitations, and further challenges of ecological transition education in Korea. Finally, I will introduce on-going discussions and preparations for establishing so-called 'ETC: Ecological Transition College)' from the civil society in S. Korea.

生态转型先锋教育（EET）：政策制定、实施及韩国首尔的经验教训

郑根娜

我的演讲主题是关于生态转型教育应如何区别于学校课堂上的传统环境教育。本人在首尔市教育办公室制定过生态转型教育中长期计划，也作为顾问参与进政策实施。据此，在演讲中，我将根据多年的相关经验，提出并解释几个重要问题。此外，我还将强调综合方法的重要性，以及怀海德的教育理念、过程哲学的思维方式，以及生态与经济之间新的关系。此外，本人强调与当地社区合作，在地方层面提供循环经济教育场所。然后，我将探讨韩国生态转型教育的成就、局限性和未来挑战。最后，我将介绍韩国民间社会正在进行的关于建立所谓“ETC：生态转型学院”的讨论和筹备工作。

Braiding Wisdom: Ancestral Wisdom and Ecological Civilization for a Sustainable Future Through Postcolonial Ecotheology

Heeyoung Jung

This presentation explores the discourse of ecological civilization by integrating eco-process theology, postcolonial critique, and ancestral wisdom as pathways for transformative change. Drawing on my research focusing on the ecological practices and cultural insights of Korean grandmothers, I argue that ecological civilization requires not only systemic reforms but also a profound cultural revolution rooted in relational justice, sustainability, and intergenerational knowledge.

The paper highlights the potential of ancestral wisdom and examines how the sustainable practices of Korean grandmothers—such as organic farming, water conservation, and traditional foraging—offer tangible examples of living in harmony with nature. These practices, shaped by historical challenges such as colonial exploitation and modernization, embody a model of resilience and ecological care that challenges the consumerist mindset of contemporary society. By weaving these insights with the principles of eco-process theology, which emphasizes interconnectedness and relationality, and postcolonial ecology, which critiques exploitative systems, this paper envisions ecological civilization as a dynamic interplay of global and local solutions.

Through this interdisciplinary lens, the presentation seeks to inspire collective action toward an ecological civilization that values care, creativity, and interconnectedness as guiding principles. By learning from ancestral wisdom and harmonizing it with contemporary ecological imperatives, we can navigate the path toward a sustainable and equitable future for all.

编织智慧：通过后殖民生态神学，探索祖先智慧与生态文明，共筑可持续未来

郑熙英

本报告通过融合生态过程神学、后殖民批判和祖先智慧，探讨了生态文明的话语体系，将其作为变革的途径。基于我对韩国先祖生态实践和文化见解的研究，我认为生态文明不仅需要系统性改革，还需要一场深刻的文化革命，这场革命应植根于关系正义、可持续性和代际知识。

本文强调了祖传智慧的潜力，并探讨了韩国先祖们的可持续实践——如有机耕作、节水以及传统觅食——如何为与自然和谐共处提供了切实例证。这些实践经受了殖民剥削和现代化等历史挑战的洗礼，体现了一种坚韧和生态关怀的模式，挑战了当代社会的消费主义心态。通过将这些见解与强调相互联系和关系性的生态过程神学原则以及批判剥削制度的后殖民生态学相结合，本文将生态文明视为全球和地方解决方案的动态相互作用。

通过这一跨学科的视角，本演讲旨在激发集体行动，共同迈向一个以关怀、创造力和相互联系为指导原则的生态文明。通过学习祖先的智慧并将其与当代生态要务相融合，我们能够所有人开辟一条通往可持续和公平未来的道路。

Spirituality of Corporate Social Responsibility (CSR) in Kautilya's Arthashastra

Dr. Kurian Kachappilly Joseph

Kautilya, the Prime Minister of India's great Emperor Chandragupta Maurya, wrote a treatise on all aspects of international relations, economic policies and good governance in the 4th Century BC. Among the 15 Books, Kautilya's Arthashastra (322-298 BC) includes (i) *Raja-dharma* (Righteousness of the King) and (ii) *Niti-shastra* (Science of Ethics).

In Kautilya's *Arthashastra*, the first mantra of the corporate management is:

Praja sukhe sukham rajyaha

Prajanamcha hitehitam

Natma priyam hitam rajnaha

Prajanamcha hitam priyam

It means: "In the happiness of his subjects lies the king's happiness, in their welfare his welfare. He shall not consider as good only that which pleases." Kautilya maintained that a king (CEO) should have no self-interest, happiness and joy for himself; his satisfaction lies in the welfare of his people. The second mantra in Kautilya's *Arthashastra* is "*Bahujana sukhaya bahujana hitayacha*", which means: "the welfare of the many and the happiness of the many." Kautilya describes four principles of governance: *raksha* (protection), *vridhi* (enhancement), *palana* (maintenance) and *yogakshema* (safeguard). For him, the prime duty of the king is to protect the wealth of the state and its subjects, to enhance the wealth, to maintain it, and safeguard it and the interests of the subjects.

Kautilya stresses the importance of happiness to all stakeholders of an organization. Happiness, for him, is obtained not only by wealth and profit, but also by doing things rightly and doing right things: *Sukhasya moolam dharma, dharmasya moolam artha* (Happiness for self and others results through ethical behaviour; wealth and resources make ethical behaviour possible). It was his firm conviction that "Dharma without wealth is toothless, and wealth without dharma is useless." To generate wealth, you need an organization (*arthasya moolam rajyam*), and the organization the support of the organs (*rajasya moolam indriyajayah*). *Indriyajayah* means victory over organs of body: (1) control over the five organs of sense (eye, ear, tongue, nose and skin); (2) five organs of action (hands, feet, mouth, genitals and anus); and (3) six enemies of the mind: *kama* (desire), *krodha* (anger), *lobha* (greed), *mada* (arrogance), *moha* (infatuation) and *matsara* (envy).

We have explored the philosophy/spirituality of CSR from the Indian perspective based on the classic work of Kautilya's *Arthashastra*. The core principles of CSR expounded in *Arthashastra* can be compared to the modern business models, like Total Quality Management (TQM), and the Triple Bottom Line (TBL) Sustainability. The Indian philosophy thus offers a spirituality of Corporate Social Responsibility, based on the foundational principles of *satyam vada* (speak the truth) and *dharmam cara* (practice virtue).

考底利耶《政事论》中的企业社会责任（CSR）精神

库里安·卡查皮利·约瑟夫博士

考底利耶是印度伟大的孔雀王朝皇帝旃陀罗笈多（Chandragupta Maurya）的首相，他在公元前4世纪撰写了一部论述国际关系、经济政策和善治各个方面的专著。在15卷《考底利耶论》（322-298 BC）中，考底利耶的《政事论》（Arthashastra）包括（i）《王道》（Raja-dharma，即国王的正义）和（ii）《道德论》（Niti-shastra，即伦理学）。

在考底利耶的《政事论》中，企业管理的第一条箴言是：

Praja sukhe sukham rajyaha

Prajanamcha hitehitam

Natma priyam hitam rajnaha

Prajanamcha hitam priyam

其含义为：“国王的幸福寓于臣民的幸福之中，他的福祉寓于臣民的福祉之中。他不能只把取悦自己的事物视为善。”考底利耶认为，国王（第一领导者）不应只为自己谋求私利、幸福和快乐；他的满足在于人民的福祉。考底利耶在《政事论》中的第二条箴言是“Bahujana sukhaya bahujana hitayacha”，意为“众人的福祉和众人的幸福”。考底利耶阐述了治理的四项原则：raksha（保护）、vridhi（增进）、palana（维持）和 yogakshema（保障）。对他而言，国王的首要职责是保护国家及其臣民的财富，增进财富，维持财富，并保障财富和臣民的利益。

考底利耶强调了幸福对组织所有利益相关者的重要性。对他而言，幸福不仅来源于财富和利润，还来源于正确行事和做正确的事：“Sukhasya moolam dharma, dharmasya moolam artha”（通过道德行为为自己和他人带来幸福；财富和资源使道德行为成为可能）。他坚信“没有财富的道德是空洞的，没有道德的财富是无用的”。要创造财富，你需要一个组织（arthasya moolam rajyam），而组织需要器官的支持（rajasya moolam indriyajayah）。Indriyajayah 意味着战胜身体器官：（1）控制五官（眼、耳、舌、鼻、肤）；（2）五官行动（手、脚、口、生殖器和肛门）；以及（3）心的六大敌人：kama（欲望）、krodha（愤怒）、lobha（贪婪）、mada（傲慢）、moha（迷恋）和 matsara（嫉妒）。

我们基于考底利耶的经典著作《政事论》，从印度视角探讨了企业社会责任（Corporate Social Responsibility, CSR）的哲学/精神内涵。在《政事论》中阐述的企业社会责任核心原则，可以与现代商业模式，如全面质量管理（Total Quality Management, TQM）和三重底线（Triple Bottom Line, TBL）可持续性相媲美。因此，印度哲学基于“说真话”（satyam vada）和“践行美德”（dharmam Cara）的基本原则，为企业社会责任提供了一种精神层面的诠释。

Ecological Transition Experiments in Seoul: From the Perspective of Participatory Action Research

Eojin Kang

This study aims to examine the experiment of Gangbuk-gu, Seoul, in transitioning into a climate-responsive sustainable city from the perspective of Participatory Action Research (PAR). Gangbuk-gu was selected as the case study area due to its prominent efforts in practicing ecological transition and climate care based on a collaborative model between universities and the local community. The research focuses on exploring the possibilities and limitations of creating a circular economy ecosystem in the district through various eco-friendly activities such as urban farming, beekeeping, caregiving, home repair, and item repair. In particular, the study delves into the process of linking these activities to establish a local circular economy ecosystem and collaborating with civil society and ecological/life researchers to develop an alternative university curriculum. By working closely with research participants to evaluate current practices and propose better alternatives, the study aims to contribute to the transition toward a climate-responsive sustainable city.

Co-Presenting with Yong-Sook Lee

首尔的生态转型实验：从参与式行动研究的视角

康欧金(音译)

本研究旨在从参与式行动研究（PAR）的角度，考察首尔市江北区向气候响应型可持续城市转型的实验。江北区之所以被选为案例研究区域，是因为其在基于大学与当地社区合作模式的生态转型和气候关怀方面做出了显著努力。本研究重点关注通过城市农业、养蜂、护理、家庭维修和物品维修等各种环保活动，探索在该地区构建循环经济生态系统的可能性和局限性。特别是，本研究深入探讨了将这些活动联系起来以建立当地循环经济生态系统的过程，并与民间社会和生态/生命研究人员合作，开发了一种替代性的大学课程。通过与研究参与者密切合作，评估当前实践并提出更好的替代方案，本研究旨在为向气候响应型可持续城市的转型做出贡献。

共同演讲人：李永淑

Dreaming of Ecological College

Young Joon Kim

What is ecological civilization? I think it means two things. First, I think it means moving from centeredness to a circle, a whole, a community. Second, I think it means connecting religion or spirituality; philosophy or thoughts; education; politics; economy. So how can this be done? It should be done through doing all of the above in an integrated way. But if we have to pick a specific field for the integration, it would have to be education. But an education containing above mentioned two qualifications. First qualification would be moving from centeredness toward a whole. Even though I am from EcoCiv Korea, I am in this whole circle. Second qualification would be connecting spirituality, philosophy, education, politics and economy, comprising the whole. How can these be achieved? Further plan and actual carrying out would be needed. Can we think and act in a connected way? This would be our common task.

梦想中的生态学院

金永俊

生态文明是什么？我认为它意味着两件事。首先，我觉得它意味着从以自我为中心转变为一个圆圈、一个整体、一个社区。其次，我认为它意味着将宗教或精神信仰、哲学或思想、教育、政治、经济联系起来。那么，如何做到这一点呢？应该通过综合上述所有方面来实现。但如果我们必须选择一个特定的领域来进行整合，那必须是教育。但这样的教育必须包含上述两个特征。第一个特征是从以自我为中心转变为一个整体。尽管我来自韩国生态文明协会，但我也在这个整体的圆圈之中。第二个特征是将精神信仰、哲学、教育、政治和经济联系起来，构成一个整体。如何实现这些呢？需要进一步的规划和实际执行。我们能否联合起来思考并付之行动呢？这将是我们的共同任务。

Decolonial AI? Exploring the Archive and its Industrial Uses

Lawrence Koval

“Stop Hiring Humans” reads one of the latest ads posted by tech startup Artisan advertising AI employees. Alex Rivera’s 1997 short film “Why Cybraceros?” sarcastically proposes a future where laborers in Mexico can telecommute into farm fields and control a robot using a joystick to perform farm labor, without “any threat” of becoming an “actual citizen.” It begs the question, what is labor to AI? In this presentation, we draw upon interviews with people using AI in their everyday lives as well as engineers developing AI products to gain insight into what labor we as workers outsource to AI in seeking a better future and life. Given the environmental and informational consequences of AI, are there redeeming potentials? Is AI inevitable and if so, can it be decolonized?

We meet these questions at the intersection of climate change, labor, and social justice and take the opportunity to unpack what it means to trouble the trinary of human/animal/machine in this day and age. This is with particular awareness that AI is being granted a kind of sentience via terms like “AI hallucination” and being offered a spot in the workforce whereas historically oppressed groups have been denied their humanity, knowledge, and had their labor manipulated and extracted while their actual power in the workforce is denied and erased. Drawing upon genealogies and discourses of “smart cities” as a sociological phenomena to intersect with questions of labor, how does AI expand infrastructures of surveillance and policing both “on the ground” and “in the cloud?” What would “better living” within a “smart” city mean, especially from a decolonial lens? We seek to unpack the epistemologies that undergird much of the technologies at play here and put them into conversation with Black and Indigenous ways of knowing as it relates to alternatives for our predicament.

Co-Presenting with George Valladares

去殖民化人工智能？探索档案及其工业应用

劳伦斯·科瓦尔

科技初创公司 Artisan 发布的最新招聘广告之一上写着“停止雇佣人类”。亚历克斯·里维拉（Alex Rivera）1997年的短片《为什么是赛博拉索？》（Why Cybraceros?）讽刺地描绘了一个未来：墨西哥的劳动者可以通过远程操控进入农田，使用操纵杆控制机器人进行农业劳动，而无需“任何威胁”成为“真正的公民”。这不禁引人深思，对人工智能（AI）而言，劳动是什么？在本报告中，我们通过对日常生活中使用 AI 的人以及开发 AI 产品的工程师进行访谈，深入探讨了我们在追求更美好的未来和生活时，将哪些劳动外包给 AI。鉴于 AI 对环境 and 信息的影响，是否存在可取之处？AI 是否不可避免，如果是的话，它能否被去殖民化？

我们在气候变化、劳动和社会正义的交汇处探讨这些问题，并借此机会深入剖析在当今时代，对人类/动物/机器三元关系进行颠覆的意义。我们特别意识到，人工智能（AI）正通过“AI 幻觉”等术语被赋予某种感知能力，并在劳动力队伍中获得一席之地，而历史上受压迫的群体却被剥夺了人性、知识，其劳动被操纵和榨取，同时他们在劳动力队伍中的实际权力也被否认和抹去。我们将“智能城市”作为一种社会学现象，将其谱系和话语与劳动问题相结合，探讨人工智能是如何在“实地”和“云端”扩展监控和治安基础设施的？从非殖民化的视角来看，在“智能”城市中“更好的生活”意味着什么？我们试图解析支撑此处所涉及的大部分技术的认识论，并将其与黑人和土著人的认知方式相结合，以探讨解决我们困境的替代方案。

共同演讲人：乔治·瓦拉德雷斯

Environmental, Social, and Governance: A Journey Through Time—Reflections and Future Outlook

Cherin Lee

Apple's market capitalization, at \$3.75 trillion as of December 15, 2024, surpasses the GDP of the United Kingdom, the world's 6th largest economy, and is comparable to Germany's GDP of \$3.85 trillion, the 4th largest globally. This underscores a remarkable shift where a single corporation can rival or even exceed the economic output of entire nations. Corporations now play a pivotal role in the global economy, highlighting their immense potential to drive meaningful change and contribute to global progress.

Environmental, Social, and Governance (ESG), a term introduced in the United Nations' 2004 report "Who Cares Wins," evolved from concepts such as Corporate Social Responsibility (CSR) and Socially Responsible Investing (SRI). Over time, ESG has developed into a comprehensive framework, enabling companies to address environmental, social, and governance challenges in a holistic and actionable manner. In the U.S., ESG reporting initially emerged as a voluntary practice, with 98% of S&P 500 companies disclosing ESG-related information by 2022. Following a public consultation period, climate-related reporting regulations became mandatory in March 2024, sparking mixed reactions from stakeholders.

This paper examines the concept of ESG, its historical evolution, current status, associated challenges, and explores its application and potential for future development.

环境、社会与治理：穿越时空之旅——反思与未来展望

李雪琳（音译）

截至2024年12月15日，苹果公司的市值达到3.75万亿美元，超过了世界第六大经济体英国的GDP，并与全球第四大经济体德国GDP的3.85万亿美元数值相当。这凸显了一个显著的变化：一家公司的经济产出可以与甚至超过整个国家的经济产出相媲美。如今，公司在全球经济中发挥着举足轻重的作用，彰显出它们在推动有意义变革和促进全球进步方面的巨大潜力。

环境、社会 and 治理（ESG）一词源于联合国2004年报告《谁在乎谁胜出》中，该术语由企业社会责任（CSR）和社会责任投资（SRI）等概念发展而来。随着时间的推移，ESG已发展成为一个综合框架，使企业能够以全面且可操作的方式应对环境、社会和治理方面的挑战。在美国，ESG报告最初是一种自愿行为，到2022年，标准普尔500指数中有98%的公司披露了ESG相关信息。经过公众咨询期后，气候相关报告规定于2024年3月成为强制性规定，引发了利益相关者的不同反应。

本文探讨了环境、社会 and 治理（ESG）的概念、历史演变、现状、相关挑战，并探讨了其应用和未来发展的潜力。

Ecological Transition Experiments in Seoul: From the Perspective of Participatory Action Research

Yong-Sook Lee

This study aims to examine the experiment of Gangbuk-gu, Seoul, in transitioning into a climate-responsive sustainable city from the perspective of Participatory Action Research (PAR). Gangbuk-gu was selected as the case study area due to its prominent efforts in practicing ecological transition and climate care based on a collaborative model between universities and the local community. The research focuses on exploring the possibilities and limitations of creating a circular economy ecosystem in the district through various eco-friendly activities such as urban farming, beekeeping, caregiving, home repair, and item repair. In particular, the study delves into the process of linking these activities to establish a local circular economy ecosystem and collaborating with civil society and ecological/life researchers to develop an alternative university curriculum. By working closely with research participants to evaluate current practices and propose better alternatives, the study aims to contribute to the transition toward a climate-responsive sustainable city.

Co-Presenting with Eojin Kang

首尔的生态转型实验：从参与式行动研究的视角

李永淑

本研究旨在从参与式行动研究（PAR）的角度，考察首尔市江北区向气候响应型可持续城市转型的实验。江北区之所以被选为案例研究区域，是因为其在基于大学与当地社区合作模式的生态转型和气候关怀方面做出了显著努力。本研究重点关注通过城市农业、养蜂、护理、家庭维修和物品维修等各种环保活动，探索在该地区构建循环经济生态系统的可能性和局限性。特别是，本研究深入探讨了将这些活动联系起来以建立当地循环经济生态系统的过程，并与民间社会和生态/生命研究人员合作，开发了一种替代性的大学课程。通过与研究参与者密切合作，评估当前实践并提出更好的替代方案，本研究旨在为向气候响应型可持续城市的转型做出贡献。

共同演讲人：康欧金

Envisioning an Ecological Civilization in Theory and Practice

Jeremy Lent

Our civilization is careening at an accelerating pace toward a precipice of climate breakdown, ecological destruction, and gaping inequality. Redirecting humanity's trajectory will require transformation at a foundational level: moving from a wealth-based, extractive civilization to one that is life-affirming—an Ecological Civilization.

The idea of an Ecological Civilization envisages a beneficial potential future of human flourishing on a regenerated Earth. It would require a transformation of our current economy, politics, and mainstream culture, leading to a fundamentally different civilization based of different values, goals, and collective behavior.

In this presentation, author Jeremy Lent will explore the concept of an ecological civilization: why we need it, its underlying principles, and a glimpse of what it might look like in practice. Beginning with fundamental principles of life, expanding to general principles of ecosystems and human flourishing, then exploring specifics of what an Ecocivilization might entail, Lent will show how it's possible to envisage a robust foundation on which a coherent civilizational framework could be established to set the conditions for all human beings to thrive on a healthy, vibrant planet.

生态文明的理论与实践构想

杰里米·伦特

我们的文明正加速走向气候崩溃、生态破坏和差距悬殊的绝境之中。重新定位人类的轨迹则需在基础层面转型：从以财富为基础的汲取式转向另一种生命肯定式——即，生态文明。

在生态文明的理念中对有一种设想，未来发展欣欣向荣、潜力巨大，人类在繁荣发展的地球之上生生不息。要想实现此种设想，我们需要在当前的经济、政治和主流文化上转型，由此形成的一种文明在价值观、目标和集体行为等方面都天差地别。

在本次演讲中，作者杰里米·伦特（Jeremy Lent）将探讨生态文明的概念：我们为什么需要它，它的基本原则，以及它的具体实践。伦特将从生命的基本原则开始探讨，再扩展到生态系统和人类繁荣的一般原则，然后探索生态文明可能带来的具体内容，由此将展示如何预设一个坚实的基础，在这一基础上建立一个连贯的文明框架，为全人类在一个健康、充满活力的星球上繁衍生息创造条件。

The Responsibility and Role of Chinese Entrepreneurs in Ecological Civilization Construction

WenLiang Li

Dongguan Getwell Electronics Co., Ltd. takes Chinese culture as its core and has explored an ecological enterprise practice path of “harmony within heaven, earth and man”. By reconstructing the equity governance mechanism (51% earth/public welfare equity, 25% all-staff equity, 24% capital/investor equity), the corporate mission is shifted from profit maximization to the happiness of human life under the harmonious coexistence of human and nature. By integrating measures such as all-staff organic vegetarianism, organic agriculture and industry-education integration, Getwell has achieved remarkable results in reducing carbon emissions, promoting educational public welfare, and building ecological alliances. Facing the global systemic ecological and spiritual crises, Getwell has proposed advocate global enterprises jointly build a symbiotic mechanism leading by take the wisdom of “harmony between man and nature” in Chinese culture, to provide a Chinese solution for resolving human crises.

中国企业家在生态文明建设中的责任与角色

李文亮（音译）

东莞泰威电子有限公司以中华文化为核心，探索出一条“天地人和”的企业的生态实践路径。通过重构股权管理机制（51%地球/公益股权、25%全员股权、24%资本/投资者股权），企业使命从追求利润最大化转向谋求人与自然和谐共生下的人类幸福生活。通过实施全员食用有机素食、发展有机农业及开展产教融合等措施，泰威电子在碳减排、教育公益推进和生态联盟建设方面取得显著成效。面对全球系统性生态与精神危机，泰威电子提出如下倡议：全球企业共建一种共生机制，这种机制以中华文化“天人合一”智慧为主导，以此为化解人类危机提供中国方案。

Holistic Approaches Towards Ecological Solutions: A Personal Perspective

Feihu Li

Agricultural civilization and industrial civilization emerged more or less organically in response to immediate human needs for survival and progress. They unfolded incrementally, shaped by trial-and-error experimentation, often without foresight into their long-term ecological consequences. In contrast, ecological civilization is not the product of happenstance but the result of a deliberate, introspective choice, driven by an awareness of the environmental challenges caused by those earlier development models. Ecological civilization can—and perhaps must—be designed intentionally. On the way to ecological civilization, we need holistic thinking and coordinated actions. Fragmented approaches will fall short. What I have witnessed may spark some further thoughts about ecological civilization taking shape.

基于个人视角的生态解决方案的整体方法

李飞虎（音译）

农业文明和工业文明或多或少是顺应人类生存和进步的迫切需求而自然产生的。它们在试错实验中逐步发展，但往往没有预见到其长期生态后果。相比之下，生态文明并非偶然产物，而是深思熟虑、内省选择的结果，这种选择源于对早期发展模式所造成的环境挑战的认识。生态文明可以——或许也必须——是有意设计的。在迈向生态文明的过程中，我们需要整体思维和协调行动。零散的方法将难以奏效。我所目睹的一切或许会引发人们对生态文明形成的进一步思考。

What is Constructive Post-Modern Architecture?—A Paradigm Shift Rooted in Process Philosophy

Li Ling

Constructive Post-Modern Architecture (CPMA) emerged as a significant theoretical paradigm during a period of critical transition in global architectural thought in the late 20th century. This theoretical framework exhibits a dual critical stance: a profound reflection on the functionalist supremacy and technical rationalism of Modernist architecture, alongside a cautious awareness of the tendencies towards symbolization and formalism characteristic of early Post-Modern architecture. Its theoretical foundations are firmly rooted in Constructive Post-Modern philosophy, aligning with its core tenet that “Being is becoming.” It emphasizes cultural pluralism, historical continuity, ecological holism, and dynamic equilibrium, adopting these principles as key guidelines for architectural design.

Modernist architecture, with its emphasis on functional rationality and technological universality, achieved paradigmatic hegemony on a global scale. However, its standardized and decontextualized design logic led to a severe erosion of architectural regionalism and humanistic dimensions. While Post-Modern architecture sought to deconstruct Modernist uniformity through historicism and decorative languages, it often succumbed to the formalistic predicament of symbolic consumerism. Through critical appropriation, CPMA maintains Modernist technical rationality while integrating the cultural dimensions foregrounded by Post-Modernism, thereby achieving a dialectical transcendence of the architectural paradigm. This results in a distinctive “process-oriented architectural theory” that expands architectural practice from a focus solely on material function to encompass multifaceted dimensions such as cultural identity construction, social relations reproduction, and ecological responsibility.

Despite facing critiques of formal alienation and historical nihilism, CPMA exhibits the potential for paradigmatic innovation driven by both digital technologies and ecological wisdom. Future development should focus on establishing dynamic equilibrium mechanisms, exploring, within a process-philosophical framework emphasizing “becoming,” sustainable pathways for architecture as a complex adaptive system, ultimately realizing a qualitative leap in the quality of the human habitat.

什么是建构性后现代建筑？——一种根植于过程哲学的范式转变

李玲

作为一种重要的理论范式，建构后现代建筑（CPMA）在20世纪末全球建筑思想发生关键转变的时期应运而生。这一理论框架展现出一种双重批判立场：一方面，它深刻反思了现代主义建筑的功能至上和技术理性主义；另一方面，它又谨慎地意识到早期后现代建筑所特有的象征化和形式主义倾向。其理论基础深深植根于建构后现代哲学，与其核心原则“存在即成为”相契合。它强调文化多元性、历史连续性、生态整体性和动态平衡，并将这些原则作为建筑设计的重要指导方针。

现代主义建筑强调功能合理性和技术普适性，在全球范围内取得了典范性的霸权地位。然而，其标准化和去语境化的设计逻辑严重侵蚀了建筑的地域性和人文维度。后现代建筑试图通过历史主义和装饰性语言解构现代主义的单一性，但往往陷入象征性消费主义的形式主义困境。批判性过程与多元主义建筑（CPMA）通过批判性挪用，在保持现代主义技术合理性的同时，融入了后现代主义所强调的文化维度，从而实现了建筑范式的辩证超越。这形成了一种独特的“过程导向建筑理论”，将建筑实践从单纯关注物质功能扩展到包括文化身份建构、社会关系再生产以及生态责任等多方面维度。

尽管面临形式疏离和历史虚无主义的批评，但CPMA（计算参数化建筑方法）展现了由数字技术和生态智慧驱动的创新潜力。未来的发展应聚焦于建立动态平衡机制，在强调“生成”的过程哲学框架内，探索建筑作为复杂适应系统的可持续路径，最终实现人类居住品质的质的飞跃。

Exploring Areas of Cooperation between Beijing and Washington on Fighting Climate Change

Yang Liu

As the world witnesses changes unseen in a century, the China-US relationship is key in maintaining stability in the world and for the international community to stay on course in battling climate change. The cooperation between Beijing and Washington is under tremendous strain as the two sides differ on principle and strategy. Despite the challenge, it's still worthwhile to explore and identify areas where the two sides can come together.

探索北京与华盛顿在应对气候变化方面的合作领域

杨柳（音译）

当世界正经历百年未有之大变局时，中美关系对于维护世界稳定以及国际社会在应对气候变化方面保持正确方向至关重要。由于双方在原则和战略上存在分歧，中美之间的合作正面临巨大压力。尽管面临挑战，但双方仍然值得去探索和确定能够达成共识的领域。

Decision Through Embodiment: A Compassionate Field Guide to the Eco-Self: Integrating Internal Family Systems and Whitehead's Philosophy of Organism with Cognitive Biology and Embodied Relevance

Diego Emiliano Lopez Pereda

This presentation offers a gentle field-guide to those exploring identity, healing, and coherence through the lens of process thought. Rooted in Alfred North Whitehead's *Process and Reality*, Internal Family Systems (IFS), cognitive biology, and trauma-informed embodiment, this exploration proposes the eco-self as a transductive, relational process: one that emerges through the recursive weaving of sensation, memory, relevance, and care.

Rather than seeking to define the self, this guide traces how it is *felt into being*, through somatic prehension, symbolic resonance, and the quiet decisions we make to stay present with ourselves and with the world. Drawing on Whitehead's idea that "each animal body harbours a living person, or living persons." and the IFS model of compassionate internal multiplicity, we'll explore how healing might become possible through attunement, to what hurts, to what helps, and to what wants to become whole.

I propose a living invitation: to listen more deeply to the body as a society of occasions; to include the exiled parts of ourselves with gentleness; and to rediscover decision not as willpower, but as *embodied enunciation*, as a way of letting the world speak itself through us.

具身化决策——生态自我的慈悲指南：内在家庭系统、怀海德的有机哲学与认知生物学与相关实践的结合

迭戈·埃米利亚诺·洛佩斯·佩雷达

本次演讲为那些通过过程思维视角探索身份、治愈和一致性的人提供了一份简明的现场指南。该探索基于怀海德的《过程与现实》、内部家庭系统（IFS）、认知生物学和创伤知情体现，提出生态自我是一种传导性的、关系性的过程：它通过感觉、记忆、相关性和关怀的递归交织而出现。

本指南并非试图定义自我，而是通过身体感知、象征共鸣以及我们为保持与自己和世界的同在而做出的无声决定，来追溯自我如何被感知为存在。借鉴怀海德“每个动物体内都住着一个或多个活人”的观点以及富有同情心的内在多样性 IFS 模型，我们将探讨如何通过调谐来实现疗愈，调谐到伤害、帮助以及想要变得完整的事物。

我提出一个生动的邀请：更深入地倾听身体作为一个充满各种场合的社会；温柔地接纳我们自身被放逐的部分；重新发现决定不是意志力，而是具象化的表达，也是让世界通过我们发声的一种方式。

What is Beauty For?

Sandra Lubarsky

Beauty's uselessness is one of the great misconceptions of beauty, leading to the judgment of beauty as nonessential to the way we live. We have learned to focus on efficiency, optimization, and functionality when we talk about usefulness, and to think that beauty and usefulness are separate categories. But our inability to acknowledge the necessity of beauty is part of the life-destroying attitude that has fractured Earth's ecological systems. In this paper I ask: "What happens when we no longer see beauty as an integral part of the design of life?" And "What changes when we treat beauty as an important ecological principle?"

美是为了什么？

桑德拉·鲁巴斯基

无用论是对美的最大误解之一，这种观念导致人们认为美对于我们的生活方式而言并不重要。当我们谈论实用性时，我们学会了关注效率、优化和功能性，并认为美和实用性是两个独立的范畴。然而，我们无法承认美的必要性，正是这种毁灭生活的态度导致了地球生态系统的破裂。在本演讲中，我提出以下问题：“当我们不再将美视为生命设计不可或缺的一部分时，会发生什么？”以及“当我们把美视为重要的生态原则时，会发生什么变化？”

Maximus, Leopold, and the Ethical Community

Brian Mageo-Sausser

The reality of accelerated ecological collapse and intensifying stress upon the life-ways of countless species calls for a reexamination of our place in the cosmos. In hopes of re-enchanting the world and inspiring humans to participate in their vocation as essential actors in the drama of transfiguration and restoration, this paper explores the cosmic theology of St. Maximus the Confessor in conversation with the Land Ethic of Aldo Leopold. Maximus' theological exploration of the 'logoi' of creatures helps us to see the interconnectedness of beings in relation to their Unifying Principle. Leopold's work shows us what happens to natures when we are transfigured, and it invites practical ethical engagement after transfiguration. The paper serves as an invitation to contemplate the ineffable regenerative principle inherent in the Land in order that we might devote ourselves to ascetic practice and ethical responsibility to our biotic community.

马克西姆斯、利奥波德与伦理共同体

布莱恩·麦戈奥·休瑟（音译）

生态崩溃加速的现实以及无数物种生存方式所承受的压力日益加剧，这要求我们重新审视自己在宇宙中的位置。本文旨在重新唤醒世界，激励人类作为变革与恢复戏剧中的关键角色，参与到自己的使命中。本文通过探讨忏悔者圣马克西姆斯的宇宙神学与阿尔多·利奥波德的土地伦理之间的对话，来探索这一问题。马克西姆斯对生物“逻各斯”的神学探索，帮助我们认识到生物与其统一原则之间的相互联系。利奥波德的作品向我们展示了当我们被转变时，自然会发生什么，并邀请我们在转变后进行实际的伦理参与。本文旨在邀请读者思考土地中固有且不言而喻的再生原则，以便我们能够致力于苦修实践，并对我们的生物群落承担伦理责任。

Emplaced Subjectivity and Arboreal Activism: A Study of Kallel Pokkudan's Oiko-Autobiography

Baiju Markose

This presentation explores the transformative potential of Kallen Pokkudan's oiko-autobiography and arboreal activism in reconceptualizing human-nature relationships. Through the lens of new materialist philosophy and intersectional environmentalism, it examines Pokkudan's life narrative as a Dalit environmental activist in Kerala, India. The study highlights three key insights: the mangrove as a powerful metaphor for liminality and micropolitics, the concept of emplaced subjectivity that challenges traditional notions of selfhood, and the emergence of subaltern relational ethics grounded in Object-Oriented Ontology.

Pokkudan's work demonstrates how marginalized ecological knowledge can address climate crises and proposes new cartography that embraces multiplicity and interdependency. By integrating human and environmental concerns, his vision of emplaced subjectivity offers an ethics of deep solidarity and distributed agency. This research contributes to our understanding of cosmic ecology by illustrating the interconnectedness of consciousness, life, and Earth through the lived experience of a subaltern activist. It presents a biocentric approach that recognizes the agency and value of all life forms, providing valuable insights for developing sustainable practices and fostering an ecological worldview that transcends traditional hierarchies.

置入式主体性与丛林行动主义：对卡莱尔·波库丹的家族自传研究

白居·马科斯

本报告探讨了卡伦·波克库丹（Kallen Pokkudan）的家族自传和树居行动主义在重新定义人与自然关系方面的变革潜力。通过新唯物主义哲学和交叉环境主义的视角，本报告审视了波克库丹作为印度喀拉拉邦达利特（Dalit）环保活动家的生活叙事。本研究突出了三个关键见解：红树林作为阈限性和微观政治的强大隐喻，挑战传统自我观念的场所化主体性概念，以及基于面向对象本体论的底层关系伦理学的出现。

波库丹（Pokkudan）的作品展示了边缘化的生态知识如何能够应对气候危机，并提出了包含多样性和相互依存性的新制图法。通过融合人类和环境问题，他对场所化主体性的理解提供了一种深度团结和分布式行动的伦理观。这项研究通过底层活动家的生活经验，展示了意识、生命和地球之间的相互联系，从而加深了我们对宇宙生态的理解。它提出了一种生物中心主义的方法，承认所有生命形式的能动性和价值，为发展可持续实践和培养超越传统等级的生态世界观提供了宝贵的见解。

Mindful Metaphysics: Ecological Civilization from the Ground Up

Jay McDaniel

Mindful metaphysics is a way of living that emphasizes relationality, creativity, and compassion. It is not merely a philosophical framework but an embodied practice of attuning to the interconnectedness of all existence. Drawing from Alfred North Whitehead's process philosophy, mindful metaphysics envisions the universe as a creative advance into novelty, where life unfolds through spontaneous and relational processes. This perspective shifts consciousness from ego-centered to eco-centered, fostering kinship with all life forms and a deep responsibility to the web of life. It envisions an ecological civilization built on inclusive, participatory, and sustainable communities where humans live harmoniously with the earth and all its inhabitants.

Resonant with the principles of Theory U, a framework for transformative change developed by Otto Scharmer, mindful metaphysics unfolds through three interconnected phases: sensing, presencing, and realizing. These stages parallel the practices of prehensive presence, openness to collective aims, and testing ideas against lived experience. Both frameworks promote awareness-based change, emphasizing play, empathy, and co-creativity as pathways to innovation and relational understanding. This alignment demonstrates how mindful metaphysics and Theory U offer complementary approaches to fostering systemic change.

Applied to education and community building, mindful metaphysics encourages participatory learning that emphasizes empathy, exploration, and vision. By integrating these practices into formal and informal education, individuals become equipped to navigate complex challenges creatively and collaboratively. This approach nurtures holistic development, preparing individuals to contribute meaningfully to an ecological civilization marked by justice, compassion, and sustainability. We help co-create a flourishing world.

正念形而上学：从零开始构建生态文明

杰·麦克丹纽尔

正念形而上学是一种强调关系性、创造性和同情心的生活方式。它不仅仅是一种哲学框架，更是一种融入所有存在物相互联系之中的具体实践。正念形而上学借鉴了怀海德的过程哲学，将宇宙视为一种创造性的演进，走向新奇，生命通过自发和关系性的过程展开。这一视角将意识从以自我为中心转变为以生态为中心，培养与所有生命形式的亲密关系以及对生命网络的深刻责任感。它设想了一种建立在包容性、参与性和可持续性社区之上的生态文明，人类与地球及其所有居民和谐共处。

与奥托·夏默（Otto Scharmer）提出的变革性框架—U理论的原则相呼应，正念形而上学通过三个相互关联的阶段展开：感知、存在和实现。这些阶段与包容性存在、对集体目标的开放以及根据生活经验检验想法的实践相呼应。这两个框架都促进了基于意识的变革，强调游戏、同理心和共同创造作为通往创新和关系理解的途径。这种一致性展示了正念形而上学和U理论如何为促进系统性变革提供互补的方法。

在教育和社区建设中，正念形而上学倡导参与式学习，强调同理心、探索和远见。通过将这些实践融入正规和非正规教育中，个人得以具备创造性、协作性地应对复杂挑战的能力。这种方法有助于促进全面发展，使个人为建设以公正、同情和可持续性为特征的生态文明做出有意义的贡献。我们努力，共同创造一个繁荣的世界。

Holding Out Hope for Creaturely Kinship: Building an Ecological Civilization Through a Political Theology of Sight

Robert McDonald

As we witness a growing poly-valent ecological crisis which is detrimental to the survival of not only human communities but non-human entities, the need to develop an “ecological civilization” grows ever more imperative. To this end, even as there are many propositions for what constitutes an “ecological civilization,” one area which is frequently neglected—especially at the highest levels of policy and culture—but must be addressed is the modern development of industrialized agriculture, specifically animal agriculture.

Chief among the outputs of industrialized agriculture is methane, a greenhouse gasses much more potent than carbon dioxide vis-à-vis trapping heat within the atmosphere. As has been suggested before, the reduction of methane released by industrialized animal agriculture is one step toward building an ecological civilization. What is more, moving away from the predominantly Western diet fed by industrialized animal agriculture qua CAFOs (“concentrated animal feeding operations”) will spur a move toward more ecologically sound forms of sourcing food for a growing population.

To wit, it is argued that a move toward a plant-based diet, if not a fully vegetarian or even vegan diet, is crucial for building an “ecological civilization.” At the same time, it is acknowledged that modern society, with a growing population, cannot move completely away from industrialized agriculture; however, such industrialization can be leveraged to produce healthy and less-ecologically impactful sources of nutrition than industrialized agriculture.

寄望于万物生灵的亲密关系：通过政治视觉神学构建生态文明

麦睿博

随着我们目睹一场日益加剧的多重生态危机，这场危机不仅威胁到人类社会的生存，也威胁到非人类实体的生存，发展“生态文明”的需求变得愈发迫切。为此，尽管关于“生态文明”的构成有许多不同的观点，但尤其是在最高层的政策和文化层面，有一个领域却经常被忽视却必须得到关注，那就是工业化农业，尤其是畜牧业的现代发展问题。

工业化农业的主要产出之一是甲烷，作为一种温室气体，其在大气中捕获热量的能力远超过二氧化碳。如前所述，减少工业化畜牧业（即集中饲养场，简称 CAFOs）排放的甲烷是建设生态文明的一步。更重要的是，改变主要由工业化畜牧业提供的西方饮食结构，将推动为不断增长的人口寻找更生态的食品来源。

也就是说，人们认为，即使不是完全的素食主义甚至纯素食主义，转向植物性饮食对于构建“生态文明”也是至关重要的。同时，人们也承认，随着人口的增长，现代社会无法完全摆脱工业化农业；然而，可以利用这种工业化来生产比工业化农业更健康、对生态影响更小的营养来源。

Sustainability, Climate Change and the Integrity of Creation: A New Testament Approach

Hubert Meisinger

Tropical nights in Germany, devastating forest-fires in Sweden, Australia and the US, high temperatures north of the polar circle—climate change is all around. Highly visible for those who want to see it, who do not close their eyes. Scientists like Friederike Otto, Honorary Research Associate of the Environmental Change Institute, University of Oxford, and Hans-Joachim Schellnhuber, former president of the Potsdam Institute for Climate Impact Research, become important. Otto investigates the impact of climate on weather-phenomena, Schellnhuber speaks about a new “hot age” which is going to come in case we do not countersteer immediately. Renewed concepts of sustainability have to be implemented in order to meet climate change in this time of “kairos”. The counterpart of sustainability with its economical, ecological, social and cultural branches in theology can be the triad justice, peace and the integrity of creation.

In my presentation I will elaborate on three theses with respect to religion based upon myth in its development:

1. A new relationship between human and non-human life has to be created, in which wisdom and mindfulness will play an important part.
2. Altruism and the Christian Love command can give impulses to even love creation at all, as deep as a little blade of gras (so Niels Henrik Gregersen, Systematic Theology, University of Copenhagen, in “Incarnation”).
3. It may be the spirit of God which enables a viable future, in consonance with wisdom, altruism and love.

Finally I will reflect about possible images of hope to help to overcome the present crisis, both in paintings and poetry.

新约视角下的可持续性、气候变化与创造的完整性

休伯特·梅辛格

德国的热带夜、瑞典、澳大利亚和美国毁灭性的森林大火、极圈以北的高温……气候变化无处不在。对于那些愿意睁大眼睛、不想视而不见的人来说，气候变化显而易见。像牛津大学环境变化研究所荣誉副研究员弗里德里克·奥托（Friederike Otto）和波茨坦气候影响研究所前所长汉斯-约阿希姆·舍尔胡贝尔（Hans-Joachim Schellnhuber）这样的科学家变得举足轻重。奥托研究气候对天气现象的影响，舍尔胡贝尔则谈及如果我们不立即采取对策，一个新的“炎热时代”即将到来。在这个“时机”的时代，必须实施可持续性的新理念以应对气候变化。在神学中，与可持续性及其经济、生态、社会和文化分支相对应的，可以是正义、和平与创造物的三位一体性的完整。

在我的演讲中，我将基于宗教发展中的神话，详细阐述关于宗教的三个论点：

1. 人类与非人类生命之间必须建立一种新的关系，在这种关系中，智慧和正念将发挥重要作用。
2. 利他主义和基督教的“爱”的诫命甚至可以为爱的创造提供动力，其深度堪比一片小小的草叶（尼尔斯·亨里克·格雷格森，哥本哈根大学《系统神学》，“道成肉身”一章）。
3. 或许是上帝的精神，使一个充满智慧、利他主义和爱的未来成为可能。

最后，我将思考在绘画和诗歌中可能出现的希望形象，以帮助人们克服当前的危机。

Mind Beyond the Human: Extended Cognition and Indigenous Ontologies in a More-Than-Human World

Kumrila Mongzar

The concept of “being human in a world that is more than human” is central to John B. Cobb Jr.’s reflections in *Is It Too Late? Toward an Ecological Civilization*. Cobb argues that human beings are not separate from nature but part of nature. The phrase “more-than-human world” invites a rethinking of our place within a broader ecological web of relationships. It moves beyond anthropocentric assumptions that humans are the central agents of meaning and purpose. Instead, it calls for an ethical and ontological shift toward recognizing the agency, value, and subjectivity of non-human beings — animals, plants, rivers, mountains, and ecosystems.

This paper acknowledges the reimagining of humanity within the “more-than-human” world is crucial, as we face the profound crises of the anthropocene, marked by climate change, biodiversity loss, and the collapse of ecosystems. Thus, explores the question of “What does it mean to be a human being?” and address the concept of human and nonhuman forms of representation. The anthropocentric notion that human language and symbolic representation as the sole means of understanding reality will be challenged.

Hence, this presentation will engage on “being human in a world that is more than human” employing Indigenous epistemologies on ontological pluralism of coexisting realities decentering human exceptionalism. This will be done by engaging in other fields of thoughts, in relation to the topic, and drawing epistemologies from Indigenous storytelling in shaping ecological consciousness while advocating myths hold profound meaning that goes beyond mere stories or entertainment. This paper will attempt to envision, “What does it mean to “flourish” in a world that is not human-centered?”

超越人类思维：在超人类世界中的扩展认知与本土本体论

库姆里拉·蒙扎

“在超越人类的世界中保持人性”这一概念是小约翰·B·科布（John B. Cobb Jr.）在《走向生态文明，是否为时已晚？》（*Is It Too Late? Toward an Ecological Civilization*）一书中反思的核心。科布认为，人类并非与自然相分离，而是自然的一部分。“超越人类的世界”促使我们重新思考我们在更广泛的生态关系网络中的位置。它超越了人类中心主义的假设，即人类是意义和目的的核心主体。相反，它呼吁在伦理和本体论上进行转变，以承认非人类的存在（如动物、植物、河流、山脉和生态系统）的主体性、价值和主观性。

本文认为，在人类面临以气候变化、生物多样性丧失和生态系统崩溃为标志的人类世深刻危机之际，重新构想“超越人类”世界中的人性至关重要。因此，本文探讨了“何为人类？”这一问题，并阐述了人类与非人类表现形式的概念。人类中心主义观念——即人类语言和象征性表现形式是理解现实的唯一手段——将受到挑战。

因此，本演讲将探讨“在非人类世界中作为人类的存在”，运用土著认识论来探讨共存现实的本体论多元性，从而消解人类例外论。为此，我们将结合与该主题相关的其他思想领域，并从土著故事讲述中汲取认识论，以塑造生态意识，同时倡导神话所蕴含的超越单纯故事或娱乐的深刻意义。本文将尝试构想，“在一个非人类中心的世界中，‘繁荣’意味着什么？”

Climate Anxiety, Nature Relatedness, and Peak Experiences: An Anthropocosmic Perspective on the Constructive Role of Humanity in the Biosphere

Jared Morningstar

This presentation will review the literature on climate anxiety and nature relatedness, exploring the complex relationships between human emotion, mental wellbeing, and the biosphere. Naturally, this opens a number of interesting questions: what emotions should human beings experience vis-à-vis the natural world and how can communities work to more regularly and reliably induce these emotions? For these questions I will survey the work of Sam Gandy exploring increases in nature relatedness and biophilia induced by psychedelic experiences and consider more generally how non-ordinary and peak experiences may contribute to the project of existentially realizing a more positive and intimate relationship with the natural world. Here, material from neuroscience, philosophy, and psychology will be brought together to provide a fuller picture of the connection between neuroplasticity, extraordinary experiences, wellbeing, and ecological relatedness.

Turning from this empirical work towards speculative philosophy, I will outline a process “anthropocosmic” view of humanity which contextualizes the empirical data and further emphasizes the need for greater human-nature connection. Contrary to modern perspectives that bifurcate the social and the natural, the non-modern anthropocosmic view suggests ways that humanity — along with the diverse cultures that constitute it—is itself an emergent expression of the biosphere and has possibilities for contributing novel values to the overall web of life which would otherwise remain unrealized in a world without people. Drawing upon Layman Pascal’s reading of Gurdjieffian spirituality, I will explore how the anthropocosmic perspective suggests diverse ways human cultures can contribute to the biosphere. This is particularly crucial for moving toward ecological civilization, as it shows the deep interdependence of humanity and the natural world, while simultaneously suggesting positive ecological niches for human civilization itself.

气候焦虑、自然关联性与高峰体验：从人类宇宙观视角探讨人类在生物圈的建设性作用

贾里德·晨星

本演讲将回顾关于气候焦虑和自然关联性的文献，探讨人类情感、心理健康与生物圈之间的复杂关系。这自然引出了许多有趣的问题：面对自然世界，人类应该体验到哪些情感？以及社区如何更经常、更可靠地激发这些情感？针对这些问题，我将综述萨姆·甘迪（Sam Gandy）的研究，他探讨了迷幻体验引发的自然关联性和亲生物性的增强，并更广泛地考虑了非寻常体验和高峰体验如何有助于实现与自然世界更积极、更亲密的生存关系。在此，我们将神经科学、哲学和心理学的材料结合起来，以更全面地展示神经可塑性、非凡体验、幸福感和生态关联性之间的联系。

从这项实证工作转向思辨哲学，我将概述一种“人类宇宙论”的人类观，该观点将实证数据置于具体情境中，并进一步强调了加强人与自然联系的必要性。与将社会与自然二分其下的现代观点相反，非现代的人类宇宙论观点提出，人类、以及构成人类的多元文化，本身就是生物圈的一种新兴表现，并有可能为整个生命网络贡献新的价值，而这些价值在一个没有人类的世界中原本无法实现。借鉴莱曼·帕斯卡（Layman Pascal）对葛吉夫灵性的解读，我将探讨人类宇宙论视角如何提出人类文化可以为生物圈做出贡献的不同方式。这对于迈向生态文明尤为重要，因为它展示了人类与自然世界的深刻相互依存关系，同时为人类文明本身提出了积极的生态位。

Timing Ecology: An Exploration of Time in the Development and Maintenance of Ecological Awareness in South Asian Faith-Culture Practices

Bhavana Nissima

It is popularly understood that Time in Asian cultures tend to be perceived as Cyclical. This presentation explores South Asian “Hindu” practices and discovers that the concept of Time is more intricate and related to sustaining Ecological consciousness.

In one form, time is perceived as a cycle of an energetic state that is the result of planetary positions in the cosmos. This state impacts human endeavors and is categorized as auspicious time-season and inauspicious time-season. In other words, even if a person has due social and legal support for an endeavor (say, a marriage), they can't proceed unless other aspects of the cosmos also align. This process widens thought from a narrow-boundary lens and brings pause and care in action.

Time is also represented in the forms of godly beings, mythic stories and scriptures. Yama or God of Death represents the masculine abstraction of Time, the seasonal and cyclical time. Kali represents the feminine or stochastic form of time-disruption, small subtle changes to major changes, the very notion of variance. Shiva or Mahakaal is the notion of transcending time, the Great Time, to move beyond the seasons and habits to perceive the Earth at the nth order. This time-transcendent state is also held as Enlightenment or Samadhi.

The notion of time descends from the large swaths of social play to personal practices also in the form of Matra during Vedic Chanting. Matra is the time of pronouncing each syllable that is connected to length of breath, structure of other syllables, and available energy.

All of these forms of time elicit an Ecological awareness and care. Time is not merely a conceptual accessory but rather, serve as a framework for generating and maintaining ecological consciousness within south Asian faith practices.

时间生态学：南亚信仰文化实践中生态意识培养与维持的时间探索

巴瓦那·尼斯玛

人们普遍认为，在亚洲文化中，时间往往被视为循环往复的。本演讲探讨了南亚“印度教”的习俗，并发现时间的概念更为复杂，与维持生态意识有关。

在一种形式中，时间被视为一种能量状态的循环，这种状态是宇宙中行星位置的结果。这种状态会影响人类的努力，并被归类为吉祥的时间-季节和不吉祥的时间-季节。换言之，即使一个人在某项努力（比如婚姻）上获得了应有的社会和法律支持，除非宇宙的其他方面也相契合，否则他们也无法继续。这一过程拓宽了从狭隘边界视角思考的局限，并在行动中带来了暂停和谨慎。

时间也以神灵、神话故事和经文的形式呈现。阎王或死神象征着时间的男性化抽象概念，即季节性和周期性时间。卡莉（Kali）象征着时间中断的女性化或随机性形式，从微小到重大的变化，即差异的概念。湿婆（Shiva）或玛哈卡尔（Mahakaal）代表着超越时间的概念，即伟大的时间，超越季节和习惯，以第 n 阶的视角感知地球。这种超越时间的状态也被视为觉悟或三昧。

时间的概念源于广泛的社会活动，也体现在吠陀唱诵中的 Matra（音节）这一个人实践形式上。Matra 是指发出每个音节的时间，它与呼吸的长度、其他音节的结构以及可用的能量有关。

所有这些时间形式都唤起了生态意识和关怀。时间不仅仅是概念上的附属品，更是南亚信仰实践中产生和维持生态意识的框架。

The Idealism of Bernardo Kastrup in Conversation with Alfred North Whitehead and John Cobb

Candice Olson

Neither materialism nor substance dualism have been particularly rich soil for developing the eco-spirituality called for by Thomas Berry half a century ago. These two over-arching worldviews may be what has made progress on Berry's project so glacial. This paper considers two metaphysical systems that delivers five things I would argue are a necessary ontological foundation for genuine eco-spirituality:

1. A felt sense of inter-connectedness with—and origination from—the cosmos and the earth.
2. A felt sense of equality and wholeness in the deep diversity of the living world, a whole in which each part is both required and celebrated for its unique contribution.
3. A deep sense of connection to our true Self, and therefore to all else, ending our sense of isolation.

A sense of agency and participation in setting the direction of the unfolding cosmos.

4. Contemporary myths, images, and rituals capable of restoring our sense of transcendence and wonder on an ongoing basis.

The first is that of Alfred North Whitehead and the second is that of Bernardo Kastrup. While there are important differences in how they understand reality, a close reading together reveals surprising resonances beyond the labels attached to their philosophies. In the resonances and in the creative tension between their understandings, we can find new resources for a deeper eco-spirituality. Whitehead himself argued that holding different metaphysical systems in tension moves knowledge forward. Kastrup brings to the conversation contemporary language, metaphors and examples that support many of Whitehead's arguments for diversity in unity and participation in co-creation at every level. The paper also recovers the work of Margaret Cavendish, a contemporary of Descartes, who offers a non-hierarchical understanding of the species and the view that contribution, complexity and value are not correlated, considered alongside the position of John Cobb, Jr., that humans do have higher value than other species.

伯纳多·卡斯特鲁普理想主义与阿尔弗雷德·诺斯·怀特海和约翰·科布的对话

坎迪斯·奥尔森

无论是唯物主义还是物质二元论，都不是培育托马斯·贝瑞半个世纪前所呼吁的生态灵性的沃土。这两种主导的世界观可能是贝瑞项目进展如此缓慢的原因。本文探讨了两种形而上学体系，提出了我认为对于真正的生态灵性而言必不可少的五个本体论基础：

1. 一种与宇宙和地球紧密相连并源于它们的深切感受。
2. 在生物世界深层次的多样性中，我们感受到一种平等与完整的意识，在这个整体中，每个部分都因其独特的贡献而既被需要又被颂扬。
3. 一种与我们真实自我，进而与世间万物的深厚联系感，消除了我们的孤独感。
4. 在宇宙的演变中，人们对于设定其发展方向所持有的主体感和参与感。
5. 当代的神话、意象和仪式，能够持续地恢复我们的超越感和惊奇感。

第一种是怀海德(Alfred North Whitehead)的观点，第二种是贝尔纳多·卡斯特鲁普(Bernardo Kastrup)的观点。尽管他们在理解现实的方式上存在重要差异，但仔细研读后，我们会发现，除了他们哲学标签所揭示的内容外，两者之间还存在令人惊讶的共鸣。在这些共鸣以及他们理解之间的创造性张力中，我们可以找到更深层次的生态灵性的新资源。怀特海本人认为，保持不同形而上学体系之间的张力能够推动知识向前发展。卡斯特鲁普则为这场对话带来了当代的语言、隐喻和例子，这些支持了怀特海关于统一中的多样性和在各个层面共同创造中的参与的许多观点。本文还回顾了与笛卡尔同时代的玛格丽特·卡文迪什(Margaret Cavendish)的作品，她对物种提出了非等级的理解，并认为贡献、复杂性和价值之间并不相关，这与小约翰·科布(John Cobb, Jr.)的观点相呼应，即人类确实比其他物种具有更高的价值。

Eco-Literacy for Ecological Civilization

David W. Orr

Abstract Forthcoming

生态文明素养

大卫·W·奥尔

摘要即将发布

Indigenous Peoples' Rights for the Real Climate Change: Focusing on the Declarations Made in Bolivia and Centered on the UN Declaration

JungEun Park

The vulnerability of indigenous peoples to climate change is a well-known fact. This paper will talk about how to capture the wisdom of indigenous peoples as one of the ideas supporting the new ecological civilization gives meaning to life and human purposes and helps to establish policies to respond to real climate change. In this session, I will look at examples of agricultural sites where the wisdom and knowledge of indigenous peoples have been used, and to talk about the need for policies to be implemented so that they can be guaranteed in the process of climate policy and decision-making processes.

应对真正气候变化的原住民权利：聚焦玻利维亚宣言，以联合国宣言为中心

朴贞恩

原住民易受气候变化影响的脆弱性是一个众所周知的事实。本文将探讨如何汲取原住民的智慧，作为支持生态文明的理念之一，赋予生命和人类目的以意义，并帮助制定应对实际气候变化的政策。在本节中，我将介绍一些农业遗址的实例，这些遗址体现了土著人民的智慧和知识，并讨论在气候政策和决策过程中实施相关政策的必要性，以确保这些智慧和知识得到传承。

An Alternative Economic Path Toward Sustainability with Ecological Abundance

Sukhyun Park

The debate surrounding degrowth is highly contentious, particularly in the context of the global North versus South, as well as within civil society. It spans a spectrum of perspectives, ranging from the notion that greed is the core issue but growth itself is not, to proposals that fixing growth metrics like GDP could address the problem, or that we simply need to create a model of sustainable growth like sustainable development. Growth seems to set people free, especially from poverty and many threats, and to give a civilized lifestyle with electricity and longer life expectancies. Thus, there are various arguments for degrowth including decoupling of carbon emissions and growing GDP. Another argument is equity between the developed and the developing countries which want to have a certain level of prosperity.

This paper seeks to explore how the principles of ecological civilization set it apart from traditional growth theories. Rather than adopting Marx's stages of social evolution as it is, this article takes a co-evolutionary approach, viewing institutional changes as driven by shifts in technology and labor. It also highlights the idea that institutional efforts to reduce inequality will eventually necessitate economic degrowth. Furthermore, it argues that a market economy detached from natural capital and ecosystem services is inherently unsustainable. To address this, the restoration of commons such as ecosystem services must become a priority, requiring a fundamental rethinking of the concept of private property.

通往生态繁荣的可持续性替代经济路径

朴秀贤

围绕去增长的辩论极具争议性，尤其是在全球南北对比的背景下，以及在公民社会内部更是如此。这场辩论观点众多，有人认为贪婪是核心问题，而增长本身并非问题；有人提议，通过修正 GDP 等增长指标可以解决问题；还有人认为，我们只需创建一个可持续发展那样的可持续增长模式。增长似乎让人们获得了自由，尤其是摆脱了贫困和诸多威胁，并带来了文明的生活方式，如电力和更长的预期寿命。因此，支持去增长的理由多种多样，包括碳排放与 GDP 增长脱钩。另一个理由是，希望达到一定繁荣程度的发达国家和发展中国家之间应实现公平。

本文旨在探讨生态文明的原则如何使其有别于传统的增长理论。本文并未直接采用马克思的社会进化阶段理论，而是采取了一种共同进化的方法，将制度变革视为由技术和劳动力变迁所驱动。本文还强调了一个观点，即减少不平等的制度努力，最终将促使经济增长。此外，本文认为，脱离自然资本和生态系统服务的市场经济本质上不可持续。为了解决这一问题，恢复生态系统服务等公共资源必须成为优先事项，这需要对私有财产的概念进行根本性的重新思考。

The Book of Job and the Ecological Crisis: An “Anthroperipheral” Vision

Jesse Peterson

Our ongoing ecological crisis has now equally become a spiritual crisis. As environmental catastrophes loom large, feelings of anxiety, hopelessness, and despair grip America’s under-forty population, to the degree that volunteer childlessness and even anti-natalism are on the rise. In response, Christian theology needs to develop a new ecotheological vision concerning humanity’s relation to nature, because the inherited theology of “dominion,” gleaned from the opening chapter of Genesis and operative in the West since at least the Enlightenment, has only led us to the current catastrophe.

Turning from Genesis to another passage in the Hebrew Bible, the Yahweh speeches in the book of Job (chapters 38-41) offer an alternative ecotheological vision, one in which the human perspective becomes radically decentered and peripheral. Yahweh here reveals nature not as “under” creation but as an alien “Other” that is worthy of humans’ fear, awe, and reverence, as a realm over which the human does not have control. The spotlight shines on creation’s own relation to God, outside of human agency or benefit. The wild things of nature are tamable only by God, who functions as a kind of divine “horse whisperer.” Job 38-41 goes even further than this, suggesting a kind of boomerang effect: Job and his fellows are warned against attempting to control unruly nature—something only God can do—because human attempts to do so will only backfire.

I want to suggest not only that Job 38–41 might prompt an alternative ecotheological model but also that the stance toward creation which these chapters demand of us—one that sees creation not as “under” us (dominion model), nor even as “with” us (kinship model), but as “other than” us (anthroperipheral model)—naturally arouses within us feelings of awe and sublimity, the very kinds of aesthetically rich experiences central to a life worth living.

“人类边缘”视角下的《约伯记》与生态危机

杰西·彼得森

我们当前的生态危机如今同样演变成了一场精神危机。随着环境灾难日益迫近，焦虑、绝望和悲观的情绪笼罩着美国四十岁以下的人群，以至于自愿选择不育甚至反对生育的人数正在上升。作为回应，基督教神学需要就人类与自然的关系发展出一种新的生态神学观念，因为从《创世纪》开篇第一章中汲取的、至少自启蒙运动以来在西方一直盛行的“统治”这一固有神学观念，只将我们引向了当前的灾难。

从《创世纪》转向《希伯来圣经》中的另一段经文，约伯记的第38-41章中耶和华的演讲提供了一种另类的生态神学视角，在这一视角中，人类的视角变得极度去中心化和边缘化。在这里，耶和华揭示自然并非“在”受造物之下，而是一个值得人类恐惧、敬畏和崇敬的外来“他者”，是人类无法掌控的领域。聚光灯聚焦在受造物与上帝的关系上，而这一关系不受人类干预或利益的影响。自然界中的野生生物只有上帝才能驯服，上帝扮演着一种神圣的“驯兽师”的角色。约伯记的第38-41章甚至更进一步，暗示了一种回飞棒效应：约伯和他的同伴们被警告不要试图控制不羁的自然——这是只有上帝才能做到的事——因为人类试图这样做只会适得其反。

我想指出的是，约伯记的第38-41章不仅可能催生一种另类的生态神学模式，而且这些章节要求我们采取的对待创造物的立场——即不将造物视为“在我们之下”（统治模式），也不将其视为“与我们同在”（亲缘模式），而是将其视为“不同于我们”（人类边缘模式）——自然会在我们内心唤起敬畏和崇高之感，正是这种美学上丰富的体验，对于值得一过的人生至关重要。

China and the U.S. Should Strengthen Cooperation to Address the Challenges of Climate Change

Pinran Liu

In the face of escalating climate change challenges, there is an urgent need for China and the United States—the world's two largest economies and emitters of greenhouse gases—to bolster their cooperation. As pivotal players on the global stage, both nations have a unique responsibility and opportunity to lead the fight against climate change. By working together, China and the US can drive significant progress in reducing emissions, promoting green technology, and ensuring sustainable development.

The two countries possess complementary strengths that can be harnessed for mutual benefit and global good. The US leads in technological innovation and renewable energy technologies, while China has demonstrated remarkable capacity in large-scale implementation and infrastructure development. Collaborative efforts could accelerate advancements in clean energy, improve energy efficiency, and pave the way for a low-carbon future.

Moreover, strengthening Sino-US collaboration on climate issues could have broader diplomatic benefits, enhancing mutual trust and opening avenues for cooperation in other areas. It is essential for both countries to set aside geopolitical tensions and prioritize the health of the planet, recognizing that climate change poses a shared threat that transcends national borders.

In conclusion, by forging a robust partnership to tackle climate change, China and the US not only fulfill their international responsibilities but also propel the world toward a more sustainable and resilient future. Such collaboration is crucial in mobilizing international action and inspiring other nations to follow suit in the global effort to combat climate change.

中美应加强合作，共同应对气候变化挑战

刘品然（音译）

面对日益严峻的气候变化挑战，中国和美国这全球最大的两个经济体和温室气体排放国，加强合作迫在眉睫。作为全球舞台上的关键参与者，两国肩负着独特的责任，也拥有引领应对气候变化斗争的独特机遇。通过携手合作，中国和美国能够在减少排放、推广绿色技术和确保可持续发展方面取得重大进展。

两国拥有互补的优势，可以互惠互利，造福全球。美国在技术创新和可再生能源技术方面处于领先地位，而中国在大规模实施和基础设施发展方面展现了卓越的能力。双方合作可以加速清洁能源的发展，提高能源效率，为低碳未来铺平道路。

此外，加强中美在气候问题上的合作可能会带来更广泛的外交益处，增进相互信任，并为其他领域的合作开辟道路。两国必须搁置地缘政治紧张局势，将地球健康置于首位，认识到气候变化是一个超越国界的共同威胁。

From Destruction to Harmony: Hobbesian Perspectives on Violence in the Anthropocene and Reimagining Human Impulses for a Unified Ecological Civilization

Fatima Raza

Far from being an aberration, violence, as framed by Thomas Hobbes (1588-1679) is deeply embedded in humanity's survival instincts and is an inherent aspect of human nature. Nonetheless, in the constant changing space of the current Anthropocene, violence can and should be reimagined through the lens of ecological civilization as a powerful force capable of transforming conflict into a catalyst for resilience and harmony.

This presentation will suggest that the eco-self must embrace a balanced narrative around violence, recognizing it as an enduring part of humanity's interconnected relationship with nature. By accepting violence as a powerful and inescapable aspect of the human condition, we open pathways to address it constructively within society and ecology alike. This reframed understanding envisions an ecological civilization that does not reject negative human impulses but integrates them thoughtfully. Such a civilization would channel violence toward sustaining social resilience and ecological harmony, acknowledging it as a force that, when carefully directed, can bolster social cohesion and even environmental resilience. By conceptualizing violence as an inherent component of humanity's ecological identity, this article facilitates the development of strategies to channel human impulses toward a constructive coexistence. Ultimately, this perspective offers a pathway toward a 21st-century ecological civilization where negative human impulses are recognized, accepted, and directed toward constructive coexistence within our shared environment.

Co-Presenting with Emma Hussey

从毁灭到和谐：霍布斯视角下人类纪元的暴力问题及对统一生态文明下人类冲动的重新构想

法蒂玛·拉扎

暴力远非反常现象，正如托马斯·霍布斯（1588-1679）所阐述的，它深深植根于人类的生存本能，是人类天性中固有的一个方面。然而，在当前人类世不断变化的空间中，我们能够且应该通过生态文明的角度重新审视暴力，将其视为一种强大的力量，能够将冲突转化为促进韧性与和谐的催化剂。

本报告将提出，生态自我必须接纳关于暴力的平衡叙事，认识到它是人类与自然之间相互关联的关系中持久存在的一部分。通过接受暴力作为人类情况中强大且不可避免的方面，我们为社会和生态领域内建设性地解决暴力问题开辟了道路。这种重新构建的理解设想了一种生态文明，它不排斥人类的负面冲动，而是深思熟虑地将其融入其中。这样的文明将引导暴力服务于维持社会韧性和生态和谐，承认暴力是一种力量，若加以谨慎引导，可以增强社会凝聚力，甚至提升环境韧性。通过将暴力概念化为人类生态身份的固有组成部分，本文促进了制定策略，引导人类冲动走向建设性的共存。最终，这一观点为21世纪的生态文明提供了一条道路，在这一文明中，人类的负面冲动得到认可、接受，并被引导至我们共同环境中的建设性共存。

共同演讲人：艾玛·胡塞

Can Artificial Intelligence Terminate the Ecological Crisis?

Thomas Reinehr

Artificial intelligence (AI) has been proposed as a solution for virtually every problem facing humanity. Is it a potential solution for the ecological crisis which threatens to eliminate life as we know it on this planet? This presentation reviews the current state of AI, the kind of problems that it is able to solve, whether creating an ecological civilization is one of them, and the costs of using AI in this manner. The current implementations of AI involve very expensive machines and use a lot of power. Would the ecological and financial cost of this solution make things worse instead of better? Would any solution require national and individual commitment that humanity cannot implement?

The very nature of artificial intelligence allows us to interact directly with AI and ask whether it thinks it can be a solution to the ecological crisis. The presentation will explore what answers ChatGPT would give when asked difficult ecological questions. An ‘interview’ with ChatGPT will be attempted to find out whether ChatGPT thinks AI is a solution to create an ecological civilization. One of the drawbacks of the current generation of AI is that they will give an authoritative sounding answer which is completely wrong, a phenomenon known as hallucination. As such, this presentation will fact-check the solutions by ChatGPT.

人工智能能终结生态危机吗？

托马斯·雷纳

人工智能（AI）已被提议作为一种方案可以解决人类几乎所有问题。那么，它是否有可能解决威胁到我们所知地球上生命存续的生态危机呢？本次演讲回顾了人工智能的现状、它能解决的问题类型、生态文明建设是否属于其中之一，以及以这种方式使用人工智能的成本。目前人工智能的应用涉及非常昂贵的机器和大量电力消耗。这种解决方案的生态和财务成本是否会让情况变得更糟，而不是更好？是否有任何解决方案需要人类无法实现的国家和个人承诺？

人工智能的本质使我们能够直接与 AI 互动，并询问它是否认为自身能够成为解决生态危机的方案。本次演讲将探讨当 ChatGPT 被问及棘手的生态问题时，它会给出什么答案。我们将尝试对 ChatGPT 进行一次“采访”，以了解它是否认为人工智能是创建生态文明的解决方案。当前一代人工智能的一个缺点是，它们会给出听起来很权威但完全错误的答案，这一现象被称为幻觉。因此，本次演讲将对 ChatGPT 给出的解决方案进行事实核查。

“Who sees the Ratio only sees himself”: Reopening Ecological Consciousness via Speculative Metaphysics with Blake and Whitehead

William Rubel

As a scholar of both literature and philosophy, I am interested in ecological modes of attention, or modes of intensivity that might be called haptic. My work in ecophilosophy, climate philosophy, speculative metaphysics, and ecopoetics (along with deep recent engagements with what I would call works of climate philosophy, such as Stengers' *Making Sense in Common*) has persuaded me that experience (that which is concrete) is primarily ecological. As time is an abstraction, there may be less impediment than we assume to ecological civilization, which is, after all, indivisible from what Whitehead calls “concrete” experience. Thinking in terms of time may be misleading.

Drawing on the work of speculative thinkers such as Donna Haraway, Isabelle Stengers, Brian Massumi, and Timothy Morton, and on the writings of Alfred North Whitehead, I argue that modernity has set a tacit bar on “etho-ecological” (Stengers) modes of attention. Institutionalized in academia and beyond, this bar has become second nature. We have to go back to the romantics, particularly William Blake, to find a genuine protest against the foreclosure of ecopoiesis, or what one might simply call ecological consciousness. For decades, romantic poetry and its model of imagination has been the subject of withering critique. I argue that this dismissal of romantic “mysticism” has been a symptom of the modern optics of finitude, and propose that, in this moment of eco-anxiety, speculative philosophy can help us “romance” modernity. After all, ecological civilization, like the ecological modes of attention that constitute its very existence, is natural; it is not that which we must create in time, but that which modernity limits. The question becomes, can we recognize climate anxiety as abstraction and put our hands back into concrete experience?

“谁只看到比例，谁就只看到自己”：与布莱克和怀海德一起，通过思辨形而上学重新开启生态意识

威廉·鲁贝尔

作为一名文学和哲学学者，本人对生态关注模式，或可称为触觉的强度模式颇感兴趣。我在生态哲学、气候哲学、思辨形而上学和生态诗学方面的工作（以及近期对气候哲学著作的深入探讨，如斯滕格斯（Stengers）的《共同理解》（*Making Sense in Common*）使我深信，经验（即具体的事物）从根本上来说是生态的。时间是一种抽象概念，因此，生态文明面临的障碍可能比我们想象的少，毕竟，它与怀海德所称的“具体”经验密不可分。从时间的角度思考可能会产生误导。

借鉴唐娜·哈拉维（Donna Haraway）、伊莎贝尔·斯滕格斯（Isabelle Stengers）、布莱恩·马苏米（Brian Massumi）和蒂莫西·莫顿（Timothy Morton）等思辨思想家的著作，以及阿尔弗雷德·诺斯·怀海德（Alfred North Whitehead）的著作，我认为现代性对“伦理生态学”（斯滕格斯的理论）的关注模式设置了隐性障碍。这一障碍在学术界及其他领域已制度化，成为人们的第二天性。我们必须回到浪漫主义时期，尤其是威廉·布莱克，才能找到对生态诗意的剥夺或简单称之为生态意识的真正抗议。几十年来，浪漫主义诗歌及其想象模式一直受到猛烈抨击。我认为，对浪漫的“神秘主义”的这种摒弃是现代有限性视角的体现，并建议在当前生态焦虑的时刻，思辨哲学可以帮助我们让现代性“浪漫化”。毕竟，生态文明，就像构成其存在的生态关注模式一样，是自然的；它不是我们必须在时间中创造的东西，而是现代性所限制的东西。问题在于，我们能否将气候焦虑视为抽象概念，并将我们的双手重新投入到具体的体验中？

It Is Too Late: How to Adapt to a 3 Degree Hotter World

Wm. Andrew Schwartz

It is too late! It is now all but certain that humanity will fail to meeting our 2030 climate goals. In all likelihood, we'll not only surpass the 1.5 degree threshold, but in doing so cascading failure will result in a 3 degree hotter world by the end of the century. If an ecological civilization is to emerge, it can't be based merely on preventing climate change, and must involve creating resilient communities capable of flourishing in a climate changed world. This paper will explore the implications of it being "too late," and suggest some strategies for how communities can anticipate and mitigate the worst impacts of a 3 degree hotter future.

为时已晚：如何适应升温 3 度的世界

威廉·安德鲁·施瓦茨

为时已晚！现在几乎可以肯定，人类将无法实现 2030 年的气候目标。极有可能的是，我们不仅会超过 1.5 摄氏度的阈值，而且在此过程中，一系列的连锁反应将导致到本世纪末全球气温升高 3 摄氏度。要想构建生态文明，就不能仅仅局限于防止气候变化，还必须包括创建能够在气候变化的世界中蓬勃发展的有韧性的社区。本文将探讨“为时已晚”的含义，并提出一些策略，帮助社区预测和减轻未来气温升高 3 摄氏度所带来的最坏影响。

Ecological Civilization Needs a New Business Perspective

David A. Schwerin

Many people, including those in the Ecological Civilization movement, give little thought to the role businesses could play in furthering this important effort. The common view is that businesses are greedy and shortsighted and, therefore, not worthy of being included. While that belief is often true, it's myopic. To begin with, almost everyone is in business either directly or indirectly. Doctors, lawyers, educators, farmers, etc. all have a product or service they are trying to sell. Producing and selling things is what a business is all about!

Whether a business is greedy or generous depends on the leader. Leaders who are conscious of who they are and why they are here, will naturally act equitably and sustainably. They realize everything is connected and what they do for another they do for themselves. The key, therefore, is to encourage more people to attain self-knowledge, so they know what is important and how they can best contribute to life.

Fortunately, a business environment can be a perfect place to acquire self-knowledge. Superiors, peers and subordinates challenge those in the workplace to face their fears, doubts and aspirations and understand their motivations when encountering competitors and allies alike. They learn that co-operation is more fruitful than conflict. Their strengths and weaknesses become crystal clear. Self-knowledge naturally leads to the desire for a better world which, in business is expressed as conscious capitalism. It then becomes a significant part of an Ecological Civilization.

生态文明需要新的商业视角

大卫·A·施韦林

包括参与过生态文明运动的大多数人，很少思考企业在推动这一重要事业中可能发挥的作用。普遍观点认为企业贪婪且目光短浅，因此不值得被纳入考量范围。虽然这种看法往往属实，但也过于目光短浅。首先，几乎每个人都直接或间接地参与商业活动——医生、律师、教育工作者、农民等都在试图推销自己的产品或服务。生产与销售正是商业的本质！

企业的贪婪或慷慨取决于领导者。那些对自我存在有清醒认知的领导者，自然会以公平可持续的方式行事。他们明白万物互联，为他人所做即是为自己所为。因此关键在于鼓励更多人获得自我认知，从而明确何为重要之事，以及如何为生命作出最佳贡献。

幸运的是，商业环境可以成为认识自我的绝佳场所。上司、同事和下属会促使职场人士直面自身的恐惧、疑虑与抱负，并在遭遇竞争对手与盟友时理解自身动机。他们会领悟到合作比冲突更能带来丰硕成果。个人的优势与不足将变得清晰可见。自我认知会自然而然地催生对更美好世界的向往，在商业领域则表现为自觉资本主义。这继而成为生态文明的重要组成部分。

Whitehead's "Foresight," or How Process Philosophy can Shape the Business Mind of the Future

Matthew David Segall

This presentation addresses Whitehead's lecture "Foresight," delivered to Harvard's Business School during the Great Depression, wherein he advocated for a shift in business motivations from short-term profit maximization to long-term societal well-being. He warned against the dangers of narrow, profit-driven thinking, which threatens not only social prosperity but also ecological balance.

Whitehead's collaboration with Harvard Business School Dean Wallace Brett Donham emphasized that businesses should serve society holistically, rather than operating in isolation. Commerce, according to Whitehead, should be seen as a civilizing force, promoting rational persuasion over coercive force. However, without philosophical reflection, businesses risk contributing to barbarism, such as through military-industrial profiteering or ecological degradation.

The presentation posits that adopting a philosophical perspective in business entails examining the underlying ideals and motives that drive economic decisions. It requires cultivating virtues like foresight and cooperative power, rather than perpetuating the image of humans as selfish profit-maximizers. By embracing Whitehead's call for a deeper and more ethically grounded business approach, companies can play an important role in moving civilization toward a more regenerative and humane economy.

怀海德的《预见》或《过程哲学如何塑造未来的商业思维》

马修·戴维·西格尔

本次演讲探讨了怀海德在大萧条时期在哈佛商学院发表的题为“远见”的演讲，他在演讲中主张将商业动机从短期利润最大化转变为长期社会福祉。他警告说，狭隘的、以利润为导向的思维方式不仅威胁社会繁荣，还会威胁生态平衡。

怀海德与哈佛商学院院长华莱士·布雷特·多纳姆（Wallace Brett Donham）的合作强调，企业应全面服务社会，而非孤立运营。怀海德认为，商业应被视为一种文明力量，推动理性说服而非强制力量。然而，若缺乏哲学反思，企业可能会助长野蛮行为，如通过军工牟取暴利或导致生态退化。

该演讲认为，在商业中采用哲学视角意味着要审视推动经济决策的根本理念和动机。这需要培养远见和合作能力等美德，而不是延续人类自私自利、追求利润最大化的形象。通过响应怀海德的号召，采取更深层次、更具伦理基础的经营方式，企业可以在推动文明向更具再生性和人道性的经济转型中发挥重要作用。

Process Buddhism for the Age of the Planetary Polycrisis

Kazi Adi Shakti

The present historical juncture is marked by a polycrisis — a convergence of crises spanning every dimension of life. Addressing this requires a comprehensive transdisciplinary diagnosis and anything less is necessarily partial, one-sided, and limited in its effectiveness. Val Plumwood in *Feminism and the Mastery of Nature*, offers such a compelling diagnosis: we suffer from the dis-ease of dualism—a fractal network of hyperseparated contrasts like self/other, subject/object, masculine/feminine, and humanity/nature. These oppositions aren't abstract but actively structure relations of power, where one pole assumes mastery over the other. At our present point in history, this structure privileges a “white, largely male elite” while dispossessing those consigned to the “feminine,” “natural,” and “subsistence” spheres, including racialized and colonized others.

This power structure undergirds the “Imperial Mode of Living”, a form of life premised on extraction and consumption, driven by the capitalist mode of production and its antagonism between wage-labor and capital. Deeper still, it stems from what Plumwood calls the “Master Model” of being—an existential orientation of self-mastery through domination of the Other, sustaining extraction, exploitation, and expulsion.

To resolve the polycrisis, this existential root must be uprooted. Axially aligned with Ecofeminism, a creatively synthesized “Process Buddhism” offers a framework that integrates Buddhist negative dialectics with Whitehead's reconstructive ontology. Process reconstructs reality's creative advance, while Buddhist analysis subjects it to critique. This synthesis resists the logic of mastery and inclusive-exclusion, forming a system that is coherent, incomplete, and open-ended. Mediated by Marx's critique of political economy, Process Buddhism bridges micro-ontological processes with macro-social praxis, offering a comprehensive framework for analyzing and resolving the polycrisis.

地球多重危机时代下的过程性佛教

卡兹·阿迪·沙克蒂

当前的历史节点以多重危机为特征——这些危机跨越生活的各个维度，相互交织。要应对这一局面，需要进行全面的跨学科诊断，否则必然是片面的、单方面的，其效果也必然有限。瓦尔·普鲁姆伍德（Val Plumwood）在《女权主义与自然支配》一书中给出了这样一个令人信服的诊断：我们患上了二元论的疾病——一种由自我/他者、主体/客体、男性/女性以及人类/自然等高度分离的对立面构成的复杂网络。这些对立面并非抽象，而是积极构建权力关系，其中一方占据主导地位。在我们当前的历史节点上，这种结构赋予了“白人，主要是男性精英”特权，同时剥夺了那些被归入“女性”、“自然”和“生存”领域的人，包括被种族化和被殖民的他者。

这种权力结构支撑着“帝国生活方式”，这是一种以资本主义生产方式及其雇佣劳动与资本之间的对立为前提，以榨取和消费为基础的生活方式。更深入地说，它源于普鲁姆伍德所称的“主宰模式”——一种通过支配他者来实现自我主宰的存在主义取向，这种取向支撑着榨取、剥削和驱逐。

为了解决多重危机，必须铲除这一存在论根源。与生态女性主义相契合，一种创造性综合的“过程性佛教”提供了一个框架，将佛教的否定辩证法与怀海德的重构本体论相结合。过程性佛教重构了现实的创造性进程，而佛教分析则对其进行批判。这种综合抵制了支配逻辑和包容性排斥，形成了一个连贯、不完整且开放的系统。在马克思对政治经济的批判的介导下，过程性佛教将微观本体论过程与宏观社会实践联系起来，为分析和解决多重危机提供了一个全面的框架。

Xenobiological Fantasias

Steven Shaviro

This talk looks at several works of science fiction that not only imagine alien forms of life, but also present scenarios in which these alien forms interpenetrate with, and affect, human and Earthly biology. Texts include recent novels by Adrian Tchaikovsky (Alien Clay and the Children of Time series) and somewhat older novels by Ian Watson (The Martian Inca and Alien Embassy). In all these books, in their different ways, human exceptionalism is challenged when it is affected or infected by life forms that are governed by different genetic and psychological logics. Human responses to these transformations move between the extremes of paranoid dread and rejection, on the one hand, and ecstatic psychedelic becomings, on the other hand. The books suggest our need to overcome both of these extremes in order to establish genuine contact. These novels explore how it might be possible for our culture, and indeed for our very being, to welcome and accept radical difference, without trying to exterminate it, but also without simply being absorbed by it. Regardless of the likelihood (or not) of such scenarios actually coming to pass, these works of science fiction point up conditions that we need to acknowledge and accommodate in a world that (contrary to old humanist assumptions) is not unilaterally subject to our will.

异生物幻想曲

史蒂文·沙威罗

本次讲座将探讨几部科幻小说，这些小说不仅想象了外星生命形式，还呈现了这些外星生命形式与人类和地球生物相互渗透并对其产生影响的场景。文本包括阿德里安·柴可夫斯基（Adrian Tchaikovsky）的最新小说（《外星黏土》和《时间之子》系列）以及伊恩·沃森（Ian Watson）较早期的小说（《火星印加》和《外星大使馆》）。在所有这些书中，当人类受到或感染由不同基因和心理逻辑支配的生命形式的影响时，人类例外论会以不同的方式受到挑战。人类对这些转变的反应在偏执恐惧和排斥的极端之间摇摆，一方面是偏执恐惧和排斥，另一方面是欣喜若狂的迷幻转变。这些书表明，为了建立真正的联系，我们需要克服这两种极端。这些小说探讨了我们的文化，甚至我们的存在，如何有可能在不试图消灭激进差异的情况下，欢迎并接受激进差异，同时又不被其完全吞噬。无论这些场景实际发生的可能性（或没有发生的可能性）如何，这些科幻小说都指出了我们需要在一个（与旧人文主义者的假设相反）并非单方面受我们意志支配的世界中承认和适应的条件。

Whiteheadian Emotion: The Feeling for Intrinsic Value

Pia Shaw

Ideas and statistics alone don't generate change; it is our personally felt emotional responses to them that create the energy for action, along with an empathetic sense of closeness, awe, and appreciation for the innate value of nature's processes. Viewing nature as 'something out there' prevents us from recognizing how our human experience is also part of the natural world. This reinforces an anthropocentric viewpoint, positioning humans as exceptional and separate from nature, valuing it solely in terms of human benefit.

Shifting from an anthropocentric to a holistic and biocentric perspective has been a key theme in modern environmental ethics. This change is crucial for achieving sustainability, justice, and addressing the climate crisis. Central to these approaches are the principles of radical interconnection and the intrinsic value of all living beings. Whitehead's process-relational and pan-subjective metaphysics support these ideas, countering the notion of a valueless universe with humans as arbiters of value, instead proposing a feeling universe of pan-subjectivity, where each entity possesses value for itself.

Pan-subjectivity can be challenging to grasp from an anthropocentric viewpoint. However, Whitehead's work offers a way to appreciate this perspective by calling for an imaginal leap to entertain meanings that do not assume sense organs, a brain, a particular nervous system, or the capacity for conscious self-reflection. Our subjective emotional experience is not separate from nature; while it may differ in complexity, its roots are present throughout the universe.

This presentation invites a reflective journey, highlighting not human exceptionalism but rather the commonality of felt experiences of all other entities. Ideas serve as guideposts, leading us toward empathetic and integrated relationships. Our sense of connection inspires concern, and concern is an emotion that generates action.

怀海德式情感：对内在价值的感受

皮亚·肖

仅凭想法和统计数据无法带来改变；正是我们对这些想法和数据的切身情感反应，以及我们对自然过程内在价值的共鸣、敬畏和欣赏，共同激发了行动的力量。将自然视为“外在之物”会妨碍我们认识到人类经验也是自然世界的一部分。这强化了人类中心主义的观点，将人类置于特殊地位，与自然相分离，仅从人类利益的角度来评价自然。

从人类中心主义转向整体主义和生物中心主义视角，已成为现代环境伦理学的一个关键主题。这一转变对于实现可持续性、正义以及应对气候危机至关重要。这些方法的核心是万物紧密相连的原则以及所有生物的内在价值。怀海德的过程关系论和泛主体性形而上学为这些观点提供了支持，它们反驳了宇宙无价值、人类是价值仲裁者的观念，而是提出了一种泛主体性的感性宇宙，其中每个实体都拥有自身的价值。

从人类中心主义的视角来看，泛主体性可能颇具挑战性。然而，怀海德的作品提供了一种欣赏这一视角的方法，他呼吁进行一种想象力的飞跃，以接纳那些不依赖于感官、大脑、特定神经系统或有意识自我反思能力的意义。我们的主观情感体验并非与自然相分离；尽管其复杂性可能有所不同，但其根源却遍布整个宇宙。

本次演讲邀请您踏上一段反思之旅，重点不是探讨人类的例外性，而是强调所有其他实体所共有的切身体验。思想作为指路明灯，引领我们走向共情和融合的关系。我们的联系感激发了关怀，而关怀是一种能催生行动的情感。

Fostering Ecological Citizenship in Korean University Students through Liberal Arts Education

Jihye Shin

This presentation intends to discuss the findings of a study on the methods and implications of education for reducing individual carbon footprints in liberal arts courses in Korean universities. In a liberal arts lecture conducted by the researcher for five semesters starting in 2022, I would like to talk about the improvement of carbon emission behavior that university students have chosen by themselves and how it has been implemented. And I would like to examine whether they were able to learn to adapt to the climate crisis through their practices. Ultimately, I would like to consider how to teach the meaning of ecological transformation and the lifestyle of ecological citizens in higher education.

通过通识教育培养韩国大学生的生态公民意识

申志业

本报告旨在讨论一项关于韩国大学文科课程中减少个人碳足迹的教育方法及其影响的研究结果。在研究者自 2022 年起连续五个学期开展的文科讲座中，本人想借此探讨大学生自主选择的碳排放行为的改善情况及其具体实施方式。此外，本人还想研究他们是否能够通过实践学会适应气候危机。最后，本人想思考如何在高等教育中传授生态转型的意义以及生态公民的生活方式。

The Dynamics of Loss: Whitehead and the Dual Process Model of Grief

Jeanyne Slettom

The proposed paper looks at climate grief through the lens of the dual process model of bereavement developed by Stroebe and Schut, which has replaced the Kübler-Ross stages of grief model still largely held by the public. The dual process model describes an oscillation between two types of stressors — loss-oriented and restoration-oriented—that result in alternating patterns of confrontation and avoidance. It argues that respite from grief is essential to adaptive coping. The dynamism of oscillation is seen as an improvement over static stages; however, while the model assumes a healing telos, it lacks an explanatory framework that this paper argues can be found in process thought. A process ontology illuminates the movement forward (and also getting stuck). Climate grief is the concrete application of these ideas. In an ecological civilization, the dual process model helps with confronting losses in the natural world, with climate action as restorative and necessary respite. Each needs the other, as the both-and ontology of process thought supports and clarifies.

丧失的动态：怀海德与哀伤的双过程模型

珍妮·斯莱托姆

本次演讲拟从斯特罗贝（Stroebe）和舒特（Schut）提出的双过程哀伤模型视角审视气候哀伤，该模型已取代了公众普遍持有的库伯勒-罗斯哀伤模型。双过程模型描述了两种压力源：面向丧失和面向恢复之间的振荡，导致对抗和回避的交替模式。该模型认为，从悲痛中暂缓是适应性应对的关键。振荡的动态性被视为对静态阶段的改进；然而，尽管该模型假设了治愈的目的，但它缺乏本文认为可以在过程思维中找到的解释框架。过程本体论阐明了前进（以及陷入停滞）的运动。气候哀伤是这些思想的具体应用。在生态文明中，双过程模型有助于面对自然界的丧失，而气候行动则是恢复性和必要的暂缓。两者相互依存，正如过程思维的“两者皆有”本体论所支持和阐明的那样。

EcoSocialism Is Not a Metaphor: Building the Socialist Alternative through Faith Communities

Gregory Stevens

This paper argues that the urgency of the climate crisis necessitates moving beyond academic theorizing divorced from material struggles, emphasizing the ecological imperative of building working-class alternatives to the Capitalocene. Using an activist-ethnography methodology, I examine the collaboration between the Bay Area branch of the Party for Socialism and Liberation (PSL) and the First Unitarian Universalist Society of San Francisco (UUSF), focusing on a PSL unit that has partnered with UUSF to lead a climate justice campaign. This campaign seeks to transform PG&E, the largest utility monopoly, into a nonprofit entity, Golden State Energy, as a step toward ecological sustainability through an equitable and rapid shift to renewable energy while advancing the eco-socialist revolution.

By bringing leading process thinkers—John Cobb, Catherine Keller, and William Connolly—into dialogue with J. Moufawad-Paul, Gabriel Rockhill, and Jodi Dean, this paper critiques tendencies within the left, particularly the religious left, that prioritize reformism, horizontalism, and movementism over the organized, working-class pursuit of revolutionary goals through the local church and party formation. It argues that confronting capitalism amidst ecological collapse demands a revolutionary praxis that integrates environmental justice with a process theological grounding.

生态社会主义并非隐喻：通过信仰社群构建社会主义替代方案

格雷戈里·史蒂文斯

本文认为，气候危机的紧迫性要求我们超越脱离物质斗争的学术理论化，强调构建工人阶级替代资本主义时代的生态必要性。本人采用激进民族志的方法，研究了社会主义与解放党（PSL）湾区支部与旧金山第一统一普救会（UUSF）之间的合作，重点关注与 UUSF 合作领导气候正义运动的 PSL 支部。该运动旨在将最大的公用事业垄断企业太平洋天然气与电力公司（PG&E）转变为非营利实体金州能源公司，通过公平、迅速地转向可再生能源，同时推进生态社会主义革命，以此作为迈向生态可持续性的一步。

本文通过让约翰·科布(John Cobb)、凯瑟琳·凯勒(Catherine Kelle)和威廉·康纳(William Connolly)利等顶尖的过程思想家与 J·穆法瓦德-保罗(J. Moufawad-Paul)、加布里埃尔·罗克希尔(Gabriel Rockhill)和乔迪·迪恩(Jodi Dean)展开对话，批判了左派内部，尤其是宗教左派内部的倾向，即他们更重视改良主义、横向主义和运动主义，而非通过地方教会和政党组建，有组织地追求工人阶级的革命目标。本文认为，在生态崩溃的背景下对抗资本主义，需要一种革命性的实践，将环境正义与过程神学基础相结合。

The Great Story of Ecological Civilization and Our Common Future

Susan Strauss

In this presentation, we will be invited into the Imaginal realm of storytelling and mythos to help us connect our personal stories to the greater story of Ecological Civilization and our common future.

Professional storyteller Susan Strauss will take us on a journey around the world and deep within our own hearts with stories that are both ancient and new. From reading the sacred text of the book of nature, to creation stories that evoke reverence and awe, to timeless tales of wisdom, we can come to understand how the mythic story, the modern story, and our personal stories are all woven together.

Susan will also run a workshop during a breakout session in which she will facilitate us in becoming the storytellers—boldly and bravely telling the story of Ecological Civilization, both ancient and new, both personal and for our common future.

生态文明伟大叙事与人类共同未来

苏珊·斯特劳斯

本次演讲将引领我们进入充满想象力的故事与神话领域，帮助我们将个人叙事融入生态文明伟大叙事之中，共同展望人类未来图景。

专业的故事讲述人苏珊·斯特劳斯（Susan Strauss）将带领我们开启一场跨越古今、贯穿内外的环球故事之旅。从解读自然之书的圣典，到唤起敬畏之情的创世神话，再到永恒流传的智慧寓言，我们将在此领悟神话传说、现代叙事与个人经历如何交织出一幅生命图景的过程。

苏珊还将在分组讨论期间主持一场工作坊，引导我们也成为故事的讲述者——勇敢无畏地讲述生态文明的故事，这些故事既古老又新颖，既关乎个人也关乎我们共同的未来。

Between the City and the Wild: Challenges to Domestication from the Archives of Ecological Resistance

Matthew Switzer

This presentation traces the origin and development of rewilding from the radical ecological milieu in the United States as a critical pathway for ecological restoration as informed by wilderness activists, ecopsychologists, conservation biologists, primitivists, green anarchists, social ecologists, bioregionalists, deep ecologists, indigenous resistance, mainstream environmentalism, and more. Through archival research I consider the key guiding principles underlying rewilding, how they address the polycrisis, as well as critiques of international adoption of rewilding as a strategic approach informing the United Nation's Decade of Ecosystem Restoration to ensure it meets its Sustainable Development Goals and Millennium Development Goals by 2030 to avoid catastrophic climate change.

Drawing on a post-'1968 critique of civilization articulated in radical and alternative magazines and activist communiques, I suggest rewilding has, in the forty years since its formulation, become both highly popularized and "defanged" by those seeking to make rewilding "fit for policy." As such, rewilding projects risk undermining their own goals where these critiques are ignored to their detriment. Like "ecocivilization," rewilding offers a vision of a future in which nature and culture are integrated, yet whose anti-civilizational critiques deepen the analysis to avoid merely greenwashing civilization while leaving intact its core identity. In doing so, the presentation introduces alternative models to civilization, ecological or otherwise, including ecotopian literature that developed during this time, with freedom (wild being etymologically related willed) proposed as a key principle around which to organize for humans and non-humans alike.

城市与荒野之间：从生态抵抗档案看驯化面临的挑战

马修·斯维策

本报告追溯了再野生化在美国激进生态主义环境中的起源与发展，将其视为生态恢复的关键途径，这一观点得到了荒野保护活动家、生态心理学家、保护生物学家、原始主义者、绿色无政府主义者、社会生态学家、生物区域主义者、深层生态学家、土著抵抗运动、主流环保主义等各方的支持。通过档案研究，本人探讨了野化背后的关键指导原则，它们如何应对多重危机，以及对国际社会将野化作为战略方法纳入联合国生态系统恢复十年的批评，以确保该十年计划到2030年实现其可持续发展目标和千年发展目标，从而避免灾难性气候变化。

基于1968年后激进和另类杂志以及活动家公报中阐述的对文明的批判，本人认为，自“再野生化”概念提出以来的四十年间，它已被那些试图使其“适合政策”的人高度普及并“去势”。因此，如果忽视这些批判，重野化项目就有可能破坏其自身目标，从而对其造成损害。与“生态文明”一样，重野化描绘了一个自然与文化融合的未来愿景，但其反文明的批判深化了分析，以避免仅仅对文明进行“洗绿”，同时保持其核心身份不变。在此过程中，该论述引入了文明、生态或其他方面的替代模式，包括在此期间发展起来的生态乌托邦文学，其中自由（“野性”在词源上与“意志”相关）被提出作为一项关键原则，围绕这一原则，人类和非人类都可以组织起来。

From Predatory Development to Humane Development: a Constructive Postmodern Ecological Economy

Jindan Tong

The predatory development model of modern economism has precipitated severe ecological crises. In response, constructive postmodernism proposes “humane development ” (厚道发展) as an alternative paradigm advocating harmonious coexistence between humans, nature, and society. This transformative framework operates through three integrated dimensions:

1. Epistemological Reconstruction: Replacing mechanistic dualism with organic holism, recognizing the economy as a subsystem within ecological systems;
2. Ethical Reformation: Establishing a “life-community ethic” that prioritizes the well being of all beings over profit maximization;
3. Practical Implementation: Developing synergistic ecological-economic systems through organic agriculture and zero-waste communities, as evidenced by the Sanshenggu Eco-Village and Cobb Eco-Academy models.

The philosophy resonates profoundly with traditional Chinese wisdom of “harmony between humans and nature” (天人合一) and “benevolence towards people and care for all things” (仁民爱物), offering cross-cultural foundations for ecological civilization. The path towards “humane development” is arduous yet indispensable. Only through this transformation can humans truly evolve from “plunderers of the Earth” into “guardians of the life community”, thereby ushering in a new epoch of civilizational progress.

从掠夺性发展到人性化发展：一种建设性的后现代生态经济

佟金丹（音译）

现代经济主义的掠夺性发展模式引发了严重的生态危机。作为回应，建设性后现代主义提出了“厚道发展”这一替代范式，倡导人类、自然和社会之间的和谐共存。这一变革性框架通过三个相互融合的维度来运作：

1. 认识论重构：以有机整体论取代机械二元论，将经济视为生态系统中的一个子系统；
2. 伦理改革：建立一种“生命共同体伦理”，将所有生命的福祉置于利润最大化之上；
3. 实践实施：通过有机农业和零废弃社区，发展协同的生态经济系统，如三圣谷生态村和科布生态学院模式所示。

这一理念与中国传统的“天人合一”和“仁民爱物”智慧产生了深刻的共鸣，为生态文明提供了跨文化基础。通往“人性化发展”的道路虽然艰难，却不可或缺。只有通过这一转变，人类才能真正从“地球掠夺者”转变为“生命共同体的守护者”，从而迎来文明进步的新纪元。

Decolonial AI? Exploring the Archive and its Industrial Uses

George Valladares

“Stop Hiring Humans” reads one of the latest ads posted by tech startup Artisan advertising AI employees. Alex Rivera’s 1997 short film “Why Cybraceros?” sarcastically proposes a future where laborers in Mexico can telecommute into farm fields and control a robot using a joystick to perform farm labor, without “any threat” of becoming an “actual citizen.” It begs the question, what is labor to AI? In this presentation, we draw upon interviews with people using AI in their everyday lives as well as engineers developing AI products to gain insight into what labor we as workers outsource to AI in seeking a better future and life. Given the environmental and informational consequences of AI, are there redeeming potentials? Is AI inevitable and if so, can it be decolonized?

We meet these questions at the intersection of climate change, labor, and social justice and take the opportunity to unpack what it means to trouble the trinary of human/animal/machine in this day and age. This is with particular awareness that AI is being granted a kind of sentience via terms like “AI hallucination” and being offered a spot in the workforce whereas historically oppressed groups have been denied their humanity, knowledge, and had their labor manipulated and extracted while their actual power in the workforce is denied and erased. Drawing upon genealogies and discourses of “smart cities” as a sociological phenomena to intersect with questions of labor, how does AI expand infrastructures of surveillance and policing both “on the ground” and “in the cloud?” What would “better living” within a “smart” city mean, especially from a decolonial lens? We seek to unpack the epistemologies that undergird much of the technologies at play here and put them into conversation with Black and Indigenous ways of knowing as it relates to alternatives for our predicament.

Co-Presenting with Lawrence Koval

去殖民化人工智能？探索档案及其工业应用

乔治·瓦拉德雷斯

科技初创公司 Artisan 发布的最新招聘广告之一上写着“停止雇佣人类”。亚历克斯·里维拉（Alex Rivera）1997年的短片《为什么是赛博拉索？》（Why Cybraceros?）讽刺地描绘了一个未来：墨西哥的劳动者可以通过远程操控进入农田，使用操纵杆控制机器人进行农业劳动，而无需“任何威胁”成为“真正的公民”。这不禁引人深思，对人工智能（AI）而言，劳动是什么？在本报告中，我们通过对日常生活中使用 AI 的人以及开发 AI 产品的工程师进行访谈，深入探讨了我们在追求更美好的未来和生活时，将哪些劳动外包给 AI。鉴于 AI 对环境 and 信息的影响，是否存在可取之处？AI 是否不可避免，如果是的话，它能否被去殖民化？

我们在气候变化、劳动和社会正义的交汇处探讨这些问题，并借此机会深入剖析在当今时代，对人类/动物/机器三元关系进行颠覆的意义。我们特别意识到，人工智能（AI）正通过“AI 幻觉”等术语被赋予某种感知能力，并在劳动力队伍中获得一席之地，而历史上受压迫的群体却被剥夺了人性、知识，其劳动被操纵和榨取，同时他们在劳动力队伍中的实际权力也被否认和抹去。我们将“智能城市”作为一种社会学现象，将其谱系和话语与劳动问题相结合，探讨人工智能是如何在“实地”和“云端”扩展监控和治安基础设施的？从非殖民化的视角来看，在“智能”城市中“更好的生活”意味着什么？我们试图解析支撑此处所涉及的大部分技术的认识论，并将其与黑人和土著人的认知方式相结合，以探讨解决我们困境的替代方案。

共同演讲人：劳伦斯·科瓦尔

Toward Ecological Civilisation: Holism, Life and Cosmos—A Unifying Ethos

Claudius van Wyk

A unifying ethos is needed for humanity to fulfil its cosmic destiny as a beneficial planetary species. Our evolution toward an ecological civilisation can be guided by ‘metaphysical holism’, integrating life and cosmos into our identity. The ultimate goal is not a static endgame but a continuous process of creative adaptive evolution, transforming humanity into an active, responsible agent within the interconnected web of life.

This paper explores three core ethical principles:

- balancing competition and collaboration,
- contributing to the coherence of the whole, and
- enabling ongoing evolution.

Current global crises push civilisation to the ‘edge of chaos,’ presenting both significant dangers to our future as a species and significant opportunities for more coherent forms of order. While misapplied technology has led to destructive ecological consequences, there is hope that AI-driven data processing could foster ecological realism, shifting from toxic extractive competition to healthy regenerative collaboration.

The shift to ecological civilisation demands a new kind of leadership founded on a universal ethical framework—an integrative view of life and cosmos as sacred holistic phenomena due to the unique potential for reversing entropy. Such syntropic leadership can identify creative opportunities in chaotic conditions, guided by principled pragmatism.

The shift will be evidenced by humanity’s renewed ability to reconnect reverently with life, fostering a deeper cosmic self-awareness, and demonstrating greater agility, resilience, and creativity. This alignment with a participatory culture, informed by a sense of cosmic identity, will reflect humanity’s growing role as a beneficial keystone species, fulfilling its destiny as part of the cosmic process of creative evolution.

迈向生态文明：整体论、生命与宇宙——一种统一的精神

克劳迪斯·范·维克

人类若要实现其作为有益于地球的物种的宇宙使命，就需要一种统一的精神。我们向生态文明演进的道路，可以以“形而上的整体论”为指引，将生命与宇宙融入我们的身份认同之中。最终目标并非一个静止的结局，而是一个持续的创造性适应进化过程，将人类转变为相互联系的生命网络中积极、负责任的一员。

本文探讨了三个核心伦理原则：

- 平衡竞争与协作，
- 为整体的一致性做出贡献，以及
- 促进持续发展。

当前的全球危机将文明推向了“混乱的边缘”，既对我们作为一个物种的未来构成了重大威胁，也为我们构建更加有序的形态提供了重要机遇。虽然技术误用导致了破坏性的生态后果，但人工智能驱动的数据处理有望促进生态现实主义，从有害的掠夺性竞争转向健康的再生性合作。

向生态文明转型需要一种新型领导力，这种领导力建立在普遍伦理框架之上——将生命和宇宙视为神圣的整体现象，因为它们具有逆转熵的独特潜力。这种同向领导力能够在混乱的条件下，在原则性实用主义的指导下，发现创造性的机会。

这一转变将体现在人类重新获得与生命虔诚相连的能力，培养出更深刻的宇宙自我意识，并展现出更大的灵活性、韧性和创造力。这种与参与式文化的契合，源于一种宇宙认同感，将反映出人类作为有益的基石物种日益增长的作用，实现其作为创造性进化宇宙过程一部分的命运。

It is Never Too Late! Toward a Meghalayan Axiality [2.0.] in Seizing an Ecological Civilization

Anand Veeraraj

The Meghalayan Age and the Axial Age are in dialogue here. The science of ecology and the traditional philosophy of religion are like water and oil; they do not jell. These topics deal with global climate changes and how they affect human-world relations, and their perceptions and approaches are diametrically atypical. Ecosystems are organic, relational, and ever-evolving with human communities embedded within. Contrarily, most axial religious traditions and formulations are monadic, and thrive on exclusivity and singularity; or else they will not be regarded as faith traditions.

Until recently, scholars of the Axial Age were oblivious to global environmental changes and climate catastrophes that visited ancient civilizations. This paper explores the links between the Meghalayan Age and the rise of Axial religions, spiritualities, and philosophies. The notion of an “axis of history” serves as a large-scale interpretive tool in the study of religion, showing among other things, the effects of climate crisis on the evolution of human societies and culture, and the distinctions between pre-axial and post-axial religions. This presentation, in some ways, is provocative, and subversive in exacting why we call for a new Axial revolution, a paradigm shift 2.0 of our religious and cultural existence at this propitious time. It seeks to unmask the philosophical and religious underpinnings of the so-called “Axial Age.”

We seek to answer the following questions in reconstructing a coherent story of the Axial Age.

1. Is it prudent to emboss the Meghalayan Age on the Axial Age or vice versa?
2. How and why did the ancient humans come to trade in the world-affirming dispositions of the pre-axial times with the world-denying faiths of the post-axial times
3. What is Axial about the Axial Age?
4. Can India show the way to save humanity from impending ecological catastrophes?
5. How do we covenant with the natural world in sizing an ecological commonwealth?

永远都不晚！迈向生态文明建设的梅加拉亚轴心性[2.0]

阿南德·维拉拉杰

梅加拉亚时代与轴心时代在此展开对话。生态科学和传统宗教哲学犹如水与油，它们无法融合。这些话题涉及全球气候变化及其对人类与世界关系的影响，而它们的观念和方法截然不同。生态系统是有机的、相互关联的，并且随着人类社会的融入而不断演变。相反，大多数轴心宗教传统和教义都是一元论的，它们依赖于排他性和独特性而繁荣；否则，它们就不会被视为信仰传统。

直到最近，研究轴心时代的学者们还忽视了全球环境变化和气候灾难对古代文明的影响。本文探讨了梅加拉亚时代与轴心宗教、精神和哲学兴起之间的联系。“历史轴心”的概念在宗教研究中被用作一种宏观解释工具，除其他外，它还展示了气候危机对人类社会和文化演变的影响，以及轴心前和轴心后宗教之间的区别。从某种程度上说，本论文颇具煽动性和颠覆性，它探讨了为何我们在这个有利时机呼吁一场新的轴心革命，即我们的宗教和文化存在的范式转变2.0。它旨在揭示所谓的“轴心时代”背后的哲学和宗教基础

我们试图在重构轴心时代连贯故事的过程中，回答以下问题。

1. 将梅加拉亚时代置于轴心时代之上，或反之，此举是否明智？
2. 古代人类是如何以及为何从前轴时代的肯定世界倾向转变为后轴时代的否定世界信仰的？
3. Axial 时代的“Axial”是什么意思？
4. 印度能否为人类指明一条摆脱迫在眉睫的生态灾难的道路？
5. 在构建生态联邦的过程中，我们应如何与自然世界达成契约？

Encountering the Dao with Gaia: A Preliminary Exploration of New Perspectives on Contemporary Ecological Civilization Dilemmas

Shang Wang

This study draws on the natural concept of James Lovelock's "Gaia Hypothesis" to explore a new understanding of the natural view in the Tao Te Ching within the context of contemporary science. It also discusses the possibility of achieving the creative transformation of traditional Chinese Daoist wisdom from this new perspective, aiming to construct an innovative and future-oriented ideological paradigm for the construction and development of contemporary ecological civilization concepts.

Meanwhile, the new ideological paradigm may offer a theoretical approach to resolving the key contradiction between current social development needs and ecological civilization concepts. The structural contradiction between them is specifically manifested as the development model of "pollution first, treatment later". Its direct cause can be traced back to the imbalance of intergenerational social responsibility, profit distribution, or punishment mechanisms in the temporal scale, with the fundamental crux lying in human biological instincts and the resulting limitations of cognitive and conscious structures. To address this contradiction, a three-dimensional framework encompassing the innovation of the consciousness structure, the transformation of the technological path, and the reconstruction of the governance system should be established, so as to propel human civilization to transform from a "system destroyer" into a "spontaneous regulator".

The "non-intentionality" of nature jointly expounded by Daoist thought and Gaia theory may not be the "coldness" and "ruthlessness" as wishfully thought by humans, but rather stems from its self-generating dynamic equilibrium beyond the human-centered scale. Only when humans completely abandon anthropocentrism, at least its selfish aspect, can they truly coexist among all things and realize their true value as humans, rather than as animals or objects.

与盖亚相遇之道：当代生态文明困境新视角初探

王尚（音译）

本研究借鉴了詹姆斯·洛夫洛克（James Lovelock）的“盖亚假说”（Gaia Hypothesis）这一自然概念，在当代科学的背景下探索对《道德经》中自然观的新理解。同时，本研究还探讨了从这一新视角出发，实现中国传统道家智慧创造性转化的可能性，旨在为当代生态文明理念的建设与发展构建一个创新且面向未来的思想范式。

同时，新的意识形态范式可能为解决当前社会发展需求与生态文明理念之间的核心矛盾提供了一种理论方法。它们之间的结构性矛盾具体表现为“先污染，后治理”的发展模式。其直接原因可追溯到时间尺度上代际社会责任、利润分配或惩罚机制的不平衡，而根本症结则在于人类的生物本能以及由此导致的认知和意识结构的局限性。为解决这一矛盾，应构建一个包括意识结构创新、技术路径转变和治理体系重构在内的三维框架，以推动人类文明从“系统破坏者”转变为“自发调节者”。

道家思想和盖亚理论共同阐述的自然“非意向性”，可能并非人类一厢情愿地认为的“冷漠”和“无情”，而是源于其超越人类中心尺度的自我生成动态平衡。只有当人类完全摒弃人类中心主义，至少摒弃其自私的一面，才能真正与万物共存，实现作为人类而非动物或物体的真正价值。

Ecological Civilization Calls for a Constructive Postmodern Philosophy of Food

Zhihe Wang

When an era faces crises, it often reflects a deeper philosophical failure. The industrialized dietary model of the modern age is rooted in mechanical thinking—a worldview derived from Newtonian mechanics that treats the universe, including living organisms, as mere machines. This mindset denies both the intrinsic value of life forms and the interconnectedness between them, leading to two major consequences in food systems: the de-vitalization of life and nutritional reductionism.

De-vitalization treats living beings as lifeless objects—cattle as protein units, hens as egg-laying machines—obscuring the violence and suffering behind meat production. Nutritional reductionism breaks food into calculable units like calories or proteins, ignoring its ecological and cultural significance. Modern nutrition, driven by profit and efficiency, disconnects food from its living essence and social meaning.

As industrial civilization declines, ecological civilization—marked by respect for nature and life—rises, demanding a new dietary model: a postmodern one. Postmodern food philosophy transcends the mechanistic view, restoring reverence for food as a bearer of life and cultural meaning. It emphasizes the co-constitution of food and human identity, promotes food activism, and embodies a uniquely Chinese perspective.

Though it draws from Western sustainable food concepts, postmodern food philosophy is not a mere transplant. It creatively integrates these ideas with China's rich culinary traditions. The Chinese philosophy of *housheng* (厚生: respect for life), traditional whole-grain-based diets, and ongoing ecological efforts provide fertile ground for its development.

Ultimately, this philosophy calls us to see traces of life in every bite and to honor the lives that sustain our own. It reminds us that how we treat life—animal, plant, or human—shapes who we become as a civilization.

生态文明呼唤建设性的后现代食物哲学

王治河

一个时代在面临危机时，往往反映出更深层次的哲学失败。现代工业化饮食模式植根于机械思维——这是一种源于牛顿力学的世界观，它将包括生物体在内的整个宇宙视为单纯的机器。这种思维方式既否认了生命形式的内在价值，也否认了它们之间的相互联系，由此导致食品系统出现两大后果：生命的去活力化以及营养还原论。

去生命化将生物视为无生命的物体——将牛视为蛋白质单位，将母鸡视为产蛋机器——从而掩盖了肉类生产背后的暴力和痛苦。营养还原论将食物分解为可计算的单位，如卡路里或蛋白质，却忽视了其生态和文化意义。在利润和效率的驱动下，现代营养学将食物与其生命本质以及社会意义割裂开来。

随着工业文明的衰落，以尊重自然和生命为标志的生态文明正在崛起，这要求我们采用一种新的饮食模式：后现代饮食模式。后现代饮食哲学超越了机械论的观点，重新唤起人们对食物作为生命和文化意义承载者的敬畏。后现代饮食哲学强调食物与人类身份的共同构成，倡导食物行动主义，并体现了独特的中国视角。

尽管后现代饮食哲学借鉴了西方的可持续饮食理念，但这并非简单的移照搬照抄。它创造性地将这些理念与中国丰富的烹饪传统相结合。中国的厚生哲学（即尊重生命）、传统的全谷物饮食以及生态保护上持续不断的努力为其发展提供了肥沃的土壤。

总之，这一哲学思想呼吁我们在每一口食物中都能看到生命的痕迹，并尊重那些使我们生命维系下去的生灵。它提醒我们，我们对待生命的方式——无论是动物、植物也好，还是人类也好——都将决定我们作为一种文明的未来之面貌。

Reverse-Engineering Hope: Concretely Analyzing What Will Have Had to Have Happened

Spencer Ward

Assume it is not too late. In other words, assume there are still timelines in which we can recover the situation our Earth's ecosystems are in. To say these timelines are possible means that it is possible for things to play out according to each of their particular series of events, in all of which we will happen to recover the future of Earthly life.

We could follow this with several questions. How likely is it for things to play out along any of these particular timelines? In other words, how likely is it that we recover? This question concerns our relationship, as humans, to the difference between what could happen and what actually happens. Thus, it concerns human knowledge of this difference, along with the implications of human knowledge for human action. How likely is it that we will know the sequences of steps we need to take to steer away from disaster and toward good life for everyone? How likely is it that we will find ourselves in any of these Earth-recovering timelines? And how likely is it that we take on the responsibility of seeing them to their completion?

Since we have already assumed that it is not too late, we know that at least one of these timelines is guaranteed to happen. And all of them are guaranteed to exist as concrete possibilities. Thus, we can refocus these questions from the probability of timelines to their character. In this spirit, this presentation will propose a systematic study of all timelines in which we steward the Earth toward a better future. This will involve (1) delimiting what may or may not be considered determined about these timelines, (2) mapping the landscapes of what might be determined about them, and (3) reconstructing possible timelines based on how they will need to be determined to actually play out. This study must always be considered speculative and relative. However, since it will be determined by the same concrete circumstances we will be working through ourselves, its results will be definitive.

逆向工程希望：具体问题具体分析

斯宾塞·沃德

假设现在还不算太晚。换言之，假设我们还有时间线可以扭转地球生态系统的现状。说这些时间线是可能的，意味着事情有可能按照各自特定的一系列事件发展，而在所有这些情况下，我们都有机会恢复地球生命的未来。

接下来，我们可以提出几个问题。这些特定时间线上的事情发生的可能性有多大？换言之，我们复苏的可能性有多大？这个问题关乎我们人类对于可能发生之事与实际发生之事之间差异的理解。因此，它关乎人类对这种差异的认识，以及人类认识对人类行为的影响。我们有多大可能知道我们需要采取哪些步骤来避免灾难，为每个人创造美好的生活？我们有多大可能发现自己处于任何一条地球复苏的时间线上？以及我们有多大可能承担起责任，确保它们得以完成？

既然我们已经假定现在还不算晚，那么我们就知道这些时间线中至少有一条是一定会发生的。而且所有这些时间线都肯定会以具体可能性的形式存在。因此，我们可以重新将这些问题从时间线的概率性转向其特性。本着这种精神，本报告将提出对所有时间线的系统研究，在这些时间线中，我们引领地球走向更美好的未来。这将涉及：（1）界定这些时间线中哪些可以被视为已确定，哪些可能未被确定；（2）描绘出关于这些时间线可能被确定的领域；（3）根据实际发挥作用所需确定的方式，重构可能的时间线。这项研究必须始终被视为有一定的推测性和相对性。然而，由于它将由我们自身将面临的相同具体情况来决定，因此其结果将是决定性的。

Recent Breakthroughs and Development Trends in Artificial Intelligence

Peter Wei

The emergence of ChatGPT and large language models is a watershed moment in the development history of artificial intelligence. The rapid advance of AI is disrupting and influencing our way of work, life, social interactions, and commerce. This presentation will talk about the challenges and opportunities of AI and its applications, and how we can prepare for and engage in this AI revolution for the benefit of our professions, our industries, and better eco-development of our society at large.

人工智能领域的最新突破与发展趋势

彼得·魏

ChatGPT 和大型语言模型的出现是人工智能发展史上的一个分水岭。人工智能的快速发展正在颠覆和影响我们的工作方式、生活方式、社交互动和商业活动。总体来说，本演讲将探讨人工智能及其应用的挑战与机遇，以及我们如何为这场人工智能革命做好准备并积极参与其中，从而为我们的职业、行业乃至整个社会生态环境更好发展有所助益。

The Meaning and Contribution of the Two Mountains Theory

Ying Xue

This year marks the 10th anniversary of Chinese President Xi Jinping's "Two Mountains Theory" ("Lucid waters and lush mountains are invaluable assets"). China made great progress on ecological civilization construction. The "Two Mountains Theory" represents the unique thinking of China which leads to the deep transformation of the social economic development. It shows that the welfares of man and nature can be coordinated instead of conflicting.

“两山论”的意义与贡献

薛颖（音译）

今年是中国国家主席习近平的“两山论”（“绿水青山就是金山银山”）发表 10 周年。中国在生态文明建设方面取得了巨大进步。“两山论”代表了中国独特的思想，引导了社会经济发展的深刻变革。这表明人与自然的福利可以协同并进而非水火不容。

The Four Dimensions of Environmental Justice Issues in China from the Perspective of a Good Life

Xiao Yin

China's principal societal challenge has shifted to addressing unbalanced development and meeting the people's growing aspirations for a good life. Central to this pursuit is elevating low-income groups' economic standing, yet true fulfillment extends beyond material equity—it demands environmental justice. This framework comprises four interdependent dimensions: (1) Distributive Justice, Fair allocation of environmental benefits (e.g., clean air, green spaces) and mitigation of burdens (e.g., pollution exposure) for vulnerable groups. Inequity often stems from systemic disparities in resource distribution. (2) Recognition Justice. The foundation for equity, requiring redress of identity-based marginalization. Without equal recognition, vulnerable communities face exclusion from decision-making. (3) Participatory Justice. Ensures inclusive engagement in environmental policymaking. Marginalized groups, when unheard, disproportionately bear ecological harms or lose access to benefits. (4) Capability Justice. The ultimate goal: distributed resources must enhance health and unlock human potential. Environmental justice thus transcends material fairness—it fosters thriving communities. These dimensions are mutually reinforcing. Achieving them—where all share a healthy, inspiring environment—is integral to realizing the Chinese Dream.

从美好生活的视角看中国环境公平问题的四个维度

肖茵（音译）

中国面临的主要社会挑战已转变为解决发展不平衡问题，并满足人民对美好生活日益增长的向往。这一追求的核心是提升低收入群体的经济地位，但真正的满足感远不止于物质公平——它还要求环境正义。这一框架包括四个相互依存的维度：（1）分配正义。即公平分配环境惠益（如清洁空气、绿地）并减轻弱势群体的负担（如污染暴露）。不公平往往源于资源分配中的系统性差异。（2）认可正义。这是公平的基础，要求纠正基于身份的边缘化。如果没有平等的认可，弱势群体将面临被排斥在决策之外的局面。（3）参与正义。确保环境决策的包容性参与。当边缘化群体被忽视时，他们不成比例地承受生态危害或失去获取惠益的机会。（4）能力正义。最终目标就是，分配的资源必须增进健康并释放人类潜能。因此，环境正义超越了物质公平，因为它可以促进居住社区繁荣发展。这些维度相辅相成，而实现这些维度——即所有人共享一个健康、鼓舞人心的环境——是实现中国梦不可或缺的组成部分。

Interdisciplinary Practice of Ecological Civilization Education: A Case Study of the Compilation of “Life’s Meaning and One Health”

Zhang Yuanyuan

“Life’s Meaning and One Health” is designed as an interdisciplinary reader with the objective of promoting ecological civilization education. It brings together insights from life ethics, biology, sociology, and other domains to integrate science and humanities while advancing the “One Health” concept. Anchored in the theoretical framework of the “Caring for Life Mental Model,” the book adopts structured organization and a process-poetic educational approach, offering an innovative paradigm for contemporary general education while addressing the critical necessity of harmonious coexistence for humanity and the planet.

生态文明教育的跨学科实践：以“生命意义与健康一体”的编纂为例

张媛媛（音译）

《生命的意义与健康一体》旨在成为一本跨学科的读物，以推动生态文明教育为目标。该书汇集了生命伦理学、生物学、社会学等领域的见解，在推进“健康一体”理念的同时，将科学与人文相结合。本书以“关爱生命心智模式”为理论框架，采用结构化的组织方式和过程-诗意的教育方法，为当代通识教育提供了创新的范式，同时强调了人类与地球和谐共处的必要性。

Centered on Salt Production: Ecology, Technology, and Society in Hedong Salt Lake since the Ming and Qing Dynasties

Junfeng Zhang

The salt lake was originally a natural salt-forming ecosystem, coexisting with surrounding mountains, waters, rivers, and springs to create the region's distinctive ecological landscape and material-energy exchange system. During the Tang dynasty, "Hedong salt" supplied vast territories, with its salt tax accounting for "a quarter of the state's fiscal revenue"—a remarkable proportion. Driven by fiscal demands and profit motives, people continuously advanced salt production technologies to overcome the uncertainties of relying solely on manual harvesting. The primitive practice of natural salt collection evolved into a hybrid method combining manual harvesting with "artificial pond cultivation and solar evaporation", significantly boosting output. Consequently, the "Hedong region", home to the salt lake, emerged as a historically renowned salt production hub.

By the Ming dynasty, the philosophy "managing water equates to managing salt" had taken root. Guided by this principle, an elaborate flood control system was established around the salt lake: mountain runoff from the "Zhongtiao Mountains" was channeled into "Wuxing Lake via the Yao Xian Canal", while the "Su River" was repeatedly diverted away from the salt lake. The salt lake thus transformed into a "state-operated salt factory". Nevertheless, flooding remained a persistent threat. Devastating floods during the "Longqing era (Ming dynasty)" and "Qianlong era (Qing dynasty)" buried the "Black River"—the "mother of salt production"—under silt, drastically reducing the lake's productivity. In response, the government privatized salt operations, introducing commercial capital. Innovations such as the "Hutuo brine extraction method" and "brine well drilling" were developed to revive production. As the salt-forming environment shifted, "solar evaporation in artificial ponds" became the sole production method from the Qing dynasty onward.

以盐业为中心：明清以来河东盐湖的生态、技术与社会

张峻峰（音译）

盐湖原本是一个天然的成盐生态系统，与周边的山脉、水域、河流和泉源共存，形成了该地区独特的生态景观和物质能量交换系统。在唐代，“河东盐”供应着广袤的领土，其盐税占“国家财政收入的四分之一”——这一比例相当可观。在财政需求和利润动机的推动下，人们不断改进制盐技术，以克服仅依赖人工采集的不确定性。原始的自然采盐方式演变为一种结合人工采集与“人工池塘养殖和太阳能蒸发”的混合方法，产量大幅提高。因此，盐湖所在的“河东地区”成为历史上著名的制盐中心。

到了明朝，“治水即治盐”的理念已深入人心。在这一原则的指导下，盐湖周围建立了一套复杂的防洪体系：“中条山”的山水经由“耀县渠”流入“五星湖”，而“苏河”的水流则多次被改道，远离盐湖。盐湖由此变成了一个“国营盐厂”。然而，洪水始终是一个挥之不去的威胁。在“隆庆年间（明朝）”和“乾隆年间（清朝）”发生的毁灭性洪水中，“黑河”——“盐业之母”——被淤泥掩埋，盐湖的产量急剧下降。为了应对这种情况，政府将盐业经营私有化，引入了商业资本。为恢复生产，人们开发了“滹沱卤水提取法”和“卤井钻探”等创新技术。随着成盐环境的改变，“人工池塘晒盐”成为清朝以后唯一的生产方式。

The Value of Ecological Art from the Perspective of Human Destiny Community

Zirou Zhang

In the face of the ecological crisis of the Anthropocene, art is no longer confined to being an object of aesthetic contemplation—it has emerged as an active force in the construction of ecological civilization. Contemporary ecological art represents a practice grounded in ecological care and intervention. It responds to the urgent demands of ecological restoration while preserving the poetic, affective, and symbolic dimensions unique to art. This form of art embodies an alternative rationality—one that transcends instrumental reason and formal aesthetics. It opens up a distinct epistemological dimension within art, situated beyond ethics and politics, for understanding and engaging with ecological realities. In essence, ecological art not only aims to “repair nature,” but also redefines the human-nature relationship, thereby revealing the irreplaceable role of art in the age of the Anthropocene.

从人类命运共同体视角看生态艺术的价值

张子柔（音译）

面对人类纪的生态危机，艺术不再局限于成为审美沉思的对象，它已成为生态文明建设中的一股积极力量。当代生态艺术代表了一种基于生态关怀和干预的实践。它回应了生态修复的迫切需求，同时保留了艺术所特有的诗意、情感和象征维度。这种艺术形式体现了一种替代理性——一种超越工具理性和形式美学的理性。它在艺术中开辟了一个独特的认识论维度，超越伦理和政治，用于理解和应对生态现实。本质上，生态艺术不仅旨在“修复自然”，还重新定义了人与自然的关系，从而揭示了艺术在人类纪时代不可替代的作用。

The Role, Dilemma, and Path of Visiting Scholars in Ecological Civilization Exchanges

Lijun Zhu

As the world's two largest economies and major carbon emitters, China and the United States have important responsibilities in the construction of global ecological civilization. Against the backdrop of intensified frictions in other areas, cooperation on ecological civilization has become a potential breakthrough for China and the United States to maintain rational dialogue. Exchanges between visiting scholars play an important role in both China and the United States, but as the strategic game between countries continues to deepen, technology blockades and talent containment policies are gradually strengthened, and Europe and the United States have tightened their exchange policies with China. Such trends have formed substantial obstacles to the approval, visa issuance and project setting of visiting scholars. Only through multilateral cooperation, mechanism innovation and strategic foresight can we maintain the original intention and value of academic exchanges in a complex international environment and inject lasting impetus into the construction of global ecological civilization.

生态文明交流中访问学者的角色、困境与路径

朱丽君（音译）

作为世界上最大的两个经济体和主要碳排放国，中国和美国在全球生态文明建设中肩负着重要责任。在其他领域摩擦加剧的背景下，生态文明合作已成为中美保持理性对话的潜在突破口。访问学者之间的交流在中美两国都发挥着重要作用，但随着国家间战略博弈的不断深化，技术封锁和人才遏制政策逐渐加强，欧美也收紧了对华交流政策。这些趋势给访问学者的审批、签证发放和项目设置带来了巨大障碍。只有在复杂的国际环境中，通过多边合作、机制创新和战略远见，我们才能保持学术交流的初衷和价值，为全球生态文明建设注入持久动力。

中国生态文明研究与促进会

贺信

值此第18届克莱蒙生态文明国际论坛暨第7届青年生态文明国际论坛开幕之际，中国生态文明研究与促进会作为本次论坛的指导单位，向论坛的举办表示热烈祝贺，向来自世界各地的与会嘉宾致以诚挚的问候！

生态文明是人类文明发展的历史趋势。中国一向重视生态环境保护和生态文明建设。上个世纪九十年代中国将“可持续发展”确立为国家发展战略；2012年将生态文明建设写入了党的章程；2022年提出“协同推进降碳、减污、扩绿、增长”；两年后提出“聚焦建设美丽中国，促进人与自然和谐共生”。今年是《巴黎协定》达成10周年。10年来，全球气候治理虽然历经风雨，但绿色低碳发展终成时代潮流。绿水青山就是金山银山。绿色转型是应对气候变化的必由之路，也是经济社会发展的新引擎。

当前，中国经济社会发展已进入加快绿色化、低碳化的高质量发展阶段，生态文明建设依然任重道远。中国生态文明研究与促进会作为一个环保社会组织，其宗旨就是为了凝聚合力，发挥桥梁纽带的作用，为中国生态文明建设做出积极贡献。十几年来，克莱蒙生态文明国际论坛致力于推动各国在生态文明研究、传播与实践方面的交流与合作，在国际社会产生了广泛的影响，为促进全球生态文明建设和可持续发展发挥了积极作用。自2014年起我会多次派员参加论坛并开展生态文明学术交流，双方的友谊历久弥新。

作为民间层面的环保力量，我们要坚定信心，加强团结合作，推动全球绿色发展和生态文明建设行稳致远，为实现人类和地球更加美好的未来作出新的贡献。

预祝本次论坛取得圆满成功！

中国生态文明研究与促进会

2025年5月22日

Congratulatory Letter

China Ecological Civilization Research and Promotion Association, CECRPA

On the occasion of the opening of 18th International Forum on Ecological Civilization& 7th Youth Forum on Ecological Civilization, China Ecological Civilization Research and Promotion Association, CECRPA, as the guiding unit of this forum, warmly congratulates the holding of the forum and extends sincere greetings to the guests from all over the world!

Ecological civilization is the historical trend of human civilization development. China has always attached great importance to ecological environment protection and ecological civilization construction. In the 1990s, China established “sustainable development” as a national development strategy; In 2012, the construction of ecological civilization was included in the Constitution of the CPC; In 2022, it is proposed to jointly promote carbon reduction, pollution reduction, green expansion, and growth. Two years later, it was proposed to focus on building a beautiful China and promoting harmonious coexistence between humans and nature. This year marks the 10th anniversary of the Paris Agreement. In the past 10 years, although global climate governance has gone through storms, green and low-carbon development has finally become the trend of the times. Lucid waters and lush mountains are invaluable assets. Green transformation is a necessary path to address climate change and a new engine for economic and social development.

At present, China’s economic and social development has entered a stage of accelerating green and low-carbon high-quality development, and the construction of ecological civilization still has a long way to go. As an environmental protection social organization, the purpose of CECRPA is to unite forces, to play a bridging role, and to make positive contributions to the construction of China’s ecological civilization. For over a decade, the International Forum on Ecological Civilization in Clermont has been committed to promoting exchanges and cooperation among countries in the research, dissemination, and practice of ecological civilization. It has had a wide-ranging impact on the international community and played a positive role in promoting global ecological civilization construction and sustainable development. Since 2014, CECRPA have sent representatives to participate in forums and carry out academic exchanges on ecological civilization multiple times, and the friendship between the two sides has lasted forever.

As a non-governmental environmental protection force, we must strengthen our confidence, enhance unity and cooperation, promote stable and far-reaching global green development and ecological civilization construction, and make new contributions to achieving a better future for humanity and the earth.

I wish this forum a complete success!

China Ecological Civilization Research and Promotion Association, CECRPA

In Memory, In Mission: Continuing the Legacy of Ecological Civilization

By Xue Ying

(Senior Researcher of Ximua Institute)

My dear eco-friends,

The first time I came to this forum was in 2012. After that I attended, reported and watched this forum from the other side of Pacific every year. I still remember the grand gathering of over 2000 scholars and environmentalists from dozens of countries in 2015, during which 82 panels discussed a variety of topics related to ecological civilization. Philip Clayton told me at that time, that these 82 panels will be seeds that could grow in different directions. Now we see, some seeds have already become trees that deepen our discussions and thinking in education, philosophy, economy, law, and many many other aspects.

Ten years passed, and the world has changed a lot. AI is helping us to solve many problems, but seems helpless in climate change as well as China-U.S. relations. Twenty years ago in 2005, Xi Jinping developed his “Two mountains theory”, that is “lucid water and lush mountains are valuable assets.” Actually we can simply put it as “green is gold.” But this three-word simple sentence has evolved into a giant systematic theory which is now guiding China’s ecological civilization construction. If you are interested, we will have a half-hour introduction to it from 1:20-1:50 tomorrow at this hall before the beginning of our afternoon plenary session. We welcome everyone of you to our discussion.

I want to take this opportunity to express my highest respect to John Cobb again. This is the first time in this forum that he is not in the room. But I believe he is not absent. He will always be part of the forum. He will always be with us, on our road toward an ecological civilization future.

Wish the forum great success. Thank you!

回忆与使命：生态文明的传承

薛颖

（新华社研究院研究员）

亲爱的生态朋友们，

我第一次参加这个论坛是在2012年。此后，我每年都参加、报道或从太平洋彼岸关注这一论坛。我仍然记得2015年，2000多位来自几十个国家的学者和环保主义者齐聚一堂，进行82个分论坛的讨论，探讨与生态文明相关的诸多话题。菲利普·克莱顿当时告诉我，这82个分论坛将成为在不同方向生根发芽的种子。如今我们看到，有些种子已经成长为小树，深化了我们在教育、哲学、经济、法律等多个方面的讨论与思考。

十年过去了，世界发生了很大变化。人工智能帮助我们解决了许多问题，却既未能帮助我们逆转气候变化，也没能改善中美关系。二十年前的2005年，中国国家主席习近平提出了“两山论”，即“绿水青山就是金山银山”。我们可以简单地将之理解为“绿色是金”。然而，这个简洁的句子已经演变为一个丰富的系统理论，如今正在引领中国的生态文明建设。明天下午1:20至1:50我们将就此话题，在这里进行半小时的介绍，届时欢迎大家参与讨论。

我想借此机会再次表达我对小约翰·柯布先生的最崇高的敬意。这是他第一次未能出席论坛，但我相信他并未缺席。他将始终是论坛的一部分。他将始终和我们一起，在迈向生态文明的道路上前行。

预祝本次论坛圆满成功。谢谢大家！

Moving Toward Ecological Civilization Is the Only Way for Humanity to Escape Crisis and Predicament

By Zhang Xiaode

(Professor at the Department of Social and Ecological Civilization, Chinese Academy of Governance)

On the occasion of the 18th Claremont International Forum on Ecological Civilization and the 7th Youth Forum on Ecological Civilization, as a Chinese scholar who has participated in this international forum twice and has been promoting ecological civilization, I extend my congratulations on the convening of the forum and express my sincere greetings to all colleagues from around the world who care about the future of humanity.

Moving toward ecological civilization is the only way for contemporary humanity to escape its predicaments and crises. The ecological civilization advocated and practiced by China is a new model of civilization that transcends industrial civilization. Ecological civilization is not simply about environmental governance—it is a new "species" of civilization, carrying new civilizational genes derived from the wisdom of both China and the world. It is a new model of civilization guided by a fresh view of harmony between nature and humanity and a value system centered on altruism and symbiosis. It involves a series of transformations across scientific paradigms, lifestyles, economic models, social systems, modes of national governance, philosophy, and thinking patterns.

The great physicist Albert Einstein once said: *"No problem can be solved from the same level of consciousness that created it."* Traditional Chinese medicine also teaches us that to treat a headache, one may need to address the feet. Confronted with the imbalances and crises left behind by industrial civilization—between humanity and nature, technology and culture, material and spirit, production and life, city and countryside, brain and heart—we must not tackle these challenges with the same rigid logic or fragmented thinking that created them. Instead, we must turn to the ancient wisdom of humanity and pursue a gentle revolution that overcomes the rigid with the supple.

We must awaken and activate the essential elements suppressed by industrial civilization: **nature, culture, spirit, life, countryside, and the human heart**. Let us learn from nature, revere culture, take spirit as our essence, view life as our goal, root ourselves in the countryside, and draw motivation from the human heart. In doing so, we can rebuild new relationships, a new order, and a new driving force for human civilization.

From the perspective of constructing these new elements and relationships, we need the wisdom of *Dao follows Nature* to dissolve ignorance and arrogance. We need a dual-engine of culture and technology to rebuild the balance between spirit and matter, rural and urban synergy, and make production serve life—creating a new civilization where the heart becomes the true master of life. To build this new model of civilization, we must form a shared consensus:

Return to Nature: Rebuild the relationship between humans and nature. Let the wisdom of *Dao follows Nature* become the remedy for the punishment nature inflicts upon humanity.

Return to Culture, Balance Technology: Let technology serve life, the environment, and society-- becoming what we call “three-good technology.”

Return to Spirit: Rebuild the relationship between spirit and matter. Let material existence serve the spirit. Let altruism and universal love become the shared spirit of humanity, and rebuild a new world where spirit and matter develop in balance across higher dimensions of time and space.

Return to Life: Let production serve life. Let life nourish the soul. Let the goals of the ecological civilization era be: noble life, happy living, social harmony, and natural beauty.

Return to the Countryside: Rebuild a new relationship between urban and rural life. Let the countryside become the root of human civilization, the home of cultural diversity, and the cradle and starting point of the new civilization.

Return to the Heart: Let the heart become the master of life. Let the heart resonate with the universe. The heart is the greatest source of energy in the world—let it become the enduring power source of the new civilization.

This gentle revolution, born of awakened life, starting from the self, from one's own life and heart, transcends race and identity. It is a self-revolution that everyone needs and can participate in. Such a revolution urgently needs the awareness and commitment of the world's youth, the awakening and participation of conscientious entrepreneurs, the unity of thought and action among ecological practitioners globally, and the heart-to-heart resonance of sages from both East and West-- to contribute our wisdom to the well-being of humanity.

The Claremont International Forum on Ecological Civilization is precisely such a transcendent platform-- guided by postmodern philosophy rooted in life, dedicated to the destiny of humanity, and committed to human well-being.

As the 18th Claremont International Forum on Ecological Civilization and the 7th Youth Forum convene, we are reminded of the late “ecological sage” Dr. John B. Cobb Jr. Here, we can comfortingly tell him: the cause you pioneered has successors-- we are carrying on the mission.

迈向生态文明是当代人类走出困境与危机的唯一出路

张孝德

(中国国家行政学院社会和生态文明部教授)

值此第18届克萊蒙国际生态文明论坛暨第7届青年国际生态文明论坛召开之际,我作为曾两次参加过此国际论坛的一位中国生态文明推进的学者,向论坛的举办表示祝贺,向来自世界关心人类未来与会的同仁表示衷心问候。

迈向生态文明是当代人类走出困境与危机的唯一出路。中国倡导与践行的生态文明是一种超越工业文明的新文明模式。生态文明不是就环境治理环境的文明,而是源自中国与世界智慧的携带者新文明基因的“新物种”的文明。生态文明是在全新的天人和諧自然观、利他共生的价值观指导下,涉及到科技范式、生活方式、经济模式、社会方式、国家治理方式、哲学与思维方式等一系列变革的新文明模式。

伟大物理学家爱因斯坦有一句名言:用造成问题的思维来解决该问题无解。中国古老的中医智慧也告知我们:头病脚治。面对工业文明留给我们的人类与自然、科技与文化、物质与精神、生产与生活、城市与乡村、人脑与人心等诸多关系失衡与危机重重的世界,我们能做的不是以刚克刚、头痛治头、脚痛治脚的思路来化解危机,而是需要启用人类古老智慧,以柔克刚的柔性革命。我们需要启动被工业文明抑制、未能发挥新要素。这些新要素就是自然、文化、精神、生活、乡村、人心。以自然为师、以文化为王、以精神为魂、以生活为目标、以乡村为根、以人心为原动力,重建人类文明的新关系、新秩序、新动力。

从构建新文明的新要素、新关系出发,我们需要道法自然的智慧来化解人类的无明与狂妄、我们需要以文化+技术的双轮驱动、重建精神与物质均衡、乡村与城市协同、生产服务生活、让心成为生命主人的新文明模式。构建这样新文明模式,需要我们形成的共识是:

回归自然,重建人与自然关系。让道法自然的智慧成为化解自然对人类的惩罚的妙药。

回归文化、制衡技术:让技术成为生命友好、环境友好、社会友好服务是“三好技术”。

回归精神,重建精神与物质关系,让物质为精神服务,让利他博爱的精神成为人类共有的精神,在高维时空重建精神与物质均衡发展的新世界。

回归生活,让生产为生活服务,让生活滋养生命。让生命崇高、让生活幸福、让社会和谐、让自然美丽成为生态文明时代的新目标

回归乡村,重建城乡新关系,让乡村成为人类文明的根、成为人类多样性文化的家园、成为重建新文明的启蒙之地、出发之地。

回归我心,让我心成为生命的主人,天心即人心,让我心与天同频共振。心是天下最大的能量之源,让心成为新文明恒久能量之源。

这样一个源自生命觉醒、从我开始、从我的生活开始、从我心开始的柔性革命,是一个超越种族、超越种种身份的人人都需要参加、人人都能参加的自我革命。这样的革命,最需要的世界青年人的觉悟与担当、需要有良知企业家的觉醒与参与、需要全世界生态人知行合一的行动、需要中西方智者心心相通、为人类福祉贡献我们的智慧。

克萊蒙国际生态文明论坛就是这样的具有超越性的、运用源自生命为本的后现代哲学的智慧、以关注人类命运为己任、以谋求人类福祉为宗旨的论坛。

在18届克萊蒙国际生态文明论坛暨第7届青年国际生态文明论坛召开之际,使我们油然想起已故的“生态圣贤”小约翰·柯布先生。在此我们可以欣慰告知柯布先生,你开创的事业后继有人、我们仍在继续。