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农民们通过在地劳动、自给自足的生活方式、节制的欲望，以及对土地和山林之神的敬畏，以低技术创造了令人难以置信的宏大的梯田景观。早在以机械化大生产为主导的工业文明时代来临之前，在每个农民个体的日常劳作以及锄头等简单工具的改造下，地球的面貌早已不是自然状态；而得益于低技术以及人地和谐（哪怕是被迫的）的价值观，这一面貌持续了数千年之久。但自工业文明开启以来，无节制的消费主义所导致的人地对抗的价值观，以及势如破竹的工业化机器发展对地球生态环境的破坏愈演愈烈，如果这种价值观始终无法迎来变革，那么地球的面貌（主观视野的客观呈现）必将走向万劫不复的境地。

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Local peasants have created unbelievably magnificent terraced landscapes using simple tools through cultivation, self-sufficiency, water conservation, and awe for the God of Earth. Before large machinery became the standard for industrial civilizations, the landscape had been shaped using only simple tools and had lasted for over thousands of years. This was benefited from simple technologies that maintained a harmonious relationship with the land, even if it was forced to. Industrial civilization, however, has created an antagonistic relationship between humans and land, brought about by consumerism. The excessive use of industrial machinery has also caused irreversible harm to the land. If these conditions are not changed, the landscape — an objective presentation of subjective thinking — will surely move beyond redemption.

# 论全球视野与地方行动

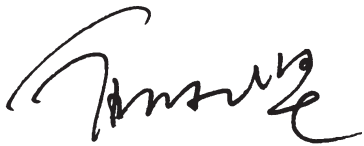
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最近坊间流传一则笑话：如果北京城所有人同时朝一个方向吹风，一定可以把雾霾吹散！另一个传播更广也更久远的笑话则调侃了中国庞大的人口数量：如果13亿中国人同时从椅子上跳下来，肯定会发生地震。对此，我们大可一笑置之。但如下说法却应当被认真对待：如果每个人都尽可能步行或骑自行车上班、冬天在室内多穿衣服而把供暖温度调低5℃、夏天打开窗户通风降温而非使用空调……尽管这些举动十分微小，但日积月累，全球将缩减至少三分之一的能耗；如果每个人都能切实贯彻“光盘行动”，节约每一粒米饭，那么全球将节约至少三分之一的耕地，整个大地景观将发生根本性的改变。类似的“如果……那么……”还有很多，例如，如果每家每户和小区里的雨水都能被有效收集并就地利用，如果每个农户的生活污水都能转变成肥料，如果每亩田地中的肥料都能被就地吸收而非排放到河水中，那么我们的国土、我们的地球将会更加美丽！

很早以前我就曾读到，生活在、南美洲地区的食蚁兽在舔食蚂蚁时，总是先小心翼翼地用利爪将蚁穴撕开，使蚁穴不至于被完全破坏，如此一来，它们下次还可在这里捕获猎物。在舔食行军中的蚂蚁时，它们也总是将蚁群吃一段、留一段，使其不至于全军覆灭。相较而言，人类似乎普遍缺少克制个体或小群体欲望的基因。因此，从生物学的角度来看，地球迟早会因人类而毁灭。人类发明的所有技术——从农耕时代的锄头，到工业时代的机器和原子弹，再到信息时代强大的计算机网络等，都似乎在推进着这一毁灭进程。

值得庆幸的是，伦理、法规和审美等方面的价值观可以约束人类的行为，并在全球视野和地方行动（或个体行为）之间建立联系，而这只有在高度文明的社会中才能实现。此处的全球视野是指科学与文明的一族对于世界的客观而全面的认知，及其对全人类未来的关切：全球气候的变化、水资源的匮乏、生物多样性的锐减、能源过度消耗、粮食危机……所有这些都影响着人类及其生存环境的可持续性。对此，唯有通过环境和生态价值观（包括环境和生态伦理、相关的保护法规、生态美学等）来判断和影响每个人、每个局域的地方行动。这些价值观最终将引导人们日常的在地行动，如是否践行绿色出行，是否减少空调的使用，是否将雨水截留而非直接排放，是以当地的野草为美还是以引种娇贵的奇花异卉为美……

生态文明和美丽中国（或美丽星球）的视野，是代表了人类最高文明和科学成就的全球视野。在这样的视野下，必须有适宜的价值观与之相适应。否则，再发达的技术也只能让全球视野日趋并加速暗淡。





# ON THINKING GLOBALLY AND ACTING LOCALLY

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TRANSLATED BY Sara JACOBS Angus ZHANG

If all dwellers in Beijing blew to the same direction at once, would the haze be reduced? Will the earth quake if 1.3 billion Chinese people jump from their chairs at the same time? We can laugh these off as jokes, but they raise serious spatial and scalar questions. If everyone were to walk, bicycle, or use public transportation, or if heating costs in winter were reduced and natural ventilation replaced air-conditioning in the summer, one-third of global energy consumption could be saved. Moreover, if everyone treasures food, one-third of the cultivated land could be saved for improving the landscape. We could continue to imagine similar examples: if rainwater could be collected and used at the home or community level, if sewage could be converted into fertilizer, and if fertilizer could be more fully absorbed into soil instead of being drained into river, our land and our earth would be much more sustainable and beautiful!

I have been inspired by the living habits of anteaters found mainly in Central and South America. As they hunt for ants, they carefully claw open ant hills or eat part of the moving ants, taking care not to damage the ant hills or destroying their food source. Humans also have this instinct for care, but uncontrollable individual and community desires destroy this approach. The earth will finally be destroyed by humans, and the technologies invented by humans — from hoes in the farming age to machines and atomic bombs in the industrial age, then to the powerful internet in the information age — might accelerate this destruction.

Fortunately, care is still embodied in ethical, regulatory, and aesthetic decisions that can inhibit humans from endless destruction through global thinking and local practice (or individual action), which could only be realized in highly civilized societies. Global thinking refers to the objective and comprehensive understanding of the real world and concerns on global issues, such as climate change, water scarcity, declining biodiversity, energy over-consumption, and food shortages. These issues concern the sustainability of all humans, but this global understanding is formed through local practices influenced by environmental and ecological ethics, protections, and ecological aesthetics. Through local practice, people's daily environmental efforts, such as green commuting, reduced heating and cooling, water reuse, and advocating natural and local species in landscape instead of pursuing costly exotic ones, will start to effect change at a global scale.

China's national vision of an ecological civilization and Beautiful China (or Beautiful Planet) is an example of global thinking that represents the highest civilization and scientific achievements of mankind and could only be enacted with proper values, rather than relying on more and more advanced technology.

*Kongjian Yu*