

Response Essay 3

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Aldo Leopold, A Sand County Almanac, p. 201 Land Ethic

The Sand Country Almanac is a collection of Leopold's essays, which describes Leopold's experience of working and living in the Sand country. In my opinion, the most outstanding content is undoubtedly the land ethics proposed by Leopold in the last chapter.

The main argument

According to Leopold, all ethical rules are based on the premise that individuals belong to groups, and the members of groups depend on each other. The land ethics rule extends the concept of group to soil, water system, animals and plants. In the group formed by people and land, the role of human is changed from conqueror of land to ordinary member and citizen. As an individual, a person should show due respect to other members and the group itself.

This idea of ecological wholeness, which starts from the terrestrial community, breaks the bondage of the old anthropocentrism, views nature from a macro level, regards the whole ecological community as the object of equal concern, and turns the object of moral concern from human to non-human existence. Although the ecology of holistic and balanced models is gradually shifting towards interference and fragmentation models, this transformation is actually only a new understanding of ecological relations, which does not negate the ecological significance of holistic and balanced models. From a dialectical point of view, neither human beings nor other creatures can exist in isolation. Only through continuous interaction with others can they coexist in a stable whole opposite to each other.

Thought of argumentation

Leopold talks about the idea of ethical expansion. He first tells the story of Odysseus executing female slaves after returning from the war, from which people think about the scope of ethics. He believes that the expansion of ethical scope is a process of evolutionary evolution. He reviewed the evolution of human ethics in history, and further proposed that human beings have experienced two stages from human ethics to human and social ethics, and the earth ethics is the third stage, which is the next step of the development and evolution of the existing ethical norms.

Leopold then introduced the concept of the earth ethical community. The expansion of the scope of ethics makes the natural beings which are not members of the community become members of the community, so it is necessary to build a new ethical community. In this new ethical community, there are not only human beings, but also mountains, rivers, animals and plants. These natural beings will also have a place in the new community, which is called the "earth community". Through the energy pyramid of biology, the concept of earth ethical community is further demonstrated.

Finally, he summarizes the principles of earth ethics. A thing is only right insofar as it contributes to the harmony, stability, and beauty of the living community; Otherwise, it is wrong.

My opinion

With the efforts of predecessors, in my environment, the concept of land ethics has been deeply rooted in people's hearts. Although we may not know the technical terms, most of us believe that protecting the environment is our personal obligation. Even in my examination paper, "meteorological justice" such a kind of ideas derived from the land ethics thought. As a student of computer science, I rarely directly study issues related to environmental protection, but I also have a deeper understanding of this field, from causes to measures, which can be said to be thanks to the efforts of predecessors. In addition, I really appreciate his idea of analogy and inference, and we hope that the model of artificial intelligence can also achieve this effect.