

## 【ご案内】

東文研セミナー「Graham PARKES 先生（ハワイ大学元教授）のご講演  
Managing Humanity's Insanity: Rethinking our Place in Nature through Classical Chinese Philosophy」

開催趣旨：

東洋文化研究所は、「東文研 P4NEXT（旧「新しい啓蒙」）」の一環として、Graham PARKES 先生をお招き、先生の研究についてご講演いただきます。本講演はボン大学「R4GREEN」との共催です。

参加ご希望の方は、下記のフォームに事前登録をお願いします。

講演者：Graham PARKES ハワイ大学 元教授  
（現 ウィーン大学 リサーチフェロー）

\*講演者詳細情報→こちら (<https://www.grahamparkes.net/about/>)  
最新著作 “How to Think about the Climate Crisis:  
*A Philosophical Guide to Saner Ways of Living*” (Bloomsbury, 2020)



講演タイトル・日時：

2024年5月17日（金）16時30分～18時00分（日本時間）

## “Managing Humanity's Insanity: Rethinking our Place in Nature through Classical Chinese Philosophy”

会場：東京大学東洋文化研究所 大会議室（3F） \*対面のみ

使用言語：英語

総合司会：中島隆博（東洋文化研究所 所長）

要旨：

Why the extreme term ‘insanity’? Well, because the way that we in the developed countries are currently living is beginning, through its impact on the climate and the biosphere, to render the planet uninhabitable. And only a very few among the ultra-rich are going to be able (they hope) to go somewhere else to live. This presentation examines the roots of this insanity and proposes some ways of managing it. We know how risky the global situation is thanks to the idea of ‘planetary boundaries’, elaborated by some of the world’s top climate and Earth System scientists. For nine of Earth’s subsystems they have identified a range of thresholds beyond which human pressure could trigger abrupt changes that would tip the entire system into a state that’s distinctly inhospitable for human existence.

A large part of the problem is a prevalent idea of who we are as human beings. A right-wing libertarian (neoliberal) ideology has convinced many people that we are basically autonomous individuals at liberty to extract from the natural world whatever we need to satisfy our desires for material comfort, as assured by continued economic growth. Another factor behind our blindness to the severe risks of climate breakdown and the destruction of biosphere integrity is ‘the posthuman spectacle’. Our enthusiastic immersion in information technologies and social media tends to reinforce Cartesian ‘individualism’, keeping us narcotised in a virtual world of ‘representations’ and oblivious to the dangers of our physical situation.

A more plausible and beneficial understanding of who we are regards us not as individuals but as relatives—related to other humans and myriad other beings on which we depend. Indigenous philosophies from numerous cultures share this kind of understanding, but for pragmatic reasons we do well to draw from the ancient Chinese philosophical tradition to heal our individualist derangement. After all, without enthusiastic cooperation from China it will be impossible to slow global heating and preserve the integrity of the biosphere. While revising our self-understanding to a saner mode, we can be making major changes in our social, political, and economic institutions, which would let us avoid the worst—and live more fully human lives.

申込フォーム：<https://forms.gle/PFg9gkNW2AjQyv9z8>