

# Why nature has become "speechless": the evacuation of meaning and cultural reconstruction in modern narratives

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**Abstract.** In the process of Chinese-style modernization, the most subtle symptom may be the widening psychological divide between us and nature. "Nature-Deficit Disorder" manifests not only as a series of physical and mental health issues but also as a deep-seated cultural pathology—a widely overlooked cultural complication arising from rapid modernization. This paper challenges the common perception that this issue can be simplified to a reduction in physical contact. Adopting a cultural psychological perspective, it argues that the pathological root lies in modernity's cultural script systematically "depriving nature of meaning". By dissecting the disenchantment of modern narratives, the substitution of embodied experiences by technological media, and the threatening coding of nature in risk societies, this article reveals the distinctive generative logic of this rupture of meaning within the Chinese context. The article concludes that genuine healing cannot rely solely on individual "pastoral fantasies". Instead, it must pursue a systemic cultural reconstruction—spanning meaning reconstruction, embodied practices, and institutional innovation—to address a fundamental question of our era: In an increasingly virtual world, where is the relationship between humanity and nature headed?

**Keywords:** Nature Deficit Disorder, cultural psychology, modernity, displacement of meaning, embodied experience

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## 1. Introduction

We are living in an era of extraordinary material abundance. Rapid technological advancement and urbanization are reshaping our physical spaces at an unprecedented pace, while digital technologies and smart devices are subtly yet profoundly permeating our spiritual world. Yet alongside this "abundance", our deep connection with nature is gradually diminishing, giving rise to a pervasive sense of profound deprivation. Today, children raised in a hyper-digital environment can precisely identify dozens of app icons yet remain ignorant of the name of a single tree outside their window. Adults can construct their own cyberpunk metropolises or fantastical enchanted forests in virtual realms, yet feel alienated or even fearful when stepping into the real wilderness. We are enveloped by screens, information streams, and endless instant feedback, yet we drift further and further away from the sounds of the wind, the feel of soil, and the starry sky—the "anchors of existence" that have sustained human civilization for tens of thousands of years.

American author Richard Louv first coined the term "Nature-Deficit Disorder" in his book *Last Child in the Woods* to describe this phenomenon. Though not a formal medical diagnosis, Nature-Deficit Disorder

accurately reflects a modern cultural syndrome: prolonged lack of intimate contact with nature leads to attention deficits, emotional depression, diminished creativity, and a range of physical and mental health issues [1]. Mainstream explanations for this phenomenon have remained confined to the physical dimension without deeper exploration. This paper therefore introduces a cultural psychological perspective: the root of "Nature-Deficit Disorder" lies not in physical distance, but in nature's comprehensive "displacement" within humanity's cultural meaning system. Cultural psychology emphasizes that the human mind and culture mutually shape each other [2]. Thus, to understand the rupture in the human-nature relationship, we must deeply analyze the structural shifts within the very web of meaning that shapes our collective psyche. This is not a simple matter of individual choice, but a collective "psychological displacement" orchestrated by the cultural script of modernity.

This paper systematically analyzes the four key mechanisms within the cultural script of modernity that lead to the "de-signification" of nature. First, how the "disenchantment" process centered on instrumental rationality reduces nature from a spiritual community of life to a cold resource for calculation and exploitation; Second, how technological expansion, exemplified by digital media, employs the "virtual substitution" effect to replace multisensory, nonlinear embodied experiences with symbolic perception; Third, how the "security discipline" characteristic of risk societies encodes nature as a threatening danger zone, thereby psychologically constructing isolation. Fourth, how the "landscape appropriation" under consumerist logic transforms nature into a commodity and backdrop for "check-ins", dissolving the possibility of establishing profound connections. After systematically elucidating the generative logic of this cultural pathology, the article further explores healing pathways beyond individual-level "pastoral imagination". It proposes a systemic framework for cultural reconstruction—spanning meaning reconfiguration, embodied practices, and institutional innovation—to offer a developmental perspective from psychology for the grand contemporary themes of "Chinese-style modernization" and "ecological civilization construction".

## **2. The displacement of natural meaning: a profound cultural-psychological transformation**

To understand how nature gradually disappears from our lives, we must grasp the role nature plays in the human psyche. From Wundt's "ethnopsychology" to Vygotsky's "cultural-historical psychology", and on to the rise of contemporary cultural psychology, A central thesis persists throughout: higher human mental faculties—such as thought, emotion, and self-identity—are not biological "factory settings", but rather emerge through mediation and construction via "cultural tools" like language, symbols, and narratives. How humans perceive the world depends on the "web of meaning" within which we live [3]. "Nature" has never been a neutral physical environment; it has always been a pivotal node in this web of meaning, the cornerstone that shapes human nature and civilization. This also reminds us that psychological research, long based on Western samples, may harbor significant cultural biases [4]. Its "universal" assumptions about human nature urgently require reexamination within the context of Chinese cultural sensibilities.

### **2.1. The disenchanting world: from a community of life to cold resources**

Modernization, centered on instrumental rationality, has thoroughly recoded nature in a de-enchanting, semiotic manner. Since Descartes opened the abyss of subject-object dualism with "I think, therefore I am", relegating nature to soulless "extensions", an entirely new worldview has taken shape. Francis Bacon's declaration that "knowledge is power" further reveals modern science's fundamental attitude toward nature: to conquer, dominate, and exploit. To Max Weber, this represents a process of rationalization, bureaucratization, and

quantifiability—one that strips the world of its mystery and sacredness, reducing all phenomena to causal chains and utilitarian calculations. In the West, the Reformation and the Scientific Revolution unfolded in tandem with this transformation.

In China, the "disenchantment" of nature has taken on a more radical and condensed form. On one hand, whether it be the Confucian practice of "the benevolent find joy in mountains, the wise find joy in waters"—using objects to symbolize virtues; the Daoist principle of "following nature's ways" and its cosmic rhythms; or the life-affirming state captured in classical poetry like "Picking chrysanthemums beneath the eastern fence, I casually gaze upon the southern mountain"; mountains, rivers, and the changing seasons were not merely backdrops for production and daily life, but the very wellspring of worldviews, ethics, and the meaning of individual existence. Nature and humanity together form an interwoven, spiritually rich community of life. However, with the onset of China's modernization, the anxiety of national survival and rejuvenation overshadowed all else. Yan Fu called for "competing with heaven for supremacy"; during the revolutionary era, the slogan "Struggle against heaven, and find boundless joy" echoed across the skies. The critical break with tradition rendered the classical view of nature a symbol of backwardness and superstition. This battle posture toward nature, driven by political mobilization, formed the distinctive backdrop of China's modern experience. Following the reform and opening-up, "developmentalism" became a societal consensus, allowing instrumental rationality to permeate virtually every aspect of social life. In *Dialectic of Enlightenment*, Horkheimer and Adorno of the Frankfurt School profoundly pointed out that Enlightenment reason inherently contained the impulse to dominate nature from its very inception [5]. This logic of domination is particularly evident in contemporary China: forests are no longer habitats for flora and fauna but reserves of timber; rivers are no longer symbols of life force but sources of hydroelectric potential; and land itself has been abstracted into "assets" and "parcels" available for speculation and appreciation in financial markets. This conceptual shift toward resource-oriented thinking has been internalized into our daily experiences through industrialization, urbanization, standardized education, and a lifestyle driven by efficiency. When a culture ceases to retell nature's stories through myths, festivals, rituals, and literature, nature withdraws from answering fundamental questions like "Who am I?" and "How do I relate to the world?" It becomes a silent, passive external environment. This symbolic vacuum forms the deepest cultural soil of "nature deficit disorder".

## 2.2. The cage of the screen: when "virtual perception" replaces physical experience

If the "disenchantment" at the level of cultural narratives strikes at the root of the problem, then the expansion of technological media has constructed an elaborate cage for us, replacing authentic embodied experiences with symbolic ones. Both cultural psychology and embodied cognition theory tell us that the mind does not exist in isolation from the brain, but thrives within the continuous interaction between the body and the environment [5]. French philosopher Merleau-Ponty wrote in *Phenomenology of Perception* that the body is "the general vehicle by which we possess a world" [6]. Our perceptions, emotions, and even thoughts are rooted in the fusion between the body and the world. It employs short durations, high frequency, and intense stimulation to diminish our attention span, precisely targeting our brain's reward mechanisms and trapping us in a dopamine cycle of instant gratification. Whether it's short videos promising "three minutes to see the nation's wonders" or science apps simplifying flora and fauna into knowledge cards, these platforms replace genuine presence with the symbolic pleasure of instant gratification. German sociologist Mutti Rosa's theory of social acceleration profoundly [7] observes that modernity's core logic drives the relentless acceleration of technology, social change, and life rhythms. In an accelerated or elimination-driven society, nature's slow pace, low stimulation, and non-instant feedback are deemed "boring" and "inefficient" in the competition for attention. Rosa further argues that meaningful life experiences stem from establishing a "resonance" with the

world, with nature serving as a vital source of this resonance. In the modernization process, humanity attempts to consume nature through accelerated and optimized logic, thereby disrupting resonant relationships. Rapid and cheap "virtual perceptions" proliferate, relegating embodied experiences rooted in nature to the status of "non-essentials" in daily life.

If this continues indefinitely, humanity will fall into the trap of "hyperreality" as proposed by Baudrillard [8]. When the nature constructed by media—such as the fantastical landscapes of 4K ultra-high-definition documentaries and VR games—becomes more natural than nature itself, aligning more closely with our sensory preferences, it filters out mosquito bites, sudden weather shifts, and physical exertion. It offers a sterile, controllable facade of nature, thereby dulling our bodily senses and causing a systematic decline in our ability to perceive the real environment. The virtual world becomes the "primary domain" of our experience, while real nature transforms into a "secondhand experience" requiring decoding to be understood. This fragmentation of embodied experience profoundly impacts children's development. Recent studies on urban children have revealed a clear correlation between reduced outdoor activity time and diminished sleep quality, attention span, and social skills. This trend is directly linked to the frequent emergence of psychological issues among adolescents—a direct projection of sensory deprivation on individual development [9].

### 2.3. Discipline of safety first: nature as a "danger zone"

As sociologist Ulrich Beck revealed in his seminal work *The Risk Society*, the core institution of modern society is no longer the distribution of wealth, but the distribution of risk [10]. As traditional risks gradually come under control, new risks generated by modernity itself begin to dominate the social agenda. An obsessive focus on risk has fostered a pervasive social anxiety, profoundly reshaping our attitudes toward daily life—including our relationship with nature. Against China's unique social backdrop, anxiety about nature is particularly pronounced. The family structures left behind by the one-child era have amplified parents' safety concerns for their children to extreme levels. Simultaneously, the "theater effect" and "involutionary competition" evident in education [11] have led to any activities deviating from exam-oriented education being viewed as irresponsible toward the future. To avoid safety issues, schools often lean toward the most conservative management approaches. Layer upon layer of regulations, justified by safety concerns, confine children within classrooms and playgrounds. As traditional community watch functions decline amid society's atomization, children's outdoor activities lose a vital social safety net. Nature is no longer a playground for exploration and discovery but is instead labeled with a series of dangers. Weather changes, insect bites, and injuries from falls—these ordinary experiences that are part of growing up—are now magnified into unacceptable risks. Driven by responsibility and anxiety, parents and schools tend to adopt overprotective strategies, systematically curtailing children's outdoor exploration activities. Media sensationalization of rare accidents has further stigmatized outdoor exploration, transforming it from an essential childhood experience into a form of "risky" parenting. This culturally constructed risk discipline, jointly reinforced by families, schools, and media, has created an unnecessary opposition and hostility between humans and nature. The absence of nature has thus completed a closed loop: from "loss of meaning" to "disconnection from experience" to "deliberate isolation".

### 2.4. The appropriation of the landscape by consumerism: nature as backdrop and commodity

When nature recedes from everyday life, it does not vanish entirely but returns in a new, co-opted form—as a consumer product and spectacle. In *The Tourist Gaze*, sociologist of tourism John Urry observes that modern tourism centers on constructing a "gaze", symbolizing specific landscapes and sites to transform them into objects worthy of viewing and consumption [12]. Under this logic, nature is fragmented into individual

attractions whose value hinges on their "photo potential" and social media "like counts". People travel long distances not to forge deep connections with nature, but to complete a "check-in". From Qinghai's "Devil's Eye" to Xinjiang's Duku Highway, from West Sichuan's Moshi Park to Yunnan's Lijiang Old Town, the urge to experience and explore is compressed into repeated acts of capturing backdrops for social media displays. Nature itself has been reduced to a backdrop for personalized narratives—a form of cultural capital used to showcase lifestyles. So-called "glamping" serves as a prime example [13], transplanting the comforts and conveniences of urban life into the wilderness. At its core, it represents a rejection of nature's unpredictability—a consumption of natural symbols conducted within the confines of a safe, comfortable zone. This landscape-based assimilation appears to draw us closer to nature, yet it actually deepens the divide. It reinforces nature's status as an object, reducing it to a series of purchasable "experience packages". In a society where modern production conditions are ubiquitous, life itself manifests as a vast accumulation of spectacles. The natural landscape itself has become part of this vast commodity world. It substitutes a false, superficial connection for genuine, profound immersion, thereby deftly dissolving the anxiety stemming from "nature deficit". This allows us to settle into complacent enjoyment, no longer questioning the deeper cultural and emotional fractures.

### **3. Rebuilding connections: systemic healing from meaning, practice to institutions**

What "nature deficit disorder" reveals is not some social problem that can be swiftly remedied through technological means, but rather a cultural wound obscured by the relentless march of modernization. Therefore, healing cannot be entrusted to individualistic "pastoral fantasies" or piecemeal policy adjustments, but must instead be a systemic cultural rebirth—from meaning and practice to institutional frameworks—under the overarching design of "ecological civilization". At its core lies confronting and resolving the aforementioned quadruple predicament, exploring a path to modernity that transcends Western paradigms while embodying Chinese characteristics and ecological consciousness.

#### **3.1. Countering "disenchantment": from meaning recovery to cultural "re-enchantment"**

The primary task of healing lies in countering the "disenchantment" of nature brought about by instrumental rationality, and undertaking a profound "re-enchantment" of nature at the level of cultural narrative. This does not represent a return to the past, but rather, in an age of secularization, re-infusing nature with a non-utilitarian and intrinsically valuable "sacredness". In traditional Chinese thought, "mountains and waters" are not merely objects of aesthetic appreciation, but rather a spiritual framework that serves to anchor the meaning of life [14]. In the long-standing narrative of modernization, nature has been consistently coded as "resource", "risk", or "landscape", while its function as a source of meaning for life has been systematically suspended.

True narrative restructuring requires breaking down the barriers between grand narratives and micro-level practices. This demands that our educational system transcend mere ecological literacy dissemination. We must institutionally embed "ecology-civilization-life" themes within humanities and social science curricula, exploring topics like climate and civilizational rise/fall, technological ethics, and ecological controversies. For instance, when history classes discuss ancient hydraulic engineering, they should not merely highlight its utilitarian irrigation value. Instead, they should guide students to examine how its design philosophy—embodying "following nature's ways" and "unity of heaven and humanity"—reflects ancient ecological wisdom. When interpreting lines like "Picking chrysanthemums beneath the eastern fence, I casually gaze upon the southern mountain", language arts classes could organize debates on whether and how modern

people can attain Tao Yuanming's state of mind, directly linking classical imagery to contemporary dilemmas. At the public cultural level, the key lies in activating the "intermediate zone" between the state and the individual. There must be a conscious shift away from portraying nature as purely aesthetic or consumable, toward supporting documentaries, public exhibitions, and local writing centered on ecological change, place memory, and ways of life. This reintegrates nature into the core values of public discourse. Only when ecological conservation aligns with cultural identity and livelihood improvement within local communities can nature's significance truly take root. Through this approach, we can liberate nature's value from its cold "resource" attributes, allowing it to once again become the spiritual framework that anchors the meaning of life.

### 3.2. Transcending "virtual substitution": building tangible experiences through digital-physical integration

Facing the "screen cage", simply calling for a "return to the body" proves somewhat inadequate. A more constructive path lies in transcending the binary opposition between "virtual and real", dialectically harnessing digital technology to build embodied experiences that integrate the digital and physical realms—thus countering the virtual's encroachment upon the real.

Young people are not lacking in the desire to connect with nature; the problem lies in how their nature-based activities are often rapidly co-opted into the consumer system, becoming mere symbolic displays of "glamping" [13]. As "digital natives" who grew up amid the digital revolution and affluent societies, millennials have undergone fundamental changes in their lifestyles, consumption patterns, and social interactions [15]. Research indicates that contemporary youth face significant existential anxiety under digital conditions, with their natural inclinations frequently recoded by consumerist logic [16]. On one hand, public finances and community resources can support non-commercial youth nature programs, such as public hiking events, nature observation communities, and volunteer-based ecological restoration activities, enabling young people to engage with nature without relying on consumer spending. On the other hand, we must acknowledge the double-edged sword effect of digital media. Rather than criticizing youth for virtual immersion, we should guide them to leverage digital tools as new connectors to ecology. In recent years, platforms like Bilibili have seen a surge of content creators specializing in tide pooling, wilderness cooking, and plant science. Through visual storytelling and community engagement, they are cultivating a new form of "cyber-naturalism" rooted in digital culture.

While not involving direct physical presence, this practice serves as a vital introduction to ecological awareness for today's youth. It reflects an underlying desire for community identity and knowledge, offering a precious opportunity to guide young people toward deeper engagement. Furthermore, AR technology can be leveraged: when students point their phones at plants, screens display their dynamic seasonal transformations. Simultaneously, apps like Xingse encourage ordinary people to casually photograph and document local species, participating in biodiversity monitoring. Here, digital media ceases to be a substitute for real nature, instead becoming tools that augment and extend our senses—transforming screens from "cages" into "windows" leading to deeper understanding of the natural world.

### 3.3. Breaking free from "safety discipline": cultivating active risk awareness and social resilience

The sustained generation of natural meaning relies on long-term, stable embodied experiences. Prolonged screen-based living systematically compresses adolescents' authentic natural experiences, reshaping their cognitive and emotional structures [16]. To overcome the overprotection stemming from risk society, we must

confront risks head-on rather than evade them. This entails fostering a proactive risk awareness at the socio-cultural and institutional levels—acknowledging and accepting controllable, non-fatal risks inherent in natural exploration as essential components for cultivating children's resilience, autonomy, and environmental adaptability.

First, institutional innovation is needed, such as refining risk-sharing mechanisms for outdoor education involving governments, schools, and insurance companies, clarifying the proportion of class time allocated to outdoor learning and nature experiences, and breaking the governance inertia where schools avoid action due to safety concerns. Second, integrating nature education with labor education can effectively guide young people to transition from "observing nature" to "engaging with nature", shifting the focus from safety-first to a balanced approach of safety and development. This empowers children to assess risks and solve problems in real-world environments. For instance, elementary schools could utilize unused corners of their campuses to establish "one-meter gardens", assigning each class responsibility for the entire process—from tilling soil and sowing seeds to fertilizing and harvesting. This culminates in a "harvest festival" lunch served in the school cafeteria. Such initiatives go beyond skill acquisition, fostering profound insights into patience, life cycles, and the origins of food. Finally, reshape societal perceptions of risk through public discourse. Foster consensus among parents and society that children raised in "sterile" environments face greater 'risks' when confronting future societal uncertainties. This embodied "local knowledge" serves as a powerful antidote to the sensory impoverishment caused by overprotection rooted in safety-first ideology.

### 3.4. Reflecting on "landscape appropriation": advocating for deconsumption-oriented local practices

We must advocate for a "de-consumerized" local practice to counter consumerism's "scenification" of nature. At its core lies the transformation of people from "consumers" of nature into 'creators' and "guardians" of their environment. If nature exists solely as a landscape or in symbolic form, its meaningful functions cannot be fully realized in daily life [17].

Practices exemplified by Shanghai's "Community Garden" movement demonstrate that nature at our doorstep is far more than mere landscaping [18]. As a micro-level innovation in social governance, it is emerging as a catalyst for mending neighborhood ties and rebuilding community trust. When residents collectively plant, maintain, and share, they not only reconnect with the land but, more importantly, rebuild social bonds among atomized individuals. This practice transcends mere "check-in" style landscape consumption, embedding opportunities for nature engagement into daily life while emphasizing process, collaboration, and sharing. Therefore, we should elevate such practices from niche pastimes to universal community functions. Through policy incentives, grassroots support, and regulatory safeguards, we can effectively lower participation barriers, embedding nature-based healing into the very fabric of urban renewal and community governance. When an individual's pride stems not from visiting "trendy tourist spots", but from observing which animals visit their balcony or how plants thrive in the community garden, a profound local connection emerges—one that defies the "landscape logic" of superficial consumption.

### 3.5. Institutional safeguards: integrating natural healing into the public governance framework

For nature's healing, individual efforts alone without institutional support prove unsustainable. Therefore, the ultimate safeguard against "nature deficit disorder" lies in integrating ecological well-being into the core vision of public governance—transitioning from "green GDP" to a "green happiness index".

In the field of public health, drawing on experiences from places like Scotland, "nature prescribing" can be adopted as a complementary intervention and integrated into primary care and community health management

systems. Relevant empirical research has demonstrated that nature-based therapies such as forest therapy consistently alleviate stress, improve emotional well-being, and enhance immune function [19]. For modern psychological issues such as stress and anxiety, concrete solutions like "two hours of park time per week" can be prescribed. In urban planning, metrics like "15-minute park accessibility" and "community biodiversity indices" should be established as mandatory indicators for livability. Yet deeper systemic reforms must dare to address structural contradictions. For instance, on the economic front, we must critically rethink and gradually reform the urban development model heavily reliant on "land finance", which inherently treats land as an extractable financial asset rather than a living habitat. Regarding evaluation systems, we must genuinely establish official performance assessments that incorporate ecological service values, biodiversity, and public environmental satisfaction. Crucially, this process should leverage China's institutional strengths for efficient social mobilization while remaining highly vigilant against falling into new instrumental rationality—avoiding the simplification of "ecological civilization" into another campaign-style indicator race. True institutional safeguards involve using a series of "hard systems"—such as laws, fiscal policies, and planning—to protect and nurture the aforementioned "soft power" at the cultural level. This transforms closeness to nature from a personal choice into a universally accessible civic right protected by social security.

## 4. Conclusion

This paper ultimately points to an alarming conclusion: the root of "nature deficit disorder" lies not in physical spatial alienation, but in the systematic "loss of voice" and "withdrawal" of nature from our cultural meaning systems under the grand narrative of modernity. It serves as a mirror reflecting the profound internal contradictions confronting Chinese-style modernization alongside its monumental achievements: the rapid material abundance juxtaposed with the growing impoverishment of meaning; the limitless empowerment of technology countered by the sensory atrophy of the body; and the boundless pursuit of the future set against existential anxiety in the present.

Through a cultural psychology framework, we have revealed the fourfold mechanism of this "de-meaning" process. Instrumental rationality's 'disenchantment' strips nature of its intrinsic sacredness, reducing it to an object of domination; technological media's "virtual substitution" severed our embodied interaction with nature's reality, replacing it with flat, sterile screen experiences; risk society's "safety discipline" erects invisible psychological barriers between humans and nature, stigmatizing exploration and growth as dangerous; while consumerism's "scenic appropriation" ultimately commodifies residual natural symbols, replacing profound immersion with superficial gazing. These four mechanisms collectively widen the ever-growing chasm between humanity and nature within the contemporary psyche. Building upon this, this paper further argues that healing "nature deficit disorder" cannot rely on fragmented individual actions or superficial policy initiatives. Instead, it demands a systemic reconstruction that touches the core of our culture. Our path to healing—from the "re-enchantment" of cultural narratives, to embodied experiences through digital-physical integration, to fostering societal consensus on positive risk awareness, to advocating for deconsumption-oriented local practices, and ultimately relying on institutional foundations that incorporate ecological well-being into public governance—all converge on a central objective: restoring nature, which has been instrumentalized, virtualized, dangerousized, and spectacularized, to its essential role as the source of life's meaning, a sanctuary for the spirit, and the bedrock of communal connection.

Ultimately, rebuilding the relationship between humanity and nature is about reclaiming an "anchor of existence" in a world increasingly defined by algorithms and virtual reality. This concerns not only healing individual psychological wounds, but also whether a civilization can maintain its inner balance and integrity

after rapid development. The process of healing "nature deficit disorder" is also a civilizational transformation for Chinese society—shifting from pursuing 'growth' to pursuing "development", and moving from seeking material abundance toward ecological and spiritual richness. It tests our governance wisdom and our imagination for a better life. This may well be one of the most precious civilizational contributions that "Chinese-style modernization" can offer the world. It is also the responsibility of our generation to safeguard the inner spark of "the last child in the woods" for future generations. The analysis and vision presented in this article aim to contribute psychological insights and strength to this civilizational transformation—one that will shape our future—toward building an "ecologically abundant" society where humanity and nature coexist in harmony. We believe that when nature no longer remains "voiceless", the spiritual crisis of our era will find its deepest source of healing.

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