

The War of Words - Brennan

文字戰爭

The power of language to influence one's view of reality is profound. In many instances, the most significant factor determining how an object will be perceived is not the object itself, but the words employed to characterize it. Operating through the lenses of contrasting linguistic symbols, two persons looking at the same phenomenon are likely to see with sharply divergent observations. Words can also act as a force for justice or a weapon of repression, an instrument of enlightenment or a source of darkness.

語言的確能夠深刻地影響人類對現實之看法。在許多情況下，確定某人如何看東西或事情的因素，並不是那個東西本身所顯現的特徵，而是描述它之用詞。就像用兩個不同的透鏡看東西，兩個人觀察同一現象，呈現不同的描述且不時對同樣東西會有分歧的看法。語言能帶來正義或是被用來當作欺壓別人的工具，並且語言能協助人類開創光明也可能成為黑暗的根源。

Disparaging designations may inflict greater damage than physical blows and foster a climate of leading to violence. Although they do not always result in violence, it is invariably an essential component of any large-scale oppression: discrimination, segregation, enslavement, or annihilation.

有時，輕蔑的標籤帶來之傷害比身體上的打擊傷害更大。而且這種詞語能夠促成對抗氣氛而導致真正的暴力。雖然這種輕蔑話不一定會導致暴力，但任何一種強大壓迫如種族歧視、種族隔離、奴役、殲滅等無不包含輕蔑的詞語。

The annals of inhumanity are replete with an endless litany of disparaging expressions. The demeaning labels manufactured may become so pervasive that they constitute a *war of words*. Linguistic reduction of victims to an insignificant, despicable, or dangerous level helps stimulate the kind of destructive thinking that leads ultimately to destructive actions. The victims are cast in such a negative or inconsequential light that whatever is done to them, no matter how horrendous, is considered perfectly justifiable.

歷史上充滿無數的殲滅詞語。這種貶低對方之用語，是"文字戰爭"的導火線。藉詞語製造貶損人到無足輕重或低賤的地位，這樣挑撥一個人或一個種族是危險的，這種刺激將導致傷害性的行為。受害者被看不起，甚至無論他們經受如何可惡的冤屈，都被認為是理所當然的。

A universal set of dehumanizing designations keeps recurring whoever the victims and whatever the period of their victimization. Much of this name-calling can be placed under eight categories:

無論受害者是誰，也無論他們何時，被冤屈多久，每次都有一些奪人性的標籤。這個辱罵的話大致可分成如下列八個類別：

deficient human ("stupid," "defective," "inferior," "potential life," "lives not worth living")

less than human

animal or beast

parasitic creature ("parasite," "vermin," "lice")

infectious disease ("plague," "epidemic," "infection")

inanimate object ("thing," "property," "material," "merchandise")

waste product ("trash," "rubbish," "debris,")

not a person (socially, psychologically, or legally).

貶抑人("愚笨", "不完美", "下等", "潛在的生命", "不值得的生命")

不值得被稱為"人"

動物或野獸

寄生生物("寄生蟲", "蠱蟲", "虱")

傳染病("瘟疫", "流行病", "感染")

沒生命的事物("東西", "財產", "材料", "商品")

廢品("垃圾", "廢物", "貨色")

根本不是人(在社會上, 心理上, 還是法律上)

This classification of linguistic devaluation furnishes a comprehensive framework for exploring the pervasiveness of defamatory rhetoric and its devastating effects on a diverse spectrum of victims. One of the most remarkable features of anti-life rhetoric is the sheer consistency and stability underlying the denigrating concepts that engulf a wide variety of people rendered expendable. While the range of victims has fluctuated down through the years, the semantic assaults against them have remained stubbornly constant.

這種輕蔑話的分類方式讓人了解誹謗性修辭的猖獗和它對各個受害者的毀滅性作用。反生命修辭最驚人的特點之一便是它能使詆毀的觀念又一致又持久, 而使各種各樣人被認為可消耗的。雖經歷多年有不同種族為受害者, 仍然對人們攻擊的言詞卻未曾改變。

Any war, semantic or otherwise, requires an identifiable enemy upon whom to impose the derogatory labels. At one time or another almost every group imaginable -- racial, ethnic, religious, age, and social group -- has suffered the consequences of linguistic abuse, ranging from discrimination to outright annihilation.

文字戰爭或任何一種戰爭必有可識別的, 接受貶抑稱呼的對象。在歷史上, 差不多每個種族、族群、宗教、年齡、社會, 都有受過詞語辱罵之後果, 包括被歧視和被全面殲滅。

Among the most extensively oppressed on record are: fetuses, people with disabilities, *women, those exterminated in the Nazi Holocaust* (primarily Jews, but also Gypsies, Germans with disabilities, Poles, and "asocials"), *the targets of Soviet tyranny, African Americans* (especially enslaved blacks in the antebellum American South), and *Native*

Americans (Indians).

歷史上，最被壓迫的組群包括：胎兒、得殘障者、婦女、德國納粹黨大屠殺之受害者(大部份是猶太人，但也有吉普賽人、德國的得殘障者、波蘭人、和"不合群的人")、蘇聯暴政之受害者、黑人(特別是在美國南部，美國內戰前)、和印第安人。

Playing with Words: The Psychology of the Big Lie

A feature common to any war of words against whatever victims is the falsehood of the designations concocted. They often constitute grotesque distortions of reality itself, reality in these instances being the innate humanity of those who are reviled. They are also part of an elaborate game of verbal corruption.

玩文字遊戲：大謊言之心理

任何詞語戰爭，無論受害者是誰，這些戰爭都有虛假的標籤這個共同特點。這些標籤不時將現實歪曲。詞語所敘述的"現實"是被辱罵的根本是人。這些稱呼可被認為是"讓詞語腐敗"精心遊戲之部份。

Their absurdity notwithstanding, derogatory stereotypes are readily transformed into the accepted "truth" when they are heard over and over again. The successful waging of semantic warfare does not rely solely on the sheer number of epithets conjured up, but frequently on the extent of their usage. A few key designations of denigration, continually intoned, like any persistent slogan, are apt to have a significant impact. This is in line with the psychology of "the big lie" so tenaciously advanced by Adolf Hitler in *Mein Kampf*: if the lies are repeated often enough they will be embraced. Those who have control of language also have control of thought, and eventually semantic corruption leads to the adulteration of thought itself.

貶抑之詞陳腔濫調不但荒唐，聽的越多，越容易被人接受而誤認為是"事實"。文字戰爭之成功不光憑藉想出來的侮辱話的數量，而也靠侮辱話用量。就像任何持續用的口號，多次重複說幾個關鍵的抹黑之稱呼，想必會對眾人有重大影響。這個觀念與希特勒在*Mein Kampf*(我的奮鬥)裡那麼頑強地推進之"大謊言"心理一致：經常地重複一些謊言，成為信條。誰控制語言，誰亦控制想法，而詞語腐敗早晚會導致想法之攙假。

An editorial which appeared in the September 1970 edition of *California Medicine* contains a revealing statement on lying in the service of killing. The editorial proposes a linguistic strategy of *semantic gymnastics* -- "avoidance of the scientific fact, which everyone really knows, that human life begins at conception" and separation of "the idea of abortion from the idea of killing" -- as essential for obtaining widespread acceptance of not only abortion, but also euthanasia.

1970年出版的加利福尼亞醫學期刊中之一篇社論，提到一個關於用謊言來推動殺害生命是可接受的聲明。社論提出"詞語體操"的策略："避免承認每個人都真正知道

‘人生從受孕時開始’的科學事實"和規定"墮胎和殺害生命是不相干的"。社論倡導這種詞語體操，對達到普遍人不僅接受墮胎也接受安樂死，是必不可少的。

Semantic gymnastics is an exceedingly apt term because it connotes the severe twisting and distorting of language necessary to deny fundamental *scientific facts*, which include the facts that human life exists before birth and that abortion kills human lives in the womb. Likening these denials to a "schizophrenic sort of deception" is considered so extreme that they are placed in the same league as a major mental disorder. However, what is admittedly a strategy comparable to pathological lying is actually endorsed as an appropriate way to promote abortion.

所以"詞語體操"這個名詞極度適當，便是因為它隱含意思是，就像體操手之身體會拳曲，若是想否認根本科學事實，要歪曲詞語。這些事實之二是誕生前之生命已是生命，亦墮胎殺人於子宮內。加州醫學期刊之社論把這些否認比作"精神分裂症型之欺騙"，就表示這個想法偏激得比得上很嚴重的精神錯亂。說也奇怪，雖然人承認這種否認類似病態性的謊言，但這個策略仍然被認為是合適的墮胎合理化之方式。

Ever since 1970, the policy of semantic gymnastics has been propagated so often and with such fervor that it has become deeply embedded in the public consciousness. What once had been "the scientific fact, which everyone really knows, that human life begins at conception" has been -- through countless repetitions -- obscured and reduced to the suspect level of an outmoded, sectarian bias. Because of the power of "the big lie," no longer does everyone know that human life begins at conception.

自1970年起，詞語體操之政策將這麼經常強烈的宣傳而且已經深深地留於大眾的意識。曾經是"每個人都真正知道‘人生從受孕時開始’的科學事實"，透過無數次重複而混淆和改變成老式，派別性可疑的偏見。由於"大謊言"的影響，有些人不再知道生命是從受孕開始的。

The *California Medicine* editorial did not confine its vocabulary of duplicity to aborted humans, but envisioned other victims as well: "Medicine's role with respect to changing attitudes toward abortion may well be a prototype of what is to occur. . . . One may anticipate further development of these roles as the problems of birth control and birth selection are extended inevitably to death selection and death control."

加利福尼亞醫學期刊裡出版之社論的口是心非詞語不但包含受墮胎之人，也談到其他受害者："醫學在改變對於墮胎之態度方面，也許可以成為將來會發生事件之模範...也許期待醫學的這些角色會進一步地發展，同時，‘生育控制’（避孕）和‘生育淘汰’將更為廣泛甚至包含‘死亡淘汰’和‘死亡控制’。

Therefore, if semantic gymnastics can be used to deny the humanity of those not yet born, they can also be employed to deny the humanity of those who are born. If semantic gymnastics can be invoked to call abortion something other than killing, they can be relied upon to cover up the destructive nature of euthanasia. Helped along by the enormous inroads

made by "the big lie" in the promotion of abortion, euthanasia proponents are resorting to the same kind of linguistic distortions to justify getting rid of undesired humans after birth.

因此，若是可用詞語體操來否認還沒出生的人是人是人這個現實，那麼也可以用詞語體操否認已出生的人是人。如果可以用詞語體操這個方法把墮胎跟殺害視為同一件事，那麼也可以依靠它們掩蓋安樂死之傷害本質。"大謊言"對宣傳墮胎有巨大進展，而幫助安樂死之擁護者採取同樣的曲解詞語方法也為丟掉誕生後將不受歡迎的人行為而辯護。

Prestigious Players

The extreme lies and deceptions emanating from this deadly serious game of verbal engineering and manipulation take on enhanced credibility when its most influential players are highly regarded individuals. In the early 1970s, an actor who looked distinguished and sounded authoritative was coached to give a lecture on "The Application of Mathematical Game Theory to Physical Education" to groups of professionals and educators. He was presented as Dr. Myron L. Fox of the Albert Einstein University and dressed up with a fictitious but impressive curriculum vitae. Dr. Fox was instructed "to present his topic and conduct his question-and-answer period with an excessive use of double talk, neologisms, nonsequiturs, and contradictory statements. All this was to be interspersed with parenthetical humor and meaningless references to unrelated topics." Afterward, questionnaires were administered to evaluate his talk. Some typical responses were as follows: "Excellent presentation, enjoyed listening. Has warm manner. Good flow . . . Lively examples . . . Extremely articulate . . . Good analysis of subject . . . Knowledgeable." Not a single person in the well-educated audiences detected that the authoritative lecturer was a phony!

有名望遊戲員

當最顯要也是很受尊敬的人玩這個非常嚴重的詞語工程和曲解語言遊戲，從遊戲發出之極端謊言跟欺騙便得到更多可信度。在1970年代初期，有人輔導一位看起來很卓著和聽起來很博學之演員，讓他向給一群專家跟教育家做一次關於"勝算理論對體育的應用"的演講。他被介紹為愛因斯坦大學的Myron L. Fox博士，有著虛構但令人欽佩的履歷表。Fox 博士被吩咐 "演講他的題目和進行問答期間時，要大量使用故弄玄虛、新詞、不根據前提的推理、矛盾等說法。還要採用插句幽默和無意義無關話題的參考，來點綴他的講演。" 後來，聽眾用調查表評估他的談話。典型答覆如下："優秀演講，喜歡聽。有溫暖的舉止。講得流暢...生動的例子...極端有口才...主題分析得好...無所不曉。" 在這些受高等教育聽眾中，沒有人發現這個卓著的講師是騙子！

Prominent personages with impeccable credentials also play an important role in the successful imposition of language intended to denigrate human beings considered discardable. Contrary to popular belief, although despicable language is often primarily associated with crazed individuals or mobs in the streets, it is far more likely to emanate from highly educated, respectable circles. Eminent people throughout history rank among the most steadfast purveyors of demeaning expressions. In *The Republic*, Plato's advocacy of infanticide (book 5) proceeded from a perception of handicapped children as "inferior

creatures." Louis Agassiz, founder of the Museum of Natural History at Harvard University and a leading nineteenth-century scientist, called black people a "degraded and degenerate race." One of America's greatest historians, Francis Parkman (1823-93), associated Indians with "leeches" and "contagions."

有著無懈可擊履歷著的顯要名人,對成功地宣揚想要詆毀被認為可丟掉之人的這種語論的幫助也很大。相對於普遍人相信的,雖然可鄙的詞語經常跟發瘋之人或街頭暴民有關聯,然而這種詞語則是大半從受高等教育可敬之圈子發出的。於歷史上,在最堅定不移地擁護侮辱說法的人中,有不少受尊重者。在"共和國"(第五書)裡,柏拉圖用殘障的孩子是"下等的生物"看法來提倡殺害嬰孩。創建哈佛大學自然歷史博物館及重要19世紀科學家路易斯Agassiz,則標籤黑人為"人格降低的和墮落的族群"。美國最偉大史學家之一Francis Parkman (1823-1893)將印第安人跟"水蛭"和"傳染原"形成關聯。

Such revelations are not intended to detract from the monumental achievements of these individuals, but to show that even *they* became agents of the prevailing rhetoric. In the hands of revered individuals, the degrading concepts were endowed with enormous credibility. This in turn greatly enhanced their acceptance and facilitated the appalling actions taken against those at the receiving end of the disparaging terminology.

這種揭示並不是想要減損這些人的巨大成就,而是說明連他們都為佔優勢修辭代理。在受人尊敬者手中的詆毀概念便獲得極大的可信度。接下來,這個極大地提高觀念之接受和促進反對那些被貶低詞語表示的人的駭性行動。

The successful waging of semantic warfare on the contemporary unwanted unborn can likewise be largely attributed to the heavy participation of influential and respectable individuals and organizations. The 1970 *California Medicine* editorial advocating a policy of semantic gymnastics to justify the dehumanization and destruction of unborn humans put it this way: "The very considerable semantic gymnastics which are required to rationalize abortion as anything but taking a human life would be ludicrous if they were not often put forth under *socially impeccable auspices* [italics mine]." Nevertheless, the statement continues, "this schizophrenic sort of subterfuge is necessary" to obtain widespread approval of abortion.

同樣,用詞語來對抗當代被遺棄的尚未出世者之成功,可被歸因於顯要和受尊敬的人跟組織的深度參與。那篇1970年主張用詞語體操辯解奪取未誕生者的人性而將他們消滅之加利福尼亞醫學期刊裡的社論這樣描寫:"除非它們經常被放在**社會無缺點的贊助**之下[本作者加斜體字],合理化'墮胎跟殺害人是不同'這個看法需要的非常客觀的詞語體操便是荒唐可笑的"。陳述再說,然而,為了獲得墮胎普遍接受,"這種精神分裂症性之託辭是必要的"

In other words, under the ordinary standards of honest discourse it would be ridiculous ("ludicrous") to maintain that the life taken in abortion is something other than human. However, according to one of the sacrosanct tenets of semantic gymnastics, such an outlandish canard ("this schizophrenic sort of subterfuge") is elevated to the status of an

incontestable truth when disseminated by prestigious individuals and institutions ("under socially impeccable auspices").

換句話說,在一般誠實談論的標準下主張墮胎殺害生命不是人的立場,便是滑稽("荒唐可笑的")。但是,根據詞語體操當中一個不可侵犯的原則,這麼怪異的謬傳("這種精神分裂症性之託辭"),被有名望的人和機構散播("在社會無缺點的贊助之下")便被提升成無可置疑之真相。

Similarly, the extensive involvement of prominent people and groups is playing a major role in the proliferation of linguistic assaults against vulnerable human lives after birth.

同樣,著名人和小組廣泛介入,對擴散使用詞語來攻擊已出世而脆弱的人們,有很大的作用。

Ideological Foundations of Scorn

Semantic warfare does not ordinarily burst upon the scene accidentally. It is not a spontaneous or chaotic episode, but a deliberate and unremitting phenomenon with elaborate systems of concepts, beliefs, and myths.

輕蔑的思想基礎

文字戰爭一般不會偶然地出現。這不是一種自發或混亂的事件,而是一種故意和不間斷的,而且跟隨著錯綜複雜的觀念、信仰和虛構的制度。

The dogma of male supremacy -- a set of beliefs that maintains men are stronger, smarter, better, and more important than women -- has often functioned as a precondition for the torrent of degrading images and despicable actions imposed upon female members of the human race. Although not all violence against women can be attributed to a patriarchal mindset, the ideology of male superiority is so deeply ingrained in numerous societies and cultures that it has had a profound influence on how men view and treat women. Historically and currently, an overwhelming preponderance of violence against women has been male-induced. And many perpetrators believe that their status as males entitles them to exploit the minds and bodies of women in any way they wish.

從以前到現在,男性至上之"教條"(即,認定男人比婦女更強壯、更聰明、更良好和更重要之看法)經常起作用連發的貶低女性的形像和對她們做可鄙的行動的先決條件。雖然不是所有對婦女暴力可被歸因於重男輕女看法,但在許多社會和文化裡,男性至上思那麼深地根深蒂固,便深刻地影響男人對女人的看法和對待。於歷史上和當前,絕大多數對女人的暴力是男人做的。並且,許多冒犯者認為,因為他們是男性,所以便有隨便剝削婦女的身心之權力。

Today the quality-of-life ideology underpins many of the linguistic assaults directed

against vulnerable individuals throughout all stages of the human life cycle. According to the quality-of-life ethic propounded in the *California Medicine* editorial of 1970, "it will become necessary and acceptable to place relative rather than absolute values on such things as human lives." The article asserts, "the very considerable semantic gymnastics required to rationalize abortion as anything but the taking of a human life" are "necessary because while a new ethic [the quality of life] is being accepted the old one [the sanctity of life] has not yet been rejected."

今天，於人生命週期中用詞語來攻擊易受攻擊的人被"生活品質"思想體系鞏固。根據加利福尼亞醫學期刊於1970出版社論提議的生活品質觀念，"不用絕對而用相對標準評價人類生命的價值，會變得必要的和可接受的"。文章又寫："合理化 '墮胎跟殺害人是不同' 這個看法需要的非常客觀的詞語體操" 是 "必要的，因為雖然新觀念(生活品質)開始被接受了，但舊的(生命的神聖)未被拒絕"。

All of these ideologies, whatever their idealistic and benevolent guises, share an essential ingredient -- they are based on an elitist definition of the human race. And it is this deplorable notion that underlies the explosion of derogatory language directed against vulnerable populations today and in times past.

所有這些思想，無論它們理想主義和仁慈是假裝什麼，都有共同特點 -- 都是從歧視性的人類定義過來的。並且，鞏固現在和從前被猖獗地用於對抗易受攻擊團體的貶低詞語，便是這個可鄙的概念。

Dehumanizing Language and its Humanizing Challengers

Historically, one of the main reasons for the decline in or termination of oppression against various people and groups has been the presence of individuals who, even during periods when the discrediting semantics predominated, refused to accept the prevailing norms of name-calling. The success of any genuine human rights movement rests in large part on the capacity of its proponents to forge positive, personalized, and exalted images of the victims as worthwhile human beings whose oppression can no longer be tolerated. Renaming formerly degraded individuals as legitimate human lives deserving of respect and esteem will not necessarily achieve a major change in their treatment. However, given sufficient societal and institutional support, positive labels -- like negative labels -- can effect a profound change in how people are perceived and therefore treated.

奪取人性的詞語和它賦予人性的挑戰者

在歷史上，減少和終止迫害各種人和團體的主要原因之一是即使在採用貶低詞語猖獗期間仍拒絕接受普遍的辱罵準則。任一真正人權運動的成功真依靠擁護者用正面、個人性、和崇高意象來表示受害者是有價值的人而且對他們迫害是不再可被容忍的。改曾被貶低者是被認可的，應該被尊重和崇敬的生者，不一定會重大地改變他們受的對待。但，若是社會和協會提供之支持充足，正面用語 -- 像負面用語一樣--人怎麼被看成而對待，能夠促成深刻的變化。

Two major authorities are usually cited to sustain the positive labels designed to counteract linguistic oppression -- the natural and supernatural orders of creation. According to the *natural law perspective*, all of the victims . . . share one thing in common: a human nature readily demonstrated by appeals to reason, logic, common sense, observation, and scientific findings. The intrinsic value of the victims is based on the democratic, egalitarian principle that all human beings deserve equal protection under the law despite their status, condition, or stage of development. The *divine law tradition* endows human nature with the imprint of spirituality. It portrays all human beings -- including the most disabled and defenseless -- as individuals of inestimable worth since they are made in the image and likeness of God. References to Holy Scripture and other religious sources furnish the basis for proclaiming the sanctity of every human life.

最常被引用來支持那些想要抵消詞語壓迫的正面標籤之二個主要的根源是自然的宇宙和超自然的宇宙兩種角度。依照自然法則觀點，所有受害者有一個共同特點：他們人類本性是很容易被求助於道理、邏輯、常識、觀測、和科學研究結果證明的。受害者的固有價值在於民主及平等主義的原則，全人類不管他們的地位、狀況、和生長階段在，法律下都該一樣的被公平保護。神性法則觀點灌輸給人類靈魂性。這個看法將每個人 -- 包含最殘廢和最不能自衛的 -- 描繪成有不可估量價值的個人，因為上帝照著自己的形像來造人類。宣稱所有人的生命都是神聖的這陳述之依據包含經文和其他宗教方面的出處。

The secular and sacred foundations of terminology intended to offset massive victimization are often kept separate and distinct. Non-believers and individuals who do not wish to impose a religious viewpoint utilize language emphasizing the humanity of the victims. Others prefer to project a more exalted perception by highlighting the divine origin of all human beings. Still others see the human and divine as complementary levels of existence comprising a compelling cornerstone for challenging the dehumanizing rhetoric forged by perpetrators past and present. During the decades preceding the American Civil War many advocates of the abolition of slavery invoked both the natural and supernatural law in their efforts to raise public awareness regarding the true nature of black Americans and the unconscionable conditions that slavery imposed upon them. The defenders of other oppressed groups have done and are doing likewise.

想要抵銷巨大迫害之詞語經常被分成世俗性和宗教性兩個不同而且分明的種類。不信宗教者和不想強加宗教觀點的人會運用強調受害者之人類本性的說法。另外一些人寧願用強調每個人從神之起源這角度而支持對人類更高尚的看法。仍有其他人認為人類本性和神聖本性是互補的，這個看法造成令人信服基礎，而挑戰從前和當今以奪取人性的說法。於美國南北戰爭的幾十年之前，很多廢止奴隸主張者訴求於自然法律和超自然法律而努力提高關於美國黑人之真本性和奴隸帶給他們無理情況的民眾意識。致力於保護其他受迫害團體的人，從前和現在做法都一樣。

A remarkable strain of consistency permeates the language employed to highlight the human and spiritual nature of individuals and groups subjected to massive victimization. The

contemporary opponents of abortion and euthanasia rely on the same range of positive expressions to defend the unwanted unborn and born of today that were used to defend Native Americans, African Americans, Soviet people, Jews, women, and other targets of past oppression. Down through the ages and up to the present the advocates of society's most vulnerable groups have thus drawn upon a common core of personalized designations for focusing on the intrinsic value, humanity, and divinity of those being made victims.

顯著一致性的傾向深入那些被使用於強調受巨大迫害之人和團體的人類本性和靈魂本性之詞語。當代墮胎和"安樂"死的對手憑藉被用過保護於印第安人、非裔美國人、蘇聯人、猶太人、婦女等曾受壓迫者的正面的詞句來保護現在之被遺棄的未誕生者和已誕生者。從古代至今天，社會上最易受攻擊的團體之擁護者這樣趁著共同個人化標籤而證明受害者的固有價值、人類本性和神聖性。