

Man & Nature : The Ethical Question

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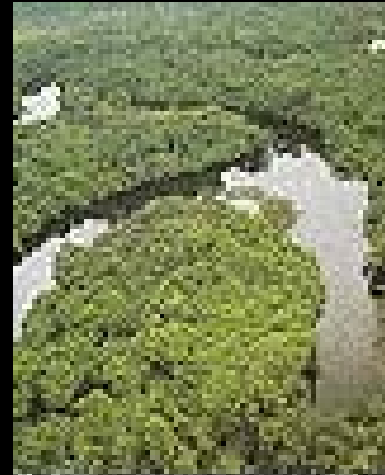


Fig. 606. Case de nègres éclairée par des Taupins lumineux.



The Man-nature relationship is necessary.



Without relating to the world, Man cannot make his existence.

In the world, Man's action is a factor of innovation because the relationship between Man and Nature is free.



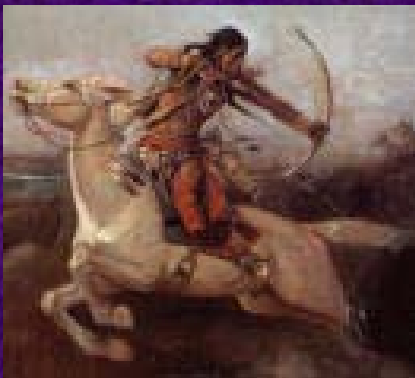
Man's freedom is shown in his enormous capacity of modifying the environment where he lives.



**To primitive Man nature was the
object of the sensitive adoration of
a divine creator.**



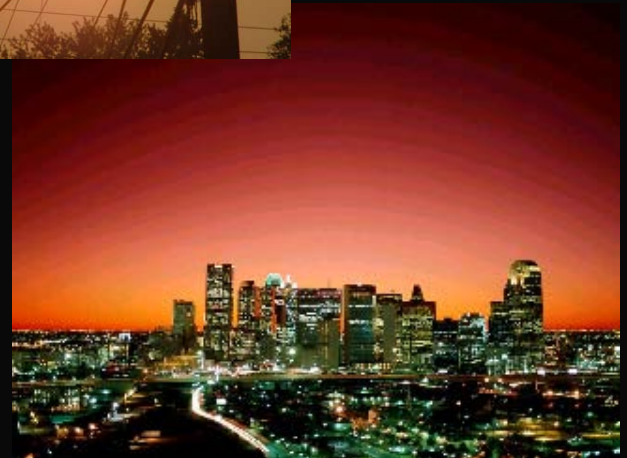
When the capacity of modifying environment was technically poorly developed, Man's interference in the natural processes was irrelevant.



The modified "world" no longer remits Man to a superior nature or a divine creator, but to man's own freedom.



The modified "world"



**The great technology
development favoured the
appearance of new
phenomena not initially
predicted:**

Problems:

The separation of natural environments; the dangers of resources run out; many chemical radiological and nuclear contaminations and so on.



**Rationality without limits is
ambiguous, capable of
humanizing man or violating his
dignity aggressively.**



**The same science
serves to build
both a hospital and
gas chambers, both
a plane and an
atomic bomb and
so on.**



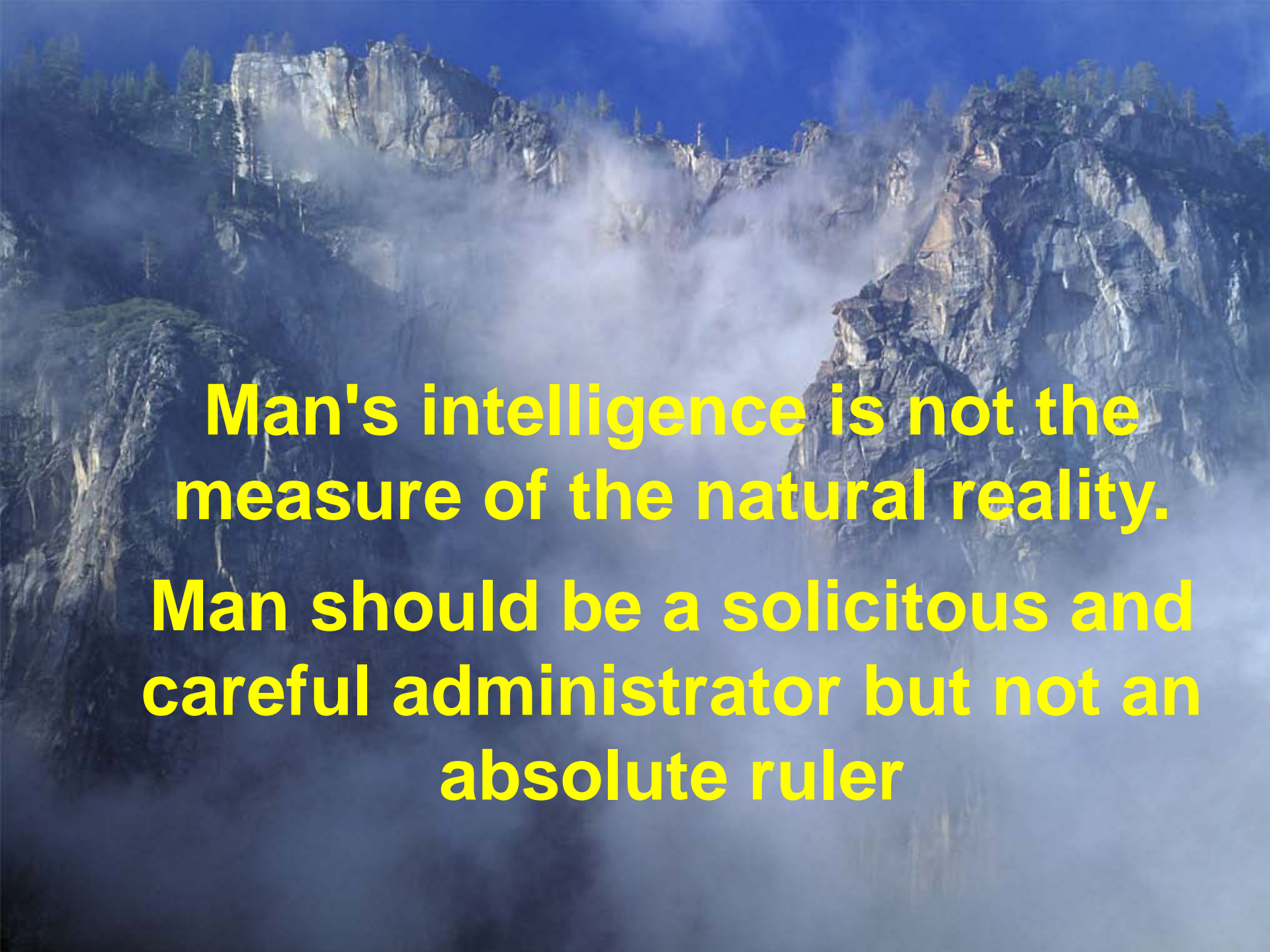


**Now Man seems to be afraid of
his own technological power.**

**That is why it is necessary
Ethical Criteria to help Man
dominates his own domain.**

ETHICAL CRITERIA OF NATURE'S TECHNICAL DOMAIN

**Nature is not a product of human
action; it has existed before any
human intervention.**

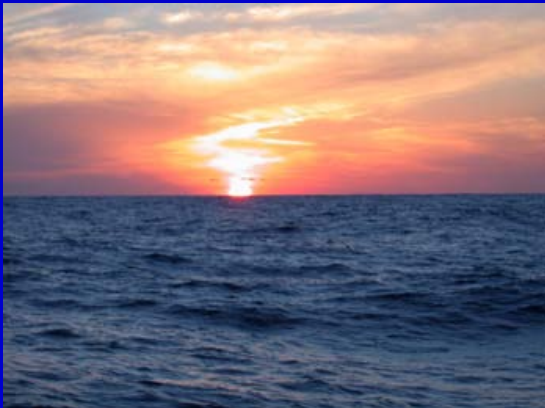


**Man's intelligence is not the
measure of the natural reality.
Man should be a solicitous and
careful administrator but not an
absolute ruler**

The world can not be reduced to any kind of world but it makes a harmonic unit with Man.

In his relationship with the world, Man has to take into account the objective values, the adequate meanings of the things without considering them as neutral materials with properties to be studied and manipulated.

**Objective values as life, beauty
and so on, may not be
unconsidered in Man's activity.**



When the meaning of objective value is lost, although this value is relative, as far as animal is concerned, the animal life, pain, decadence or extinction of species do not matter.

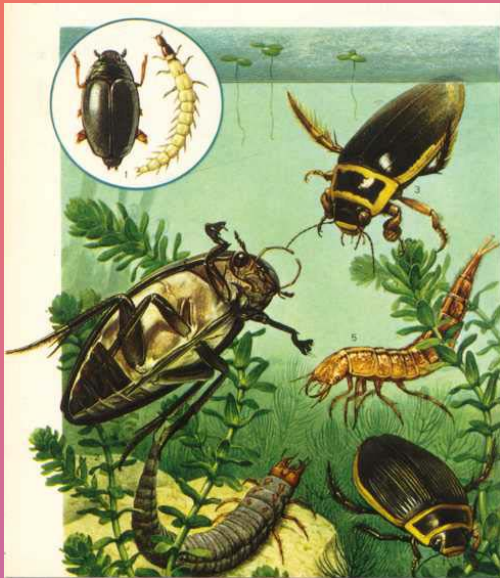
The scientific experiment can reach some Nature's laws of behaviour, but Man must be careful to avoid that extrapolating Universe order appropriately and exhaustively expressed in these laws.

**The order of Universe is so
extraordinarily exact and
delicate that the
indiscriminate technical
irruption becomes
threatening.**

If biological research is so loaded with ethical meaning is because it is dealing with life, and life requires a respect and recognizing attitude.

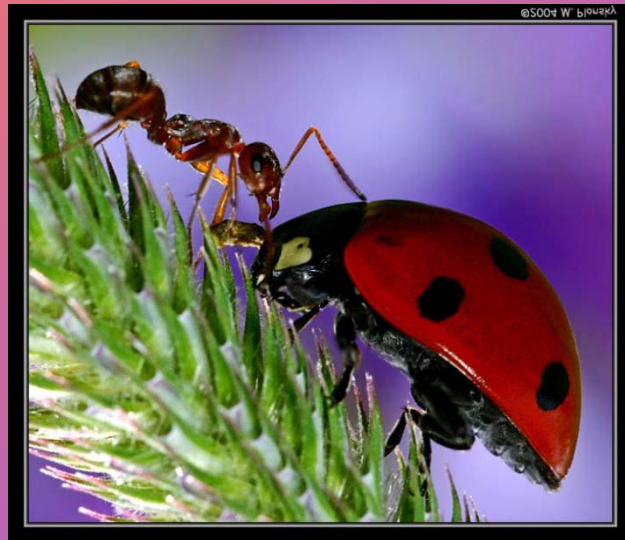


**When we talk about life, we
refer to many different
realities and values.**



**The simple appealing to
dignity of life cannot be an
adequate reference for
biological ethics.**

In practice, everybody gives more value to a diamond than to an insect, although we recognized in latter a vital dimension of great meaning and depth.



If the biological forms of life we find in the world seem to be so interesting and ethically meaningful, it is because we notice a close relationship between them and the human body.



It is the clear recognition of the analogy between several non-human vital forms and the human being's own body that makes us understand that the former must be respected.

As closer a non-human form of life is to a human body – although not being phylogenetic related to it – the more valuable it is in itself.



Non-humans are important not only because they give useful elements – environment, food, etc. – to the human being (this perspective could authorize an authentic utility exploitation of non-humans), but because they are.....

.....“like steps in an ontological way from which the man, answering to God’s Creative Call, was coming from nothing to a concrete reality of his body existence” (Ruiz-Retegui,1988).

**Can rationally planning laws
against environmental crimes
solve the problem?**

***If the human being does not respect
the natural meanings and objective
values of the natural processes, it
will not be possible to prevent their
indiscriminate use.***



Thanks for your attention!