人類維生之基本原則

引自拉榭諾德隆德 (Lasse Nordlund) 之書

譯｜孔翎蓁

1. 科技的進步是一種幻覺，而消費則是一種釋放自己。

2. 義大利思想家—朱塞佩喬瓦尼蘭扎迪華斯度 (Giuseppe Giovanni Lanza di Vasto, 1901-1981) 曾說，機器使人受到制約，使用雙手則重獲解放。

3. 用雙手耕作，不假借機械去收集柴火，並使用最原始的方式告訴我真正的勞力投入與產值之間的關係。當我們必須要依靠雙手去獲得資源時，資源的使用方式也將劇烈改變。

4. 平衡能量間的轉換。

5. 從另一方面來說，因為有著多功能性的特點，所以人們的身體是個存在著技術感知的效率機器。我們可以不需要特殊裝備或是特別開闢道路才能夠爬樹。以白熾燈的耗能功率來比喻：一般來說，我們能夠負荷 60 瓦的功率，在這層級上，我們可以全天候的工作並因此而保持健康。而在短時間內，我們甚至可以勞動高達 500 瓦功率的氣力。繁重工作大約消耗 1000 瓦功率之後，為了保持體力，這時我們就必須吃下含有 4000 瓦能量的食物。

6.1940 年時，半數的芬蘭人從事著初級生產；到 1988 年時，儘管只剩下 8% 的數量，他們仍透過進一步的處理與機器生產，給予半數的人口就業機會。

7. 交易唯有在人們完全無法自我生產時才是明智的。

8. 現行的市場機制方向並不能被改變，因為它奠基於競爭。經濟成長只是個多餘能量輸入的結果，而非是因為透過我們的勞動，所產生出來的財富。我們的社會體系獎勵著最能強而有力利用能源與自然資源生產的人，但生活在自然經濟下的人們，是無法適應與成就現今社會所依行的生產過剩制度。

9. 我們的主要問題絕非在於缺乏能源，而是無法生活在一個能夠配合資源的社會。

10. 我們的經濟體系真的是仰賴不斷增長的能源輸入嗎？假若多餘的能量保持不變，這一切是否會土崩瓦解？

11. 即使在小若核心家庭的社區中，許多的工作仍只需被完成一次，諸如收集柴火或是製作紡車，因此便能為他人創造休閒時間，而這也是相較獨居之外的好處。然而，潛在的社會衝突仍可能腐蝕著這樣的益處。

12. 當最初的幾個人們決定共同生活，效率的提升就是在開端最重要的事。

13. 我們留下的選擇開啟了為這些再次重拾生活責任的人們的虔誠祈禱。

14. 一個有益於社會的人，藉由放棄部分自我決定的權利，同時他也獲得社會的保護做為交換。

15. 在一個去中心化的社會中，沒有核心控制階層，而是存在著微小且獨立的群體。在這樣的社會裡，人類活動無法像我們現有體系般如此劇烈的改變環境。

16. 或許唯有在經濟崩潰時，我們才能不再過份地剝削地球資源。

17. 讓生活更貼近初級生產是我們必須發展且支持的替代方案。藉由自給自足並避免與貨幣經濟接觸，當這替代方案可行時，傳統秩序也開始被打破。

18. 實踐自給自足意指著廣泛的知識與技能，並非只在手中世界，當為大學與企業所有時，仍保有著群眾的歸屬。對於大學實踐科學的自由與人性來說，這是一個美麗的神話。假若它已成為事實，距離那神話，我們已經走了很長的路。

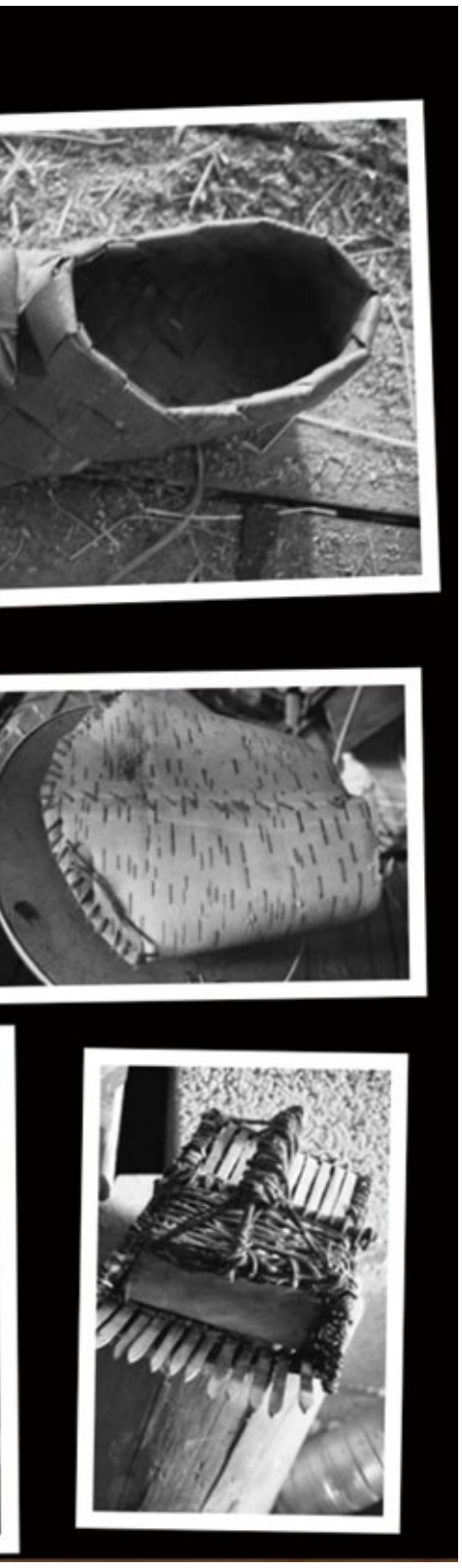
19. 自給自足帶來了自由：傳播有機生活的希望、不再害怕競爭者、使我們的智慧遺產能夠自由的溝通與投入使用、不受限於知識產權和專利法。這樣，我們的思想才能夠被解放，並專注在真正不可或缺的事物與迫在眉睫的挑戰。

20. 身為一個人類，無論如何都不需購買食物，僅需要些許的耕地就能養活自己。假如只是採集蘑菇與漿果並簡約生活，大約五英畝 (500 平方米) 就已足夠。我一年吃掉兩百斤的蘑菇，並將大部分乾燥；摘取大約相同數量的漿果，並使用特殊的方式保存—沒有密封，也沒有添加劑，更不需要糖！

拉榭諾德隆德在芬蘭的北卡雷利亞 (North-Carelia, Finland) 過著自給自足的生活並獨立於貨幣經濟體系之外十餘年，他利用一個手工紡車縫製亞麻纖維，從頭開始製做他的衣服。他的經驗賦予他敏銳的洞察力，並使他能夠一針見血地總結出我們現今社會與自然、能源、金錢與工作意義的關係。

Quotes from Mr. Lasse Nordlund's book:

"The Foundations of Our Life"



1.Technical progress is an illusion and consumerism is something you can free yourself from.

2.Giuseppe Giovanni Lanza di Vasto (1901-1981): La macchina rende sciavi, il braccio liberi. The machine enslaves, the hand sets free.

3.Farming by hand, collecting firewood without machines, and the skill of using "primitive techniques" showed me the actual relationship between a labor input and its product. The use of the resources changes dramatically, when one must acquire them by hand.

4.Balanced exchange of energy.

5.Our body, on the other hand, is in a technical sense a very efficient machine, special thanks to its versatility. We do not need roads to move and we can climb a tree without special equipment. A human can perform physical work equivalent to that used by an incandescent lamp. We can manage about 60 watts. At that level we can work throughout the day and stay in good health. For short periods we can bring ourselves to work at a rate as high as 500 watts. After a heavy day of work, we will have performed about 1kWh. To keep performing at this level, we have to eat food containing about 4kWh of energy.

6.In 1940 half of Finland's population worked in primary production. By the year 1988, their number had gone down to eight per cent, who, despite the change, still give employment to half of the population in further processing and machine production!

7.Trading is sensible only when it is almost impossible for a person to produce an item by himself.

8.The direction of our market system cannot be changed, because it is founded on competition. Economic growth is a result of an extraneous energy input, it is not wealth created by our own labor. The system rewards those who most forcefully exploit energy and natural resources for production. People living in a natural economy cannot achieve the kind of overproduction our society rests on.

9.Our main problem is by no means a lack of energy, but our inability to live in a society, which can cope with its resources.

10.Is our economic system dependent precisely on a growing energy input? Will it fall apart if the extraneous energy input stays fixed?

11.Even in communities as small as the nuclear family, there are many tasks that only need to be done once, like collecting firewood or making a spinning-wheel, which creates spare time for others. This is a benefit when compared to living alone. However, possible social conflict may erode this benefit.

12.The increase of efficiency is greatest at the very outset, when the first few people decide to live communally.

13.We are left with the option to start praying devoutly for the citizenry to begin to take responsibility of their own lives again.

14.A person benefits the society by giving away a part of his right to self-determination, while he gains the society's protection in exchange.

15.In a decentralized society there is no central controlling hierarchy: there are small, independent blocks instead. In such a society, human activity cannot change the environment as dramatically as it can in our system.

16.Maybe only an economic crash would prevent our system from overexploiting our planet's resources completely.

17.It is imperative that we develop and support alternative ways of life that function close to primary production. By being self-sufficient and by avoiding contact with the money economy, these alternatives may operate even when the conventional order starts to break down.

18.Practicing self-sufficiency means broad knowledge and skills that do not fall in the hands, and become the property of universities and corporations, but remain with the people. It is a beautiful myth that universities practice science freely and for the sake of humanity. We have come a long way from that myth, if it ever has been a reality at all.

19.Self-sufficiency brings with it the freedom to disseminate know-how on organic living as one wishes, unafraid of competitors, allowing our intellectual legacy to be freely communicated and put to use, unimpeded by intellectual property rights and patent law. This way our thoughts may be freed, and allowed to focus on what is essential in the face of the looming challenges.

20.A single human being, buying no food whatsoever, needs surprisingly little arable land to feed himself throughout the year. Approximately 5 acres (500 square meters) is sufficient if one picks mushrooms and berries and can be thrifty. I consume about 200 kilos of mushrooms a year, most of which I dry. I pick about the same amount of berries, and I preserve them using a special method that employs no hermetic sealing and no additives – not even sugar.

Lasse Nordlund has lived a self-sustainable life in North-Carelia, Finland for over a decade independent from monetary economy. He makes his clothes from scratch by sewing flax-fibers with a handmade spinning-wheel. His experiences give him keen insight and enable him to make sharp conclusions about our society's relationship towards nature, energy, money and the meaning of work.