

Proof of Natural Intrinsic Value

ZHOU Zaijuan^{[a],*}; SUN Daojin^[b]

^[a]School of Political Science and Public Administration, Southwest University, Chongqing, China.

Research area: Marxist environmental philosophy.

^[b]Professor. Center for Studies of Economic and Social Development, Southwest University, Chongqing, China.

*Corresponding author.

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Abstract

The famous American environmental ethicist Holmes Rolston III pointed out that the old ethics emphasized only one species' welfare; the new ethics must pay attention to the welfare of life including millions of species that make up the earth's evolution. In the past, human beings were the only species that got moral treatment; they only acted in accordance with their own interests, and dealt with other things in their own interests; new ethics increased the respect for all species. Nature has intrinsic value that is the logical starting point to broaden the people's moral care to nature. So the theory is the core purport of unanthrocentrism of environmental ethics. Nature not only has instrumental value, but also has the intrinsic value of the objective. In this regard, Rolston and Marx's points of natural value have too many of the same or similarities. In the past, the academic understanding of the relative views of Rolston and Marx is not comprehensive, at least not dialectics. Like all the past materialism, Marx acknowledged that the natural alienation is pre-existence, systematization, development of its own. In a word, the objectivity of natural features is admitted. Rolston tends to be more consistent with Marx's views. In his viewpoint, nature has not only the tool value, but also has the inherent or congenital value, namely the intrinsic value. Non-human nature has intrinsic value that is also

the focus of philosophical debate in recent years. To study the correspondence of Rolston and Marx's view of natural value, the paper contributes to provide theoretical support for natural intrinsic value, to help the people know the importance of human and nature harmony and improve the people's enthusiasm of nature conservation, advantageous to actualize ecological civilization and promote harmonical development of mankind and nature.

Key words: Natural intrinsic value; Nature; Human

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INTRODUCTION

In the middle of the twentieth century, the ecological crisis has become a global issue threatening the survival of humanity. As a symbol, industrial civilization began to decline, and ecological civilization as a new civilization has risen in the history of the world civilization. Thus, a new era is dawning. Ecological civilization as a new social form is social transition from industrial civilization to ecological civilization. The social transformation requires us to build a society of sustainable development, in which human and nature are harmonious. Environmental ethics was put forward under the situation which is serious imbalance between man and nature, in order to cope with the challenges of ecological crisis and social crisis. It argues that the social function of the ethics, should not only adjust the social relations of people, but also adjust the ecological relationship between man and nature. Therefore, it is the ethics of human ecological civilization era. The nonhuman realms of nature have intrinsic value, this is not only the core objective of environmental ethics, but also philosophical focus on controversy circles

in recent years. Furthermore, whether it's the intrinsic value of nature or not it is not only the philosophy of environment especially in environmental ethics outcome "naturalistic fallacy", but also the key from "be" to "should". It is found that Rolston happens to coincide with Marx at the intrinsic value of nature.

1. ROLSTON BELIEVES THAT NATURE HAS INTRINSIC VALUE

Nature, including human, is a system or an organic whole. Nature is prior to human existence, self-generation, self-development, self-organization, self-confirmation, etc. So the value is not limited to our species, that is, not just the human "patent" or "invention", it also belongs to the natural, wild and ecological community members. Nonhumans and human beings have the objective value. This is the inner value theory of the anthropocentrism. The intrinsic value theory is the core of thought of Holmes Rolston who is the famous representative philosopher of ecological centralism in the United States, with a lot of analysis in his books.

1.1 Human History Belongs to Natural History

Rolston thinks value is not only just for humans, who are a natural product, but also a result of nature of long-term self-evolution, which has already become the consensus of the theory of evolution and geology. In the evolution of nature, man was late. Historically speaking, therefore, human existence is not ahead of nature, but nature is ahead of human existence. Natural beauty rocky mountains tell people: on the natural beauty of the cognition, a fundamental requirement is to make people realize that things in nature are in the dawn of human existence in some way—the hydrologic cycle, photosynthesis, soil cultivation, food chain, the genetic code, species appearance, reproduction and continuous reproduction... Forests and blue sky, water and soil, the vast plains, hills, eternal cycle of seasons, wild flowers and nature in life—nature gives a person the constant evolution and innovation as well as its own with a pleasant feeling at the same time.

To say or write further, nature has brought us everything for survival, at the same time, nature enriches itself. Viewing the subject from this angle, the human was the new species after nature, the emergence of human consciousness was in order to meet the needs of the natural aesthetic cognition. The residents living in the rocky mountains know the challenges of nature to aesthetic cognition. Although only humans have a valuable thinking ability, the land where we live is worthy of our valuable thinking. Maybe our own experience prompt us to construct our own beauty; but we can know clearly that before we appear for a long time, there is a piece of wilderness around us—before the Europeans, before the native Americans, before human beings appeared in this planet.

Cultural nature is human nature; man is cultural man; culture is the people's culture. In view of the historical facts of nature prior to the existence of human, therefore, a logical conclusion is that culture is necessarily natural culture, and nature but not necessarily is nature of culture; It should not be dominant natural culture, and should be natural dominant culture. This is the whole nature, forest and soil, sunshine and rain, rivers and mountains, cycle of the four seasons, wild plants and wild animals, all of which have existed in natural things, holding everything else. The priorities of nature and culture show that culture, regardless of how it's advanced, how it's unique, the final analysis is only works of nature, cultural history, but a part of the natural history, is a section of the natural history of continuous flow river; water droplets of culture, only into the natural seawater in order to ensure their own long-lasting life and to be sustainable.

1.2 Humans Inhabit Nature Poetically

Human life and living organisms are based on photosynthesis and the food chain, which exist in the cycle of hydrology, meteorology and geography, through the circulation and osmoregulation of the material and energy and information. The two habitat are always enmeshed in an ever closer union—no matter how narrow, land, air, water, forest, grassland, ocean, the activities of the plant and animal space, they are; also regardless of artificiality of human activity space. Based on this, Rolston came to the conclusion that if human was always short-sighted to only look at their habitat, and the expanded habitat act always bases on the narrowing and destruction of non-human life's habitat. In other words, if human only saw the conflict between culture and nature, nature would be subdued by culture, then, one day sooner or later, the human would be loss of their habitat for the disappearance and destruction of nonhuman habitat. With cultural dominant nature rather than on the contrary, it causes the need of sustainable human development. There is no doubt that human beings, as the existence of material, always cannot do without a certain amount of time and space. Rolston called human living space "habitat", thinking that there is no distinct geographic boundaries between the human habitat and non human natural habitat for life, but sometimes complex mix-and-match, you have me, I have you, in the earth ecological community together.

Even though we could not sure which one is our posterity on earth, it also could not accurately predict what they need, even our children could not prematurely come to claim their ecological rights in the world, but, just as the other nonhuman species have an instinct to continue their own species, we should have an obligation to make the human species renewal, because we and our children are life of common sense. The stream-of-life is a cyclical process, and we can find the intersection between the reality and potential, between self and other, between

human and nature, between now and the history, and between “be” and “should be”.

In conclusion, ecological balance is the premise of the ecological self-stability. Everything you see exists together in a delicate balance. All life forms on earth, including humans, must exchange the material energy with the other life, to maintain the stability of their own class and other species stability, and keep the whole ecological balance of nature. Resource consumption and protection are always contradictory; life exists in the delicate condition between them. Before the human beings, this balance is unintentionally; human beings appeared, a number of challenges make people consciously protect this balance, which is carried out under the constraints of ethics. The steady state does not exclude the evolution or development history, but it stresses that any future human development process should include the natural process where we develop synchronously. That is to say, in the binary structure of nature and culture, Only by developing culture while protecting nature, developing culture on the premise of protecting nature, can we see the glorious bloom of human culture in fertile soil, and achieve sustainable update and renewable.

1.3 Natural Creativity Is the Mother of Value

With cultural dominant nature rather than on the contrary, in respect of natural value internality, natural intrinsic value is rooted in its self-generation, self-adaptation, and self-development. Expression in terms of modern science is natural with self-organizing. Rolston sees natural self-creation as a source of natural intrinsic value. He clearly pointed out, the creativity of natural system is the mother of the value; the all creatures of nature, only if they are the realization of the natural creativity, they are valuable, wherever there is spontaneous creation. Whether nature has value is determined by the people’s needs, in order to oppose the traditional view, Rolston used natural self-organization theory, people as the subject of the value regarded as the animals of natural self-evolution and self-organization.

To illustrate the value of the animal, he takes the bat for example: the mothers bat can do according to their own ultrasound guidance shuttling in the dark cave, and catch the 500 to the 1000 bug per hour back to the nest feeding small bat. This fact shows that the bat can evaluate: worms and small bats are valuable for the mother bat. “Confronting this landscape, one naturally asks the limit questions: “Who am I?” “Where am I?” So curiously, we humans are the only self-reflective, spirited beholders. A bold environment dares us to a bold claim. We become convinced that there is something more real, something more ideal about living on fruitful plains below mountain majesties than residing elsewhere. Here in the Rockies we are especially blessed. “We humans are the only estheticians on the landscape, and if we do not enjoy in this “awe-full” beauty, who will? And what a pity if no

one ever should. Mountains improved people’s mental state, also improve its status in the eyes of people” (Rolston III, 2008, Vol. 30, p.20).

In Environmental Ethics, Rolston logically concludes that organisms self-organizing determines “its ability to show (push) a complete and magnificent history”, “planned” progress toward their own higher value. Organisms have the ability to do this, because it is a self control system, and can be under their control of the central role, feel or perceive the surrounding environment, adjust their behavior accordingly, so as to realize their own purposes. The “purpose” is the organism’s own interest, desire, and need and is related to the welfare of their rise and fall (Rolston III, 1988, p.52).

Hence, nature has not only created various kinds of value, and has created human with evaluation capacity. Nature is in the direction of producing value. Instead we give value to natural, natural value is the natural gift to us. Wilderness self-organizing explains that nature of ecological system is not bad in the sense of wilderness, is not decadent, not without value more. Instead, she is a life community showing beautiful, complete and stable. As far as subjectivity and objectivity of value are concerned, natural value is the value of the natural self-organized, has nothing to do with people’s needs and evaluation.

1.4 Natural Systematic Is the Carrier of Various Value

With natural dominant culture and not on the contrary, origin to respect the natural systematization. The integrity and organism of nature determines that all natural objects, including man-kind, are its indispensable elements; it is indispensable something for ecosystem decided to the objective value of the thing itself. Man-kind, as the individual existence of ecosystem, does not outweigh the nonhuman dignity in value. Similarly, it is things indispensability for the ecosystem determined the objective value of things themselves. When we turn our attention to ecosystem, including human beings, you will find that all living things have intrinsic purposes; they have equal status in the ecosystem, and there are no level differences. Human is just one of many species, in the overall natural ecological relationship, not higher than the other species, nor worse than other species. Therefore, human has no privileges which are denied to anything having existence in the natural ecosystem. Principle of dialectical relationship between system and element, determines that the person as a factor of ecosystem, is inseparable from nature and independent existence. Even those of the people living in the big city, too, on the surface, although, they are far away from nature, they still desire to return to nature, otherwise they will have the feeling of “homeless” in the spirit of the wanderer—they cannot do at the material level without natural temporary and not to mention.

Based on this, Rolston explicitly proposes the “nature turn of culture” or “ecology turn of philosophy”, that is, from the person’s self-attention, from the attention to the cultural environment, to focus on natural or wilderness, to be aware of the natural environment and natural intrinsic value, and see this as a philosopher duty-bound historical mission in the new period. In view of the ancient Greek philosopher Socrates as saying “attaches great importance to the culture, belittle natural”, (“country and trees can’t teach me anything, while the city’s people can teach me a lot”). Philosopher Rolston argues that relative to the city in terms of what you taught us, forests and natural landscapes can teach us more new things. He takes cyclotron and Geiger counter(the tools are used to inspect and record the nuclear radiation, cosmic rays and artificial subatomic particles) of culture as an example, shows that in addition the physics tells people about all matter and energy, concerning the mathematical nature knowledge, it can not teach people from trees and country, as a result, “my job is to guide culture to correctly evaluate nature we still inhabit”, because any animals, including man, have to obey the law of ecology.

2. MARX AND HOLMES ROLSTON III HOLD AN IDENTICAL VIEWS

As for Marx, as opposed to Feuerbach, nature is direct with the brand of the society; it is not the demise of the phenomenon, but saves something for the preexistence of man and his consciousness; from natural form, content, scope and objectivity angle of view, nature could never completely melt into the human historical process. Intrinsic value can exist only implanted in the tool value. No organism is just a tool, since each organism has its full intrinsic value. Like all previous materialism, Marxist acknowledged natural alienation, admitting that nature is pre-existence, systematization and development of its own. In a word, we admitted the objectivity of natural features. Specifically:

2.1 Nature Is Mankind’s Mother

Both Marx and Engels believe that human came from the natural self-evolution; nature has come into being before the existence of human beings. In *Dialectics of Nature*, Engels, based on Darwin’s theory of Evolution, in “Canada false protozoan” for instance, that “person is ‘differentiation’ as a result of nature, it is not only from the aspects of the individual —from a single egg cell differentiation as the most complex organisms of nature, and from the aspects of history, of which the same is true” (Engels, 1984, p.17). The organic natural objects around us today, including people, are the product of long course of development of the minority primitive single-celled embryo; the embryo comes from protoplasm or protein produced by chemical means. Cells are the basis of the

morphology of the organic industry development. it is these cells that formed the countless protozoa, among them, some “Canada false protozoan” came down and gradually diverged into the original plant, while others were divided into the original animal. Human ancestor Australopithecus is the advanced form of development of these animals.” It is the evolution of nature, created the separation of man’s hands and feet, made the man to walk upright; and then, created human consciousness and reason; created human sociality and social.

The evolution of nature contributed to human consciousness and reason. Since man itself is the product of nature, consciousness is formed of the brain “processing”, which gradually develop with the development of practice, so, the product of the human brain, in the final analysis, is the product of nature. That is to say, the formation of man, not from God’s whim, but is the result of the natural self-organization, is the product of natural self-differentiation. Accordingly, natural human must be care for nature. Nature is indispensable for beings substance exchange between mankind and natural things, is the necessary conditions for the existence of mankind, because as the existing way of protein, its essence is exposure to the external nature and uninterrupted substance exchange, once this substance exchange stopped, people’s life would be like protein decomposition and then disappear. So, human should cherish the existence of nature as same as cherish their own existence, should regards nature as their own “inorganic body”, and treat nature like treating their hands and feet.

2.2 Dialectical View of Nature Opposes Metaphysical View of Nature

Take nature as a system or an organic whole, the main differences between dialectical materialism and mechanical materialism exist. In Marx and Engels’s view, human environment, from the earth to the universe, from inorganic to organic world, from nature to human society, and the whole world are widespread contacted.

In the *Anti-Duhring* of the “Introduction”, Engels criticized the eighteenth century British Descartes and Spinoza, French Diderot and Rousseau’s metaphysical way of thinking , who thought that the error of this way of thinking is to ignore the objective, organic connection of nature, even worse than the ancient Greek scholar Heraclitus’s dialectical way of thinking: when people thoughtfully looks at nature or human history, or their own mental activity, first appearing in front of our eyes, is a contact and interaction picture with a variety of endlessness mixed up. Three great found make our understanding of the natural process of interconnected strides forward: the first was found the cells, found that cell is such a unit, the whole plant and animal body is developed from the proliferation and differentiation in its. Second, energy conversion, it shows us that so-called force play a role in the inorganic world, namely

mechanical force and its supplement, the so-called potential energy, heat, radiation (light and radiant heat), electricity, magnetic, chemical energy, are various forms of common movement. Finally, Darwin proved from the contact for the first time, the organic natural objects around us today, including people, are all the products of long course of development of the minority primitive single-celled embryo, these embryos were produced by chemical pathways of protoplasm or protein forms. Engels concluded that everything in nature does not happen in isolation, everything works on other things. Therefore, It is the way of one-sided, metaphysics to mechanical and the isolated examines the world. We must take the organic thinking ways, namely the thinking paradigm of holism to complement and couple.

Marxist view of nature is dialectical solution of mechanistic view of nature. In the Marxist view, nature is, self-organizing, complex system. "Generally associated" and "development and changes", these are the "general characteristics" of materialist dialectics, which is the essence of the distinction between materialist dialectics and metaphysics. In natural world there are no isolated, everything works on other things, the opposite is also true.

2.3 Union of Man and Nature

In his youth, Marx was dimly aware of natural self-organization (although Marx doesn't explicitly use the term), and then, by researching Hegel's "logic" and the conception of history, Marx has further deepened the understanding of natural self-organization. On November 10, 1837 Marx wrote in a letter to his father: "we must be careful about the research from the object's development to the object itself, they will never have any segmentation; the reason of the thing itself shall be as a kind of its own contradiction development, and obtain their unity among themselves" ("The complete works of Max and Angles", 1982, Vol.40, p.11). Adult Marx was inspired by three "discoveries"; he was even more convinced of natural self-organizing, and he put the natural self-organizing as "great achievement" of Darwin's theory. Engels also rejoiced for natural self-evolution theory. On December 11, 1859, he wrote a letter to Marx: "now I am reading Darwin's book, written just greatly. Skopos theory in the past has not been refuted in one way, and now has been refuted. In addition, there will never have such a massive attempt to prove that the natural historical development, but also to do so successfully" ("The complete works of Max and Angles", 1972, Vol.29, p.503). Thereby, the ontological essence of the dialectical materialism is formation and consolidation: the material is movement, movement is absolute, matter and motion can not be divided, etc. Nature is no longer understood as isolated, static unchanging "assembly", but is seen as a process of self generated and ego depletion, which is a dialectical movement through their own negation of negation and gradual rise.

One is the natural existence, derived from nature of self-evolution and self-development. In the Dialectics of Nature, Engels based on the theories of Huxley, Haeckel, Darwin's theory of evolution and Laplace's celestial mechanics theory in the mid-19th century, In nature dialectics, he elaborated on self-evolution of nature, biological evolution and the formation process of people. Engels described the generation process of human: initially, not stereotypes protein through the formation of nuclear and membrane evolved into cell, then developed into a cell of protists, then evolved from protists to animals and plants, finally, it formed in the development of apes.

Not only that the human and nature are homogeneous. Marx thought, as same as animals and plants, human is dynamic natural beings or natural living existence, is physical, emotional, and objective beings, is a part of nature. The relationship between human and nature is the relationship between nature and nature itself directly; the relationship of nature and instinct between men and women is the most immediate proof to the notion. Engels is from the perspective of natural science; the claim of Marx has made the empirical explanation. He put "the existence form of the protein body" as nature of the human and non-human life, human or nonhuman, are only different combination of protein body on the number, can be reduced into protein body.

3. CARE FOR NATURE: ROSSTON APPEALS TOGETHER WITH MARX

People can only change the material form in the process of production, because people only play a role like nature itself. Moreover, people will often depend on the forces of nature in the process of production. Therefore, in order to obtain the biggest economic and environmental benefits, and to reduce the negative effect of material transformation on the environment, human beings must be conducted with the minimum power to achieve material transformation, must be with the lowest resource consumption to achieve material transformation. Engels by reading the history of the relationship between human and nature, put forward that the "process of civilization is a fighting, this process makes poor soil in the form of its so far, make the forest wilderness, make soil not produce its first product, and worsen climate" (Engels, 1984, p.17). Marx wrote to Engels in March 25, 1869: "... civilization, if it is the development of spontaneous, not consciously, is left to its own just desert.

Rolston argues that, to date, we are exposed to the environment, it is a little similar to the scenery of Hegel's philosophy type: nature is a "positive" landscape, culture is a "counter" "At the other extreme, a wild region of events is generated by another focus: spontaneous nature. These events take place in the absence of humans; they are what they are in themselves—pasqueflowers in the spring,

coyotes howling on a summer's night, aspen trembling in the wind" (Rolston III, 2008, Vol.30, p.4). Correspond to the "natural" or "wilderness", the so-called "culture" by Rolston, is not what we use in our daily language, but has a specific meaning, it refers to the humanization nature by human activities change, creation and shape since the industrial revolution, is nature after the people's essential strength target, including industrial and agricultural production way, people's life style, behavior standards, Descartes paradigm of subject-object dichotomy, values, etc. it describes a person's subjectivity, initiative, self-behavior and creativity, characterization of heterogeneity of man and nature and the transcendence of human beings with nature. To identify Rolston's natural and cultural heterogeneity, to contribute to the further study and analysis of Rolston's environmental philosophy purport or ultimate pursuit, that is: take nature as the "center", "culture" as the radius, description of the ideal living environment for human beings, the culture of environment is dominated by nature, rather than which is dominated by the culture.

The modern society away from nature is engulfed and surrounded by a kind of false but rich culture is a no "root" culture, "people" of germination by the culture are Marx's "alienation people", or Herbert Marcuse's "one dimensional man". The beauty of the scenery of culture, compared with the eternal and abundant natural beauty, is only temporary. Therefore, to make the culture become the real human culture, make the person become a real person, you must restore or rebuild natural dominant cultural environment, namely, the "natural culture". Natural dominant culture, rather than on the contrary, arises from nature of objectivity and absolute compared to human. Regardless of whether around them with human beings, nature follows the laws of its own inherent rather than people's subjective desire, and with its unique way to show its own value, in the process of permanent from birth to death to the lush growth, quietly to the death... life and growth in nature, repeat itself in endless cycles.

CONCLUSION

Ecological turn has profound philosophical implications, for natural objectivity and absoluteness. The turn determines the necessity of nature dominant culture.

Human history is a part of natural history. However, philosophers should not just inspect city and culture, and should keep energetic life as a part of philosophical thinking. Is this vibrant life so that they can become philosophers? The meaning of life in part is its natural, but we have forgotten the natural. At this point we need to make a self-criticism. "We will not differ from someone standing outside nature—on the contrary, our flesh, blood and brain are in nature; all our dominant forces in nature are better than those of all other creatures, for we can recognize nature laws and make use of them correctly" (Engels, 1984, p.305). Contemporary philosophy should establish such a belief: to measure a philosophy whether it is profound or not, is to see what considers complementary nature and culture, and gives it with the respect they deserve. The reason is simple: if a man belongs to the community of life on earth in which we live and move and which supports our survival of the source of life—without a care, he will not be able to count as a real wisdom-love philosopher. Finally, let's refer to the words from 1997 Seoul Declaration on Environmental Ethics as the epilogue: The key is to recognize that humans and the natural environment are interdependent and part of a larger entity, the "Whole-Life-System". We must therefore understand that the environment is not a subject of exploitation, but it is a partner for life. Human society must also begin to better understand itself as a collective and cohesive body whose welfare is dependent on the welfare of all its constituents—the cultural, ethnic, national, and generational groups.

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