

The Attitude to Nature in 21th Century: Unnoticed Ecocide, the Diagnosis of Mediology, and the Zhuangzi as a Cure

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Abstract:

The aim of this essay is to offer us a philosophical solution to environment crisis and ecocide. Firstly, the notion of ecocide is discussed from different perspectives (biology, law, psychology). Secondly, in the light of Debray's philosophy the modern attitude to nature is examined. It is necessary in order to explain what has to be changed if we want to avoid the destruction of nature entirely in the future. Furthermore, the philosophy of Zhuangzi is described as self-cultivation that can be used against the current situation at the personal level. To consider the philosophy of Zhuangzi as a path of self-cultivation, a practice that is a cure for the consequences of ecocide and environment crisis is the novelty of this essay. Thus, the necessary measures that must be taken are available for anybody in the world there is simply a need of persistence, responsibility and effort.

Keywords: nature, ecocide, mediology, Taoism, Régis Debray, Zhuangzi.

My mind is like the autumn moon
clear and bright in a pool of jade
nothing can compare
what more can I say
*Cold Mountain*¹ (2000, 39)

Hardly any discussions can be mentioned about ecocide. This term is lacking of an exact and generally accepted by everyone in the world definition. It is almost a taboo, because as a part of genocide it is better not to focus the attention of people on it, since thanks to it the imperfections of human nature are more obviously observed. The introduction of the term happened in 1970, at the conference on responsibility for war crimes and its link with conscience by Professor Arthur Galston, a Yale biologist:

After the end of World War II, and as a result of the Nuremburg trials, we justly condemned the willful destruction of an entire people and its culture, calling this crime against humanity genocide. It seems to me that the willful and permanent destruction of environment in which a people can live in a manner of their own choosing ought similarly to be considered as a crime against humanity, to be designated by the term ecocide (Zierler 2011, 19).

The aim of ecocide is to destroy an entire ecosystem during the war that will lead people to a massive displacement or death:

Acts of war associated with ecocide include the use of weapons of mass destruction, whether nuclear, biological, or chemical, and attempts to provoke natural disasters such as volcanoes, earthquakes, or floods. In addition, ecocidal acts of warfare include the military use of defoliants, the use of explosives to impair soil quality and to enhance the prospect of disease; the bulldozing of forest or croplands for military purposes; attempts to modify weather or climate; and the forcible and permanent removal of humans or animals from their places of habitation in the pursuit of military or other objectives (Broszimmer 2002, 75).

Ecocide is actually a psychological weapon against people, that “leaves long lasting scars (not only on the land and sea but also in the psyche of people” (Stoett 1999, 72). This psychological weapon is an instrument of genocide among others (Stoett 1999, Lemkin 1944). However, since on the one hand, there is a difficulty with the definition of the term, ecocidal acts are not a crime everywhere (Minkova 2023, Gauger 2012, Sarliève 2021) and on the other, the system of international law punishes individuals, not states. Ecocide as a crime is done by a state therefore the war criminal can go unpunished.

The novelty of this essay is that its aim is to add a philosophical dimension to these discussions. It is necessary for us in order to know how to deal with consequences of unprovoked military aggression, invasion or predatory wars at the level of philosophy. Therefore, the first part will be about the mediological examination of the anxiety about nature in our times, meanwhile the philosophy of Zhuangzi will be analyzed in the second part, because it can help us to cope with the modern attitude to nature, the environmental crisis and the tragedy of ecocide². This is a tragedy, because it is a deliberate destruction of environment, when people are aware of their actions, but simply are hiding behind their state.

Mediology is a contemporary French philosophy, that was founded by Régis Debray in 1979, when his book *‘Le pouvoir intellectuel en France’* which in its English translation in 1981 was entitled *‘Teachers, Writers, Celebrities: The Intellectuals of Modern France’* was published. Mediology or the philosophy of mediation is an answer to a question: how to deal with the reality when the role of intellectual is changed, when truth is a luxury? A professional intellectual is a “person who has an effect on other people through symbols (images, words, sounds)” (Debray 2001, 59). The professional intellectual is beyond the traditional institutions, such as academia or universities, because his duty is to say unpleasant things. His main task is to influence people’s opinion during his own lifetime because he invites somebody to think and search for the truth. However, as Debray states:

The truth is a luxury that rich societies will be able to afford less and less, insofar as the establishment of truth and its dissemination are slow, complicated procedures, and all tend to run counter to common sense, in other words they do not have market value, so show value. It seems to me that there is an industrial economy of reason which will increasingly make reason anti-economic (Debray 1989, 308).

Therefore, people are constantly sending messages to their audiences, but they are unable to put out a statement, because the value of a message is decided by the audience, meanwhile the statement is always valid by itself: “Finally, the truth is what exists independently of place and time. There is a truth, we reach a domain of truth when we are rid of the coefficients of place and moment. It is universal, which is always valid and always remains the same” (Debray 1989, 314). According to Debray: “A rational discipline like mediology (which aims to be rigorous and must show itself to be so) can help fashion tools to make reality intelligible and weapons to transform it; inasmuch as it acknowledges the real, it can also serve those who find advantage there” (Debray 1981, 2). Then, someone, who does philosophy of mediation or a mediologist uses a mediological method in order to study the process of incarnation and transmission or how abstract ideas, including people’s beliefs, thoughts and experience of life, get material forces and are saved through time. It is possible in the form of traces:

A trace is not just something that remains from religion, knowledge, or opinion, but it is one of the necessary conditions for their appearance and circulation. [...] Trace supposes support, a tool, writing and reading technique, a semiotic regime, a method of indexation, control and conservation and a dissemination system (Debray et al 1998, 281)³.

The term mediology itself is a Greco-Roman world combination, from Latin language medium is used with the meaning of body, and logos from Greek with the meaning of explanation. The body links intelligible entity with actions. Therefore, the existence of soul is impossible without body. This is the basic confirmation of mediology. Transmission as a term of mediology is a loan word, from the poet and philosopher, Paul Valéry’s oeuvre, with the same meaning: “It is man’s greatest triumph over things, to have been able to carry the effects and fruits of eve’s labour (literally: results of labour from yesterday) until the next day. Mankind has only slowly risen on the heap of what lasts” (Debray et al 1998, 281–282)⁴. Special places or places of mediation, such as libraries, museums and archives are a necessity for traces in order not to be destroyed. Also, there is a need of someone, a mediator, who is able to save traces, preserve heritage and explain their origin, meaning and value to others. Knowledge, strict hierarchy, mutual respect and effort, education as basic elements of transmission evoke comprehension, that creates duration, which is the definition of culture in mediology. Thus, a mediologist deals with memory, that is defined in mediology as a self-organized work, a complex uninterrupted data processing, a selection of what has to be forgotten and what has to be remembered, which is developed by technical and institutional (family, religion, nation, etc.) devices.

The book of Régis Debray, *Le Siècle Vert*, was published in 2020 by Gallimard. This is a philosophical analysis of the condition of contemporary humankind in Europe and its attitude to nature from the perspective of mediology.

According to Debray, nowadays, a human being can be depicted as Faust, who suffers from amnesia. He is always in a hurry to do something, he lives in a city, his life is organized in Excel. He works hard and is never afraid of taking the initiative. He is a person of the soul – an active force which transforms reality. He forgot that a person is an integral part of nature. Debray’s definition of nature and soul (or spirit) follows

the European philosophical tradition: “nature is a totality of things that are independent of us, meanwhile soul is a complex system of forces that are used for making them be dependent on us” (Debray 2020, 6-7)⁵.

He (Faust with amnesia) also forgot about death and its rituality. He decided to choose cremation, since it can be further used as fertilizer. This “recycling death” is less time-consuming and expensive, therefore it won’t distract the attention of the joy of life.⁶ The refusal to make preparation for death creates barbarians.

The green era has replaced the red era. The metaphorical usage of colors has the following significance: the green era is an era of nature while the red era is an era of history. The red era was about the promising future, when people believed that their hard work would be the key to it. The green era is about the lost innocence, which means it is an attempt to hide from the cruelty of the overbearing reality. People of this era want to have a guarantee that other nations will defend them from the enemy in the situation of war. Earlier history was considered as a teacher, which is evidently present in Cicero’s words that were shortened and became a saying: *Historia est magistra vitae*⁷. Today history is considered as heritage that can be used for tourism or feeling proud. The ultimate goal in someone’s life is to achieve well-being. No one wants to think about death, hence it is hidden in hospitals. Debray cites Kandinsky⁸ about the green color in order to briefly characterise the contemporary Europe: “The absolute green in the society of colors is the same as the bourgeoisie in the society of human beings: an element without immobility, desires, satisfied, joyful. This green is as a cow, big, healthy, sleepy and meditating on something, only capable of looking at the world with its vague and apathetic eyes” (Debray 2020, 23)⁹.

When people get rid of history or the past, they no longer live in time, instead of time they are living only in space, as animals. Debray claims that the movement in defence of nature is hypocritical, since for everybody in the West the most important is the profit.

Finally, Debray’s analysis comes to a conclusion. People badly need nature and culture, since both not only have an effect on their life circumstances, but are like their “parents”. They cannot exist without them. Furthermore, they must accept their dependence on nature that is free and change their attitude towards it. They must learn how to contemplate instead of capturing. Nature and soul – both are always present in people’s life, there is no need for them to choose: “There are always both in affairs of humans, the Nature and the Soul. The matter and the tool. [...] History-geography. *Therefore, there is no choice between the mower and the gardener*, between the tool and the aim, between the technique and the spiritual” (Debray 2020, 56)¹⁰.

In the direction of Daoshu¹¹ accompanied by Zhuang Zhou

Spring water is pure in an emerald stream
moonlight is white on Cold Mountain
silence thoughts and the spirit becomes clear
focus on emptiness and the world grows still
Cold Mountain (2000, 91)

The text of Zhuangzi¹² is chosen, since it was written in the middle of the constant war, in the

epoch of the Warring States, when the “Seven Powers of the Warring States Period” (Qi, Chu, Yan, Han, Zhao, Wei, Qin) and the “Three Jins” (Han, Zhao, Wei) were rivals over the control of the land, because larger states practiced a policy of annexation that was possible thanks to the weakness of the Zhou royal house. The “Warring States Period” (in Chinese: 戰國, 403 BCE - 221 BCE) as a segment of Chinese history got its name after a classical history work that is the collection of anecdotes at the court level – the Strategy of the Warring States. Zhuang Zhou’s philosophy is about spiritual freedom and inner self-cultivation; meanwhile Laozi’s thought is about society and its issues:

People used to see affinities between Laozi’s and Zhuangzi’s philosophies (Laozhuang zhexue 老莊哲學) because they shared much common ground: both respected nature, discussed Dao (even if they defined it differently), and advocated going back to pure and innocent human nature. Yet there are fundamental differences between them. In Laozi’s Daodejing (道德經), so-called governance through inaction (wuwei erzhi 無為而治) is a political strategy, an ideal for the political sage; yet Zhuangzi’s philosophy, with its aesthetic attitude of acceptance of the world, is based on each individual’s inner, spiritual freedom (Jianmei 2016, 4).

Therefore, Zhuang Zhou is able to offer us a practice that helps us get through an “era of ecological despair” (Nelson 2023, 9): “This alternative entails that Daoist exemplars can be deployed as therapeutic models in the present, while at the same time confronting their ideological codifications and uses” (Nelson 2023, 1-2). The poetic nature of Zhuang Zhou’s philosophy¹³, the literary roots of mediology¹⁴ and the interconnection between mediology, the Zhuangzi (Chung-yuan 2011, Shaw 1988) and art can be a common point that allows us to write this essay. As Debray, himself, claims that: “Was not the East really wiser, when tried to find harmony and communion with nature, imitating it, not possessing it?” (Debray 2020, 9)¹⁵. Throughout this text I will use Burton Watson’s translation of Zhuangzi: *The Complete Works of Zhuangzi*. Also, the authorship of Zhuangzi is not questioned here, since for my point of view Master Zhuang is the only author of the text and this scientific problem is irrelevant for the subject and aim of the essay.

Philosophy in China is practical wisdom that helps people to live a better life. It is not simply a theoretical discipline at the university, which lectures about are inevitable if someone wants to graduate, or discussions at conferences for professionals, where they represent some results of their research activity. Chinese people have philosophy instead of religion, ideology, or politics. They are living their life according to philosophy, in which there are “super-moral values” (Fung 1966, 4-5) that can be experienced. Thanks to these super-moral values the spirit of Chinese culture is elevated, that leads Chinese people to feel impelled to practice the rituality of traditional Chinese culture and to be worthy of their ancestors. Therefore, philosophy in China is not about the necessity of increasing knowledge on facts or reality, but about cultivation: “According to the tradition of Chinese philosophy, its function is not the increase of positive knowledge (by positive knowledge I mean information regarding matters of fact), but the elevation of the mind - a reaching out for what is beyond the present actual world, and for the values that are higher than the moral ones” (Fung 1966, 5).

The reader of Zhuangzi finds there instructions of self-cultivation. Self-cultivation (in Chinese: 修身) is self-transformation, when someone is working on himself as a whole in order to become a perfect person. It means that a person has a life-long task that is to improve himself throughout his whole life. This notion is generally associated with Confucius and his teachings. However, I think, that Master Zhuang's teachings also is a type of self-cultivation, with the same aim, but different connotation.

Someone who follows the path of self-cultivation as it is described in Zhuangzi can be considered an onlooker. He is not indifferent or apathetic, but calm and distant: "When I talk about having no feelings, I mean that a man doesn't allow likes or dislikes to get in and do him harm. He just lets things be the way they are and doesn't try to help life along" (Watson 1968, 117). He is empty: "The Perfect Man uses his mind like a mirror—going after nothing, welcoming nothing, responding but not storing. Therefore, he can win out over things and not hurt himself" (Watson 1968, 146). He observes the world around himself and becomes aware of change as the main principle of everything. There are no oppositions, but a process of endless transformation. This principle is metaphorically described as fish Kun, that is the tiniest and at the same time the largest fish that changes into a bird whose name is Peng. The story of Peng also helps him to recognize the necessity of the right time for everything in the world:

If water is not piled up deep enough, it won't have the strength to bear up a big boat. Pour a cup of water into a hollow in the floor, and bits of trash will sail on it like boats. But set the cup there, and it will stick fast, for the water is too shallow and the boat too large. If wind is not piled up deep enough, it won't have the strength to bear up great wings. Therefore when the Peng rises ninety thousand li, he must have the wind under him like that. Only then can he mount on the back of the wind, shoulder the blue sky, and nothing can hinder or block him. Only then can he set his eyes to the south (Watson 1968, 53).

When he is able to accept change as the main principle, then he becomes highly adaptable:

But waiting for one shifting voice [to pass judgment on] another is the same as waiting for none of them. Harmonize them all with the Heavenly Equality, leave them to their endless changes, and so live out your years. What do I mean by harmonizing them with the Heavenly Equality? Right is not right; so is not so. If right were really right, it would differ so clearly from not right that there would be no need for argument. If so were really so, it would differ so clearly from not so that there would be no need for argument. Forget the years; forget distinctions. Leap into the boundless and make it your home! (Watson 1968, 77).

However, it doesn't mean he is amoral or antisocial. It means he is able to be in harmony with things and the world, "be attuned"¹⁶ with them: "The fruits of trees and vines have their patterns and principles. Human relationships, too, difficult as they are, have their relative order and

precedence. The sage, encountering them, does not go against them; passing beyond, he does not cling to them. To respond to them in a spirit of harmony—this is virtue; to respond to them in a spirit of fellowship—this is the Way. Thus it is that emperors have raised themselves up and kings have climbed to power” (Watson 1968, 345). He recognizes that all particles¹⁷ in the world are always forming the whole, but in this whole they remain particles:

For this reason, whether you point to a little stalk or a great pillar, a leper or the beautiful Xishi, things ribald and shady, or things grotesque and strange, the Way makes them all into one. Their dividedness is their completeness; their completeness is their impairment. No thing is either complete or impaired, but all are made into one again. Only the man of far-reaching vision knows how to make them into one. So he has no use [for categories] but relegates all to the constant. The constant is the useful; the useful is the passable; the passable is the successful; and with success, all is accomplished. He relies on this alone, relies on it and does not know he is doing so. This is called the Way (Watson 1968, 68).

Particles are in order. There is no obstruction, because it can cause disorder and chaos that can harm all creatures and therefore the whole.

At the heart of everything there is change. Then an onlooker goes along with the natural order of things. He accepts and lets go of everything since he is aware of the constant change, then he knows that he possesses nothing. He responds to the constant change of everything without emotions, feelings and desire. However he is not indifferent, but wise. He is unconcerned about his appearance, wealth and authority. He is still and not attached to anyone, meanwhile meditates on the beauty of the eternal change:

Heaven and earth have their great beauties but do not speak of them; the four seasons have their clear-marked regularity but do not discuss it; the ten thousand things have their principles of growth but do not expound them. The sage seeks out the beauties of Heaven and earth and masters the principles of the ten thousand things. Thus it is that the Perfect Man does not act, the Great Sage does not move—they have perceived [the Way of] Heaven and earth, we may say. This Way, whose spiritual brightness is of the greatest purity, joins with others in a hundred transformations. Already things are living or dead, round or square; no one can comprehend their source, yet here are the ten thousand things in all their stir and bustle, just as they have been since ancient times. Things as vast as the Six Realms have never passed beyond the border [of the Way]; things as tiny as an autumn hair must wait for it to achieve bodily form. There is nothing in the world that does not bob and sink to the end of its days, lacking fixity. The yin and yang, the four seasons follow one another in succession, each keeping to its proper place. Dark and hidden, [the Way] seems not to exist, and yet it is there; lush and unbounded, it possesses no form but only spirit; the ten thousand things are shepherded by it, though they do not understand it—this is what is called the Source, the Root. This is what may be perceived in Heaven (Watson 1968, 341-342).

Conclusion

Down to the stream to watch the jade flow
or back to the cliff to sit on a boulder
my mind like a cloud remains unattached
what do I need in the faraway world
Cold Mountain (2000, 175)

The novelty of this essay is in its attempt to comprehend the modern attitude to nature with environment crisis, ecocide as its part from the philosophical perspective and to offer one of the possible solutions to this. I firmly believe that people must educate and cultivate themselves by learning from the Western and Eastern philosophical tradition at the same time, since as Merab Mamardashvili said: “The philosophical thought appears, in my opinion, as a whole, in such unity, that in my eyes there is no such problem of Western and Eastern philosophies, the truth is already exists, and it is simply expressed differently” (Mamardashvili 2012, 258)¹⁸.

When Régis Debray uses the mediological method in order to analyze the contemporary obsession with the environment and nature, he discovers that now a human being as Faust with amnesia, since he forgot about death and its rituality. Then the green era has replaced the red era, which means that people hide from the cruelty of life that is history behind their hypocritical anxiety about nature and environment. However, there is no choice between history and nature, between soul and nature, since both are inevitably essential for the healthy life of humans.

Reading Zhuangzi explains a path of self-cultivation to its reader. Someone, who goes on this path, accepts that the process of change is at the heart of everything and goes along with it. He is not indifferent or apathetic, he responds to everything with harmony. He is not attached to anyone and anything meanwhile follows the Way and knows that:

Some seek pleasure in love
blind to the trials of a mortal body
others see a bubble or mirage
and realize impermanence undoes us all
a real man's will is straight like iron
in an uncrooked heart the Way is true
dense and tall bamboos in the snow
show you the mind not used in vain (*Cold Mountain* 2000, 93).

Endnotes:

1. Cold Mountain is a Chinese poet. He is well-known in Korea, Japan and also in the West, to which he was introduced by Jack Kerouac, when the latter dedicated *The Dharma Bums* to him in 1958. Little is known about Cold Mountain's life and he is not a part of the traditional literary canon of China despite the fact that he is the only poet whose statue occupies the altars of temples and shrines with other immortals and bodhisattvas. His name 'Cold Mountain' or in Chinese 'Han-shan' was chosen by

- himself after the cave that served as his home. This cave is located in Chekiang province, not far away from the East China Sea.
2. In 21 century's Europe ecocide has been done since 2014 until now in Ukraine. The following cases exemplify it: the explosion of the Kahovka Dam, the bombardment of the Dnieper Hydroelectric Station, the bombardment of the Trypilska thermal power plant, the mining of croplands and the case of occupied Mariupol, where water pipes intentionally collapsed, causing serious flooding that was full of waste, at the center of the city. Since the water was from sewerage, an outbreak of epidemic may be on the way. Therefore, the point №8 in Ukraine's peace formula philosophy is about ecological safety: «8. Ecological safety. War against Ukraine caused large-scale environmental damage resulted in unprecedented pollution, disruption of ecosystems and physical destruction of biological species both on the territory of Ukraine and on the scale of the entire region and the world. Destruction of the environment is prohibited in the international law. International community shall support Ukraine in the following key directions to ensure environmental security and to counter the environmental consequences of the war: (1) Short-, medium- and long-term environment damage assessment, including the impact on human health and biodiversity conservation. (2) Prosecution for environmental damage. Aiming to reach this goal it is necessary to record and document properly each case of damage, to provide appropriate legal assessment and to conduct an impartial investigation. (3) Recovery and reconstruction, including the green economy transition. A comprehensive system of environmental and economic recovery should include measures on Ukraine's environment renewal, including land remediation and demining, revival of destroyed forests and nature reserves, creation of new national parks and nature protection zones, rivers, lakes and sea waters purification, etc.». Cited at: Ukraine's Peace Formula Philosophy. Офіційне інтернет-представництво ПРЕЗИДЕНТА УКРАЇНИ. Available at: https://www.president.gov.ua/storage/j-files-storage/01/19/53/32af8d644e6cae41791548fc82ae2d8e_1691483767.pdf [Accessed at: 27 April 2024]. It is based on the international law, especially the UN charter in which the deliberate destruction of ecosystem is prohibited. It is also an appeal for assistance that is necessary for everyone to restore the peaceful coexistence of all nations and countries in the world.
 3. In French: «La trace n'est pas seulement ce qui reste d'une croyance, d'un savoir ou d'une opinion, mais l'une des conditions nécessaires à leur émergence et leur propagation. [...] La trace suppose un support, un outil, une technique d'écriture et de lecture, un régime sémiotique, une méthode d'indexation, de contrôle et de conservation et un dispositif de diffusion» (translation – E. L. N.).
 4. In French: «C'est le plus grand triomphe de l'homme sur les choses, que d'avoir su transporter jusqu'au lendemain les effets et les fruits du labeur de la veille. L'humanité ne s'est lentement élevée que sur le tas de ce qui dure» (translation – E. L. N.).
 5. In French: «L'Esprit, oui, par opposition à la *Nature*. Ces termes démodés, jugés peu recevables par nos maîtres-déconstructeurs, il nous faut les assumer, avec ou sans leur majuscule hautaine. S'entendra ici, prosaïquement, par *nature*, à la façon stoïcienne, *l'ensemble des choses qui ne dépendent pas de nous*, et par *esprit*, le système élaboré des *forces qui s'appliquent à faire qu'elles dépendent de nous*» (translation – E. L. N.).
 6. In French: «Le recyclage du grand-père en compost au bout du jardin, c'est une économie de temps et d'argent (789 euros l'enterrement, mauvaise nouvelle pour les pompes funèbres, bonne pour les familles). Nos restes contribueront à l'entretien des parcs et vergers» (Debray 2020, 18). In English: «The recycling of grandfather into compost at the end of the garden, this is an economy of time and money (789 euro for funeral, bad news for pomp of funerals, good for families). Our remains will contribute to the support for parks and orchards» (translation – E. L. N.).
 7. This is the well-known form of the phrase, however the whole text is the following: «*Historia vero testis temporum, lux veritatis, vita memoriae, magistra vitae, nuntia vetustatis, qua voce alia, nisi oratoris, immortalitati commendatur?*» [Cicero 1967, 224]. In English: «And as History, which bears witness

- to the passing of the ages, sheds light upon reality, gives life to recollection and guidance to human existence, and brings tidings of ancient days, whose voice, but the orator's, can entrust her to immortality?» [Cicero 1967, 225].
8. Debray speaks about Kandinsky's work that in French was entitled 'Spirituel dans l'art'. You can read this work in English: Kandinsky 1977.
 9. In French: «Le vert absolu est, dans la société des couleurs, ce qu'est la bourgeoisie dans celle des hommes: un élément immobile, sans désirs, satisfait, épanouie. Ce vert est comme la vache, grasse, saine, couchée et ruminante, capable seulement de regarder le monde de ses yeux vagues et indolents» (translation – E. L. N.).
 10. In French: «On est toujours deux dans l'affaire homme, la Nature et l'Esprit. Un matériau et un outillage. [...] Histoire-géo. *Il n'y a donc pas à choisir entre la tondeuse et le jardinier, entre le moyen et la fin, entre le technique et le spirituel*» (translation – E. L. N.).
 11. When I use the term daoshu, I imply the following definition of the word: daoshu is «the Heavenly perspective from which all things can be viewed as one, which is what Zhuangzi calls “Dao-Axis” (dao shu 道樞)» (Kamamoto 2022, 49).
 12. Zhuang Zhou is the philosopher, the author. Zhuangzi is the philosophical text. The title of the text is using honorific -zi (in Chinese: 子) that can be translated as “master”. In Chinese tradition from medieval period written works are classified into four classes according to their genre. One of these classes is zi “Masters” category and in the West it is generally considered as philosophy. For more information read the first chapter in the book *Theoretical Knowledge in the Mohist Canon* (Schemmel, Boltz 2023, 1-36).
 13. This citation from the book about Zhuangzi's impact on the modern Chinese literature proves it: 'As a real poet, Wen Yiduo not only adores Zhuangzi's literary value but also admires his works' content: “Zhuangzi's thought itself is a marvelous poem” (Jianmei 2016, 148).
 14. Debray thinks that the forerunners of mediology can be found mostly in art and literature than in history of philosophy that has a few people: “In reality forerunners and enlighteners of mediology should be looked for with much more reason in the field of literature and art, than in philosophy (there are quite a few of them in the works of cultural theorists)” (Debray 2010, 163). In Russian: «В действительности предшественников и просветителей медиологии следует искать с гораздо большим основанием в поле литературы и искусства, нежели философии (их довольно мало в трудах теоретиков культуры)» (translation – E. L. N.).
 15. In French: «L'Orient n'avait-il pas été plus sage en cherchant l'harmonie et la communion avec la nature, en s'en faisant l'émule et non le maître?» (translation – E. L. N.).
 16. For more information on this aspect read: Nelson 2020.
 17. I use the word “particles” as something that covers all elements that the world is made up of. It has nothing to do with chemistry or physics.
 18. In Russian: «Философская мысль возникает, помоему, едино, настолько едино, что в моих глазах вообще нет проблемы западной и восточной философии, истина уже существует, и она лишь разными способами высказывается» (translation – E. L. N.).

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