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云南坝美，可能曾经是中国大地上最后一处“桃花源”。这里有良田美池，群山环绕，只能乘船出入，人们生活怡然自得。但当我慕名前往之时，一切都已变得面目全非。究其原因，可能是由于开发商或工程公司受到经济利益的驱使，抑或是源于当地人对发展的诉求。可是如此发展，其价值也将消失殆尽，所谓的“经济效益”也将荡然无存。人们对于经济效益的追求并没有错，错在于决策者们不懂得生态和美，而生态和美才是经济效益的保障。

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Bamei, Yunnan is probably the last remaining “Peach Blossom Spring” in China, where rich fields and beautiful ponds are surrounded by mountains accessed only by boat, and people there live in peace and contentment. Although this is its reputation, when I last visited, it had changed beyond recognition. The reason may be that interest-driven developers and engineering companies have pursued local development, erasing so-called “economic benefits.” The pursuit of economic interests alone should not be blamed. Rather, understanding ecology and beauty together is the guarantee of further and greater economic benefits.

“绿水青山就是金山银山”的逻辑

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十年前的春节，我与庞伟、李迪华及家眷，三家人一同驱车从广西桂林出发，沿都柳江直至湖南长沙。沿途山水风景绮丽，乡土文化斑斓，如若闯入“桃花源”。“再过几年这些都会不复存在了。”庞伟与我如此私语。在途经广西阳朔时，我读到了国父孙中山先生的一篇美文——《实行三民主义及开发阳朔富源》。那是先生在北伐途中，于1921年11月29日在阳朔县高等小学堂操场举行的欢迎大会上发表的演讲。文中指出，实现三民主义有两条途径，一是“普及教育，提倡科学，宣传三民主义，使人人皆知国为民有”^[1]；另一途径则是发展经济，“使国民有强大之财富。开发财富，莫如振兴各种实业。即将阳朔一县而论，万山环绕，遍地膏腴，无知识者以为土瘠民贫，难与为治，不知奇峰耸峙之高山，皆石灰岩层之蓄积，可以烧石灰，可以烧水门汀。石灰为农业之肥料，亦为工业品，水门汀为化学发明之建筑材料，可以修路，可以筑河堤，可以建极高之洋楼，可以作人造之花石。每担石灰石可以造水门汀一桶，每桶四百斤，值银六元。诸君以为阳朔皆不毛之石山，悉属废物，自我观之，阳朔遍地皆黄金也。”^[1]孙先生的两大策略在当时都是救民族于危亡的醒世之语，振聋发聩。其第一策至今仍令我辈心生感慨、心存敬畏；而第二策却让我看到了随着时代的发展，人们今天对于“金山银山”认知的进步。显然，从当今火热的旅游形势和生态文明理念来看，把石灰岩峰林烧成石灰卖掉，换成黄金，绝不是富国富民的上策。伟人的认识尚且如此受限于时代，更何况县府官僚及芸芸众生呢？因此，遍布中国大好河山的许多“绿水青山”就是这样被误解为“金山银山”的。所以，如何突破时代和短期利益的局限，深刻理解“绿水青山就是金山银山”的逻辑，事关国家乃至整个人类的可持续发展。

“绿水青山就是金山银山”是人类审美观与价值观的回归，也是人性的回归。其内在逻辑就是生态系统与景观、生态与美、美与艺术、艺术与经济、经济与生态、生态系统服务与自然资源等概念之间的逻辑关系。

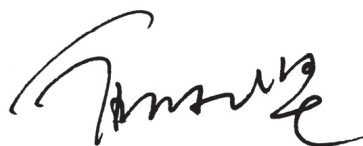
从唯物论和进化论的角度出发，人类的审美能力来源于人在大地景观和生态系统中的经验遗传。例如，杰伊·阿普尔顿的《景观体验》以及爱德华·O·威尔逊的《亲生命性》都揭示了人类无论是对景观空间美的体验，还是对生物个体美的体验，莫不来源于其作为一个物种的生存经验，而这些经验具有审美和情感发育的意义。

在自给自足的传统农耕时代，生态与经济、生态与美、富足与美仍可被视为是统一而非对立的层面，因此才有了阡陌纵横、良田美池、鱼塘桑竹之属、屋舍俨然的桃花源之美，这便是曾经经济富足与社会和谐的评价标准，也是远方的诗意和美景。生态、富足、和谐及美是一回事，人类在设计和创造生态的同时，就是在设计健康的生态系统，也就是在设计美的形式与事物。然而，若用现代经济学中的交易和货币为标准进行衡量，那么桃花源式的经济近乎于零。

当第一罐可乐被带到桃花源时，“经济”便产生了，生态、富足、和谐与美的统一便开始被打破——其注定要被颠覆性地打破。人类的物欲以技术和权力为通道无限膨胀，对货币占有

量的追求使景观或生态系统被当作资源来开发，在这种认知下，石灰岩峰林无非是石灰矿而已。至此，为美而创造的艺术以及为经济而创造的技术南辕北辙，这导致了前者的空洞和虚伪，以及后者的丑陋和污染。这种生态与经济的割裂、生态与美的分离，以及艺术与经济之间关系的扭曲，便是工业文明和资本主义经济带给我们的副作用，它们注定要在新的文明中消亡。

如果说贫穷曾经被当作我们毁掉绿水青山的理由，那么今天这个理由已然不成立，价值观和审美观的缺陷才是如今丑陋、污染，以及贫瘠大地的根源。“绿水青山就是金山银山”是对工业文明副作用的控诉与变革的呼号。它要求我们用生态系统服务的标准来认识和评价景观和生态系统，而非用资源的概念来衡量其价值。生态系统服务是社会和自然、城市与乡村之间的纽带，也是新时代生态经济的衡量指标，它可以实现拥有富足生态系统服务的“欠发达地区”人群与“经济富足”但生态服务匮乏的人群之间的经济交易，共同实现人们对美好生活的向往。物欲是人类难以改变的天性，但以拥有什么为荣，却是一个文化的概念，其在不同的社会中有着不同的定义。因此，如何使“绿水青山就是金山银山”成为现实，有两个方法：其一，普及教育，以使每个社会成员都认识到人类只有一个地球，拥有健康的地球生态，能够享受自然提供的生态系统服务，便是财富；其二，实践与行动，用生态文明的理念和生态美的价值观保护、修复被工业文明毁掉的家园，调和艺术与技术，创造健康的生态和丰满的美丽，这便是当代景观设计学的核心所在。



THE LOGIC OF “LUCID WATERS AND LUSH MOUNTAINS ARE INVALUABLE ASSETS”

CHIEF EDITOR YU Kongjian

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During the Spring Festival ten years ago, the three families — Pang Wei, Li Dihua and myself — drove along the Duliujiang River from Guilin, Guangxi, to Changsha, Hu’nan. The beautiful scenery and the gorgeous local culture along the way made us feel like it was the “Peach Blossom Spring.” “In a few years, all of this will no longer exist.” Pang Wei whispered to me. When we were passing through Yangshuo, Guangxi, I read a beautiful article, Implementing the Three People’s Principles and Developing Resources of Yangshuo, by the founding father of our nation, Mr. Sun Yat-sen. It was Mr. Sun’s speech at the Yangshuo County Higher Elementary School on November 29, 1921 on his way of the Northern Expedition. The article pointed out that there are two ways to realize the Three People’s Principles. One is “to popularize education, advocate science, and propagandize the Three People’s Principles, so that everyone knows the country belongs to the people,”^[1] and the other is to develop the economy, “revitalizing industries is an effective way to help people to build wealth. For example, Yangshuo County, it is surrounded by mountains with vast expanses of fertile lands, and those without knowledge of this place consider that it is barren land and difficult to manage. They do not know how the mountains were formed by the accumulated limestone layers, from which lime and cement could be burned. Lime is a type of agricultural fertilizer, as well as an industrial product — cement is a chemical invention that can be used for building roads, river embankments, and high-rise buildings, or making rockeries. Each carrying pole of limestone makes a bucket of cement, which weighs 200 kilograms and is worth six Silver Yuan. People may have thought that the stone mountains of Yangshuo to be waste dumps and infertile, but in my view, this place is covered by gold!”^[1] Sun’s strategies enlightened and saved a nation in danger at that time. His first proposal, even today, is inspiring, but the second recognizes “invaluable assets” needed for development. Obviously, the booming tourism industry and the popularity of Ecological Civilization today suggest that the burning of limestone into cement is not the best way of enriching the country and people. In Sun’s time, the waters and mountains of China were regarded as resources to be used. However, now we must break with short-term interests and understand the waters and mountains to be “invaluable assets” to the sustainable development of China, as well as the world.

The idea that “lucid waters and lush mountains are invaluable assets” is a return to human aesthetics and values and a return to human nature. It shares the same internal logic that exists between ecosystem and landscape, ecology and aesthetics, aesthetics and art, art and economy, economy and ecology, and ecosystem services and natural resources, etc.

Based on theories of materialism and evolutionism, human’s aesthetic ability comes from our experience with the earth’s landscape and ecosystem. Jay Appleton’s *The Experience of Landscape* and Edward O. Wilson’s *Biophilia* reveal that the aesthetic experience of a landscape and of an individual derives from the human experience, which is closely tied with one’s aesthetics and emotional development.

In the traditional farming era, ecology and economy, ecology and aesthetics, and abundance and aesthetics were unified. Thus, there arose a type of beauty called Peach Blossom Spring, where there were flat and wide lands with well-arranged houses, rich fields, beautiful ponds, mulberries, and

bamboos. This was once the standard for economic prosperity, social harmony, and the beautiful scenery of poetry. Here, ecology, abundance, harmony, and beauty were the same. When people created ecological systems, they were designing a healthy ecosystem and beautiful forms. However, with modern economics, the economy is the baseline, the gross domestic product (GDP) is the baseline, and transactions and currencies are the baselines.

When the first can of coke was brought to the Peach Blossom Spring, the unification of ecology, abundance, harmony, and beauty was broken. Human desire for ownership infinitely expands by means of technology and power. Economic pursuits make landscapes and ecosystems exploited resources. Limestone mountains become nothing more than limestone mines. Art created for aesthetics and technology created for economics are divorcing that leads to the hollowness and hypocrisy of the former and the ugliness and pollution of the latter. The separation of ecology and economy, the isolation of ecology and aesthetics, and the distortion between art and economy are the side effects left by Industrial Civilization and capitalist economy. They would be reformed in the era of Ecological Civilization.

If alleviating poverty has been used as a reason to destroy the lucid waters and lush mountains, this is no longer true. Aesthetic defeats are the root of today’s ugliness, pollution, and barren lands. The idea that “lucid waters and lush mountains are invaluable assets” is a call for revolution. We must use the standards of ecosystem services to understand and evaluate landscapes and ecosystems. Ecosystem services link society and nature, cities and villages. It is also a measurement of the ecological economy today that can be used to connect “underdeveloped areas” with rich ecosystem services and “economically abundance areas” that lack in ecological services. The desire for possession is human nature but how possession is celebrated matters cultural concepts that are defined by different societies. There are two methods for making “lucid waters and lush mountains” a reality. First, through universal education every member of society can recognize that human beings only have one earth; having a healthy planetary ecology and enjoying the ecosystem services provided by nature is a supreme wealth. Second, practice and action through ideas of Ecological Civilization and ecological beauty can protect and repair destroyed homelands, reconcile art and technology, and create a healthy ecology and a lush beauty, which is the core task of contemporary Landscape Architecture.

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REFERENCE

[1] Huang, Y. (Ed.) (2006). Implementing the Three People’s Principles and Developing Resources of Yangshuo. Guangzhou: Guangdong People’s Publishing House.