

Harmony between Man and Nature

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I . Introduction

Today, we are cope with a serious problem of the environmental pollutions that treating even survival of humankind. The problem came from disharmony between man and nature. In this paper, I will study to find out the reasons of pollutions and how to overcome it by the deep-ecological approach. Also I will try to connect it Principle Divine theory.

I . Reform of Consciousness on Traditional Axiology

1. From Anthropocentrism to Non-anthropocentrism

Western history, especially modern civilization founded on anthropocentric axiology and nature world was squeezed to death by men. In western philosophy, the dualism stem from Protagoras, Descartes, Bacon and Newton etc. They perceived that nature is belong to man. Protagoras says that "man is the criterion for all creation" and Descartes described man as a master of the nature.

Moreover, from Demokritos to marxist asserted mechanistic view of the world that man and nature subordinated to material law of causality. This kind dualism and mechanism make a critical gap between man and nature. By these viewpoint, many ecologist ask us to make reform of axiology that change from western philosophy to oriental one. Especially, Capra assists on paradigm shift and he presented it as following.

"I believe that the world-view implied by modern physics is inconsistent with our present society, which does not reflect the harmonious interrelatedness we observe in nature. To achieve such a state of dynamic balance, a radically different social and economic structure will be needed: a cultural revolution in the true sense of the world. The survival of our whole civilization may depend on whether we can bring about such a change." (Capra. 1988. pp17-18)

2. From Shallow-ecology to Deep-ecology

Nowaday, most part of research methodology for solution of environmental pollutions is not carrying out by human science (Philosophical, Psychological, Sociological, Theological, Educational etc...,) but natural science (Physical, Chemical, Technical, etc...)

The distinction between "deep" and "shallow" environmental perspectives was first introduced by Arne Naess in 1973. Naess characterizes the shallow ecology movement as committed to the "fight against pollution and resource depletion. Deep ecology, in contrast, takes a "relational, total-field" perspective, rejecting the "man-in-environment image" in favor of a more holistic and nonanthropocentric approach.

In short, Deep ecology needs to change thinking-paradigm from traditional value to a new one for the nature. Capara defined deep ecology as a new ethics. New ethics involves the cultivation of an "ecological consciousness", an ecological, philosophical, and spiritual approach" to the present crisis that recognizes the "Unity of humans, plants, animals, the Earth".

Deep ecologists then seek to work out an alternative philosophical worldview. For many people involved in radical environmentalism as a social activity-members of Earth First! and Green Peace etc,

3. From Old Testament to New Theology

It is generally agreed that on the Old Testament view nature is not sacred. According to Genesis(1:26~28), God created mankind to have "dominion over the fish of the sea, and over the fowl of the air, and over the earth and over every creeping thing that creepeth upon the earth and authorized man to be fruitful and multiply and replenish the earth and subdue it.

Otherwise Stoic believed that nature exists only to serve mankind's interests and Augustine also rejected the belief that nonhuman creatures have instrumental value only and that everything was made to satisfy mankind's need or pleasure. Eastern Church,

however, and Process Theologist as White, L., Cobb, J., Griffin, D.R., stand up against Old Testament's position. They have urged a holistic ethics based on the nature of things on the ground of New Testament as following as;

"For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;

because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groans and labors with birth pangs together until now."(Romans. 8:19-23)

Besides, we can find out easily a new ethics and theology relation to man and nature from the works of Peter Signer's *Animal Liberation*, Lovelock's *Gaia hypothesis*, Capra's *The Turning Point*, Passmore's *Man's Responsibility for Nature*, and Leopold's *The Land Ethics* etc, Moreover, Unification church's theology represents a further interpretation of the Bible that Nature is a reflection of God. Then "God and man, man and the Cosmos are complete harmony." (Moon, 1994). We can see outstanding view point on the definition of Nature.

4. From Western Philosophy to Oriental One

Since the Descartes philosophy, Western axiology has been developed into anthropocentrism in the name of humanism. But oriental traditional axiology is far away from the western thought. That is, Buddhism, Taoism and Eastern shamanism sees a man as a part of nature, Particularly Taoist say that "If man against nature, he will be perishing or adjust with nature he will be flourishing" and "I live within nature and I am just a nature". This kind belief was founded in Japanese Shindoism and Korean Geomancy also.

Japanese hukuoka(1992) insists to connect agriculture with God in his work. He says that various pollutions came from the Godless. Speaking briefly, Western modern philosophy sees the man as a dominator or supervisor to nature but Oriental philosophy percepts man as a companion with nature or even subordinate to it.

III. Conclusions

Unfortunately, as we all know, humankind is falling in irreversible damage by the potulions. Nash, R. defined it is a entropy theory. Then now we have to build a new axiology for survival with Philosophy, Theology(Religion), Economics, Sociology, Education, Science(Technology) and even literature.

By these reasons many scholars interest in the area and study on the Eco-philosophy, Eco-religion, Green-economics, Eco-sociology, Green-education, Eco-science and Eco-literature etc,. For example, though the Divine Principle based on Old and New Testament, it interpreted Bile in different ways that every pollutions came from polluted man and seek to the problem-solving by the recovering Godism. Then Unification church makes a Day of all creation (may, 1st:Lunar) in a year calendar. Also Rev. Moon(1998) presented a message at the lecturing tour as following as;

"Before to do love for God, you have to love your food, goods, body and all creature (nature). By the way of it, you can love yourself."

Ecologist Camody, J. manifested "Love nature alike love your neighbor!" to all Christian. Anyway, according to ignored God and disharmony between man nature, we are now in crisis. Consequently, disharmony between man and nature makes humankind suffer from psychological alienations and physical diseases. It is the prescription of its treatment that greenization for all axiology without egocentric individualism. Above all, I remember here Dr. Lee San-Hun's confession a day that "when I was awaken to God, I could not stop tearing for all creatures". This is the just pure human nature and harmony with all, I believe. God Bless him eternally!.

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Man's Journey in Harmony With Nature and his View of God : A Cosmology of Peace

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I . Introduction

The world is in the vortex of an unprecedented crisis, the spiritual crisis, which no political, economic or physical system has been able to extricate itself completely from it. This global crisis has in fact manifested itself in search for harmony and unity between the human and nature. The nagging postulate which is frightening to mankind is the banality of this spiritual crisis with which we live everyday. It is therefore, the intent of this paper to unwrap the garment of the crisis and unwind the thread like fibers rolled around it to spell out man's journey in harmony with nature while in quest for a new view of his maker.

Today, is far off from yesterday. The new circumstance is different. Yet, man is everywhere and ever since the same, and so is nature. Each stands and survived for its existence, either neglecting or rejecting interdependence of one with the other. Man, however, is at it's advantage, for nature lies at its mercy. The circumstance is clear, considering that man is God's greatest creation, unique by formed in the likeness of the Divine Creator, hence with intellect and moral. Nature, on the other hand, is God's architectural master piece in order for man to be able to live and let live in vast completeness and complexities of a process we call life. From then on, harmony started within every body of creation from the smallest unit to a larger unit through the marvelous quality of complex inter-relationship maintaining a perfect co-ordination of functions/activities. This we call the creative principle of unity. In the higher level plane, we call