

Green Justice: Dimensions of “Species Value” of Ecological Civilization

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Abstract

Ecological civilization is a mode of civilization that seeks for green justice. The value orientation of green justice goes beyond the previous living communities which take a nation as a unit, and what it represents are “species value” and “global security community” as the living concepts of human race as a whole. Through the principle of equality and the principle of responsibility, what green justice has called for are not only a community of laws with legitimate justice and orders, but also a political, economic and moral community of ecoethical consensus. Green justice might confront an existing dilemma between security and development as well as between one nation’s development and global security, but through the promotion and practices of “green politics”, “green economy” and “green life”, still it is possible to push forward global green governance that is mainly intended for green justice.

Key words: Ecological civilization, green justice, and global green governance.

Ecological civilization is a new mode of civilization that human beings are to seek for as they go through introspection and improvement after an industrial civilization. China has been resolved to realize its ideal of a harmonious society and a harmonious world through the construction of an ecological civilization, and it has specified its goal as “to construct an ecological civilization by basically forming an energy- and resource-efficient and environment-friendly structure of industries, pattern of growth and mode of consumption. We will have a large-scale circular economy and considerably increase the proportion of renewable energy sources in total energy consumption. The discharge of major pollutants will be brought under effective control and the ecological and environmental quality will improve notably. Awareness of conservation will be firmly established in the whole of society.”¹ For the first time, China has included the expression to “construct an ecological civilization” into CPC’s political report, and furthermore planned the significant goals of development during a period of 12 years in China. Such an attitude and activities to stress ecological issues and call for ecological civilization have fully indicated a tendency of its national policies: as for domestic politics, decision-makers have fully realized that the fast economic growth in China is at the enormous costs of environmental ruins, and that environmental issues have become a serious obstruction to the development of economy and the improvement of living quality, therefore it goes all out to avoid the pattern of “pollution first and governance then”, finding a way for human beings’ harmony with nature in light of the view of scientific development. And China has shown its determination to insist on sustainable development. From the perspective of world politics, the proposition to construct a ecological civilization consists of three aspects: 1. Self-consciously taking the initiative of responding and integrating with the increasingly notable trend of ecological politics in the globalizing situation; 2. Responding to the ideal of a harmonious society that has been put forward earlier, and becoming a sufficient footnote and actual drive for the that ideal; and 3. expressing the pertinent wishes of China to look for peaceful development, become an “ecological environment-friendly country”, a “country with greater contributions to human civilizations”, so that it will be able to avoid hostility and conflicts, actively perform international cooperation and make concerted efforts to construct a human ecological civilization.

The discussion of ecological civilization in the academia started earlier than in last year, but the release of the report on the 17th National Congress of

CPC last year had made it a hot topic for the domestic academic and political circles. People have shared their obvious consensus about the significance and urgency of emphasizing ecological issues and constructing ecological civilization, but still they disagree with each other concerning some issues such as the core of an ecological civilization and how to construct an ecological civilization.² While dealing with these two issues, this article thinks that green justice is a value footstone for the construction of a society of ecological civilization, that ecological security is a bottom line for an ecological civilization, that it can be guaranteed only if global green governance is available in the present, and that green politics, green economy and green life are the necessary approaches to the former three aspects.

1. Ecological Civilization: A Mode of Civilization as a Pursuit of Green Justice

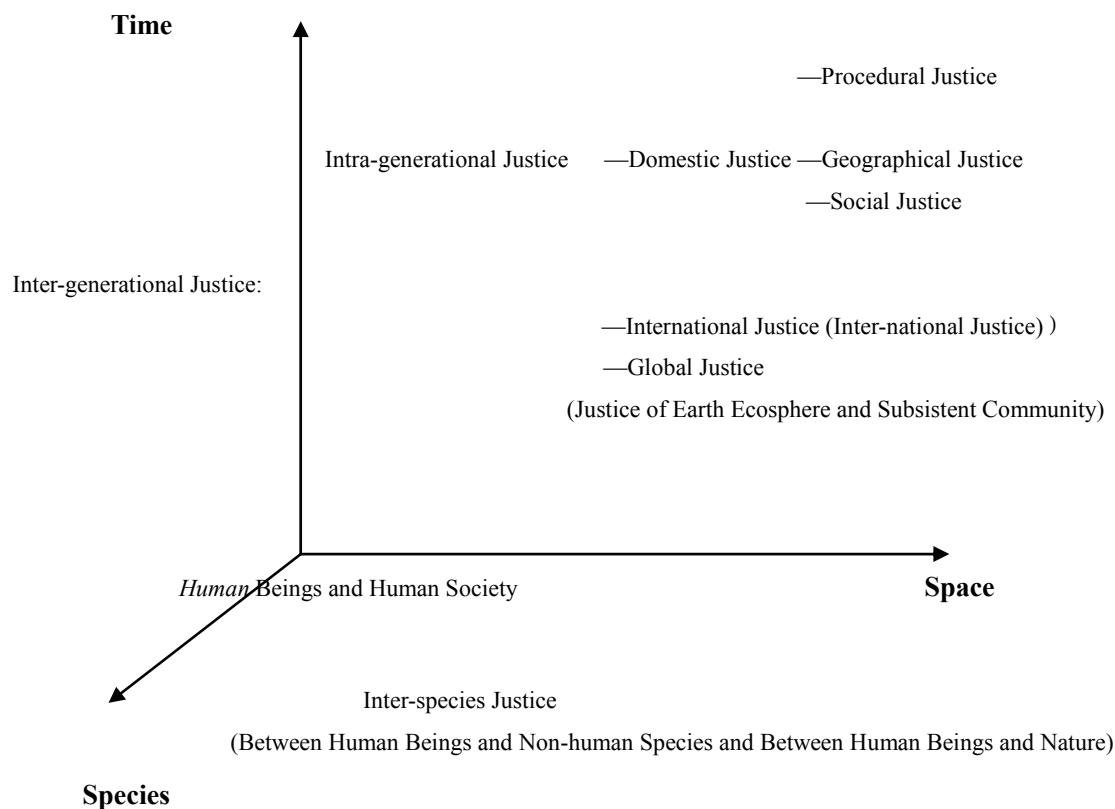
The development of human society is a historical course. Human race has lived through the evolution of a primitive civilization, an agricultural civilization and an industrial civilization, and it is entering the historical stage of ecological civilization. The pursuit of justice has become a self-consciousness of human reason since the appearance self-awareness. The alternation of civilizations has never terminated human beings’ persistent pursuit of justice, for justice is the first value of human development, the ultimate criterion of judgment for the human social community, and the fundamental way for human beings to regulate and constrain themselves. The self-consciousness for human beings to seek for justice is closely related to their patterns of subsistent communities. What a primitive civilization pursued was the “spontaneous” justice in a tribal community, where “human beings depended on gods”; what an agricultural civilization sought for was the “independent” justice in a clan community, where “human beings depended upon human beings”; and what the human beings in an industrial civilization looked for was the “for-oneself” justice in an

¹ Hu Jintao, Hold High the Great Banner of Socialism with Chinese Characteristics and Strive for New Victories in Building a Moderately Prosperous Society in All Respects—A Report to the 17th National Congress of CPC, October 15, 2007.

² As early as in 1980s, some Chinese scholars have begun to care for and discuss ecological issues. Since the 1990s, more researches have been made about an ecological civilization. For examples, a set of serial book about ecological civilization with Liu Zongzhou as a chief editor, including *A View of Ecological Civilization and the Tendency of Sustainable Development of China*, *The Choice of Human Civilization in the 21st Century* and the *From Information Civilization to Ecological Civilization*, Beijing: China Scientific and Technological Press, 1997; Li Jingyuan, Yong Tongjin and Yu Yong, *On Ecological Civilization*, *Guangming Daily*, April 30, 2004; Liu Yanchun, *A Few Points of Thinking About Ecological Civilization*, *Forestry Economy*, Issue 1, 2003; “Human Society Will Enter a New Era—the Era of Ecological Civilization”, Jilin Channel of Xinhua Net, April 2, 2004 (http://jl.xinhuanet.com/zhengyao/2004-04-02/content_1095110.htm); Yu Mouchang, “Ecological Civilization: A New Form of Human Civilization”, *Changbai Academic Journal*, Issue 2, 2007; “Environmental Philosophy: the Philosophical Foundation of Ecological Civilization”, *The Influence of Sciences over Society*, Issue 4, 2006; Pan Yue, “Socialism and Ecological Civilization”, *China Environmental Newspaper*, October 19, 2007, and so forth.

industries and national community, where “human beings depended upon commodities”. Now the justice of an ecological civilization enabled by the globalizing process is the “self-conscious” justice in a global security community, within which human beings depend upon the self-consciousness of “species”. Such “self-conscious” justice is a kind of “green justice” beyond the limitations of living patterns of human beings during any previous periods; it emphasizes sustainable development, and takes into account impartiality between generations.

Green justice is based on the criticism and reflection over the unilateral pursuit of material growth in the industrial civilization and the serious ecological crises thus caused. Especially, the emergence of ecological crises and corresponding global ecological security guarantee have raised the consideration of justice up to the level of multiple dimensions, that is, a horizontal global visual field (space), a vertical multi-generational visual field (time) and a slantwise species visual field. See the following figure.



Thinking Dimension of Green Justice

As the figure shows, green justice has taken into account the dualism of human beings both as ecological and social existences. It starts with moderate “species” consciousness. Vertically, it does not only pay attention to intra-generational justice, but also seek for inter-generational justice, guarantee the survival rights and ecological interests of future generations of human beings and species, and keep

the harmony and balance of ecosystem in the earth; horizontally, it extends from the regional or national environmental justice of “others” as “no rubbish or toxic material dumping in my backyard” to the international or global environmental justice of “everyone and I” as “no rubbish or toxic material dumping in anyone’s backyard”. Obviously, such green justice has not only involved historical visual fields and understanding, but also the global awareness and global community awareness across regions and nations. As a category of abundant connotations, it is the integration with and transcendence over the previous environmental justice or ecological justice, and it has gone beyond the domestic concept of green justice in the visual field of law.³ The concept of environmental justice was first found in the works of some USA scholars and activists (Wenz 1988, Hofrichter 1993, Bryant 1995 and so forth), which was focused on the issues of environmental rights of different races in different regions within the USA. Such environmental justice

in the sense of racial and regional equality has been extended both in terms of contents and range,⁴ but

³ For the green justice in this sense, see Wang Jin and Tian Qin, *Green Justice—Environmental Protection by Law*, Guangzhou Press, 1st edition, October 2000.

⁴ Patrick Hayden, *Cosmopolitan Global Politics*/Aldershot, Hants, England; Burlington, VT: Ashgate, 2005, pp. 133-134. For more about the research of environmental justice, see Peter S. Wenz, *Environmental Justice*, State University of New York Press, 1988; Andrew Dobson,

in the authors' eyes, this environmental justice is based on the attributes of human beings as social existences and is focused on the realization of social justice. Such tendency has typically been represented through the definition of environmental justice by EPA and the "17 Principles of Environmental Justice" adopted by the 1st session of National People of Color Environmental Leadership Summit in 1991.⁵ The concept of ecological justice is often equated to that of environmental justice, but the former is based on the biological attributes of human beings, and thus lays more emphasis on natural survival rules, the rights of non-human species and their relations to human beings.⁶

Green Justice has greatly expanded its range to regulate and coordinate, showing the three general dimensions of species, time and space as visual fields. From the perspective of ecological existences, it emphasizes both the respect to a variety of lives and the reshaping of balance and coordinated relationships between human beings and nature; meanwhile it pays much attention to various multi-level issues of social justice caused by environmental ones from the angle of social existences. Therefore, green justice is more than ecological justice or social justice; rather, it is a survival philosophy, and a criterion of ethics and values. What it calls for and constructs is a brand-new mode of civilization beyond an industrial one, that is, an ecological civilization. Green justice is just the vital kernel of an ecological civilization, a fundamental corner stone to construct a new civilized society. A society of ecological civilization is not only

what China is going all out to call for, but also a historical stage all countries in the world and all the human beings on the planet are stepping into. And globalization and many global problems thus caused have just accelerated these steps.

Viewing the globalization of human beings with the value criteria of green justice, one can easily find that globalization is a "double-edged" sword. In the duet of "paeans" and "crises" of globalization, human beings have entered a "species era" of earth community. Undeniably, as it urges people to join such community, globalization has also caused a series of non-traditional security issues, especially ecological threats: too fast growth of population, crowded urban traffic, increasingly fierce plundering of energy, pervasive pollutions, the insufficiency of natural resources, too much fell of forests, the desertization of lands, the increasingly enlargement of ozonosphere holes, the decreased varieties of creatures, globally increasing temperatures, electronic noises, nuclear proliferation, and so on. The emergence of these issues suggest that the most serious crisis that human beings are confronting is an ecological one, but the awareness of and responses to this crisis is also awakening the general arising of global consciousness among human beings. People's knowledge of the blue planet where they dwell has turned to that of a "global village" where they live, then to that of a "greenhouse" where they subsist, and finally to that of an "outer space lifeboat" where they survive between the beetle and the block. Ecological crises and ecological security protection have unprecedentedly awakened human beings' species awareness and community awareness because when the world where we are living becomes a risky place, it also means the emergence of a security community; on the other hand, green justice is just a criterion of orders by law and an ethical basis for such community. The non-traditional security issues such as ecological crisis caused by globalization constantly urge human beings to improve themselves through reflecting their previous "blindness", which indicates that human beings' involvement of ecological civilization is a historical process of self-consciousness. Ecological civilization, which takes the earth community as a mark of its subsistence, is a mode of civilization in which human beings are concerned with ecological security and consciously pursue "green justice", and its most obvious and significant trait is that human beings possess the existence concept as "species ethics" and "global security community".

First, the development of an ecological civilization has to be based on ecological security. Ecological crisis has placed the whole human race into a security community which shares the same joys and sorrows. Ecological security is the most serious and fundamental security issue in such a community, and it implies the ecosphere that human beings depend

Justice and the Environment: Conceptions of Environmental Sustainability and Theories of Distributive Justice, Oxford University Press, USA, 1999; Robert D. Bullard, Environmental Justice Challenges at Home and Abroad [M], Low, Nicholas, ed., Global Ethics and Environment, London; New York: Routledge, 1999; Ronald Sandler and Phaedra C. Pezzullo, Environmental Justice and Environmentalism: The Social Justice Challenge to the Environmental Movement, The MIT Press, 2007; and Zeng Jianping, Environmental Justice—On Issues of Environmental Ethics in Developing Countries, Shandong People's Press, 1st edition, Jan. 2007.

⁵ The definition by EPA: "environmental justice" means that all citizens, regardless of their race, colors, nationalities and disparity of property status, should receive equal treatment and effectively involve environmental decision-making in terms of the constitution, application and implication of environmental laws, regulations and policies; and for the "17 Principles of Environmental Justice", see Hofrichter, Richard (ed.), Toxic Struggles: The Theory and Practice of Environmental Justice, Philadelphia: New Society Publishers, 1993, pp. 236-239.

⁶ For the research in this aspect, see Brian Baxter, A Theory of Ecological Justice, Routledge; 1st edition, 2004; J. D. Wulfforst, Anne K. Haugstad (ed.), Future as Fairness: Ecological Justice and Global Citizenship, Rodopi (March 2004); David Pepper, Eco-Socialism From Deep Ecology to Social Justice, translated by Liu Ying, Shandong University Press, 1st edition in January 2005; Li Peichao, "On Ecological Justice", Guangming Daily, May 15, 2005, and "Ecological Justice from a Multi-dimensional Angle", Morality and Civilization, Issue 2, 2007; Huang Mingjian, "On Eco-justice as Overall Fairness", Southeast China Scholarship, Issue 5, 2006; Li Binren, "Environmental Ethics Takes Care of Ecological Justice", China Education Newspaper, January 22, 2008; Li Huarong, "On Ecological Justice", Transaction of Shanxi Normal College of Shanxi University, Issue 2, Vol. 14, 2002, and so on.

upon to subsist involves no crises, or the most basic “security field” that human beings depend upon to develop involves no serious threats. Ecological security is essential security, a most fundamental manifestation of green justice. In order to get out of ecological crises, guarantee ecological security and develop ecological civilization, we, all men and women, the elder and the young, have to readjust our relations to environments,⁷ re-coordinate the relationships between a nation and the world, regard “green justice” as the most important “global justice” in the future “world society”,⁸ and prevent the emergence of injustice in the three dimensions.

Second, the development of ecological civilization has to take “species” as a cognitive foundation. “Species” is an important philosophical category to reflect the essence of human beings, and a concept that opposes “subspecies” and involves different essence. So to speak, animals subsist in the planet in the pattern of “species”, or to say, “species” is the definiteness of existence that animals have formed on the basis of biological evolutions. The so-called pattern of “subspecies” refers to the innateness, naturalness, relative stability, and the direct identity with life activities in the essence of existence; and the pattern of “subspecies” the posteriority, socially, dynamic changeability and the tendency of self-denial of life activities in the essence of existence. That human beings broke away with their previous evolutionary branch and get out of the family of animals has simply denied the essentially of “subspecies” with that of “species”, and that human beings take “global security community” as their ecological home is just a sign that the human race has overcome the “species quality” of self-limitation. “Species” is not only a reference to human beings as the largest community, but also a general title for both human beings and nature in harmony.

“Species value” has pushed the value orientation of green justice beyond an existence community that takes a nation as a unit; at the same time, the full respects to and sufficient care of non-human species, global ecosphere and future human generations have represented the “species ethics” that returns to existence itself and indicates “species value”. No doubt, the only true way out for human beings is to reflect and resolve global ecological issues from the perspective of “species relations”, so the green justice based on “species value” as a value basis of ecological civilization cannot but become a value coordinate that both all nations and all human beings have to observe during a “species age”.

2. Two Principles of Green Justice

The things that John Rawls wanted to distribute through his principle of justice were rights, freedom, power, society, revenues, wealth, dignity and recognition,⁹ then what is green justice to distribute? Fundamentally it is ecological security. Such security is mainly classified into two major types: one is the public goods and bads such as ecological conditions and environmental resources occurring at the level of nature; and the other is the contents arising these ecological conditions and environmental resources, including rights and freedom, duties and responsibilities, interests and undertakings, dignity and sharing.

Green justice consists of two fundamental principles: the principle of equality and the principle of responsibility.

The principle of equality refers to the freedom that all individual lives and human organizations (human beings, non-human species, nations, and earth ecosphere) enjoy equal rights in terms of ecological conditions and environmental resources. This principle can also be viewed as the principle of rights, which has changed the previous two attitudes towards rights through green justice: from “national interests” to “global interests”, and from “anthropocentrism” to the “co-existence with non-human species”. As for the issues of equality of green rights, the equality between individual human beings and between nations has widely been accepted, and here the explication is focused on the following kinds of equality.

The first is the equality between human race and non-human species, which requires expanding the criteria of human laws and the range of morality targets from the field of relationships between human beings and between people and society to the realm of relationships between human beings and nature. That is a revolution of politics and ethics, which not only needs to extend the concept of proper activities to the very care of lives and nature so as to coordinate the relationships between human race and nature, but also to expand the concept of “rights” to lives and nature themselves, giving them the rights of permanent subsistence so as to guarantee the diversity of living things and the harmony and balance of ecosphere. It is unclear that from when in the long history human beings began to regard themselves as the superior of all things, dominating and exploiting natural resources and other species both arrogantly and excessively, and totally forgetting that we human beings are also a part of nature. Thus in such arrogance and greed human beings have been digging graves for themselves, falling into serious ecological crises. In a self-conceited introspection about anthropocentrism, to the thinking of the authors, we cannot completely shake off “anthropocentrism” in

⁷ William Vogt, *Road to Survival*, Beijing: Commerce Press, 1981, p. 269.

⁸ Dale Jamieson, *A Companion to Environmental Philosophy*, Blackwell Publishing Ltd., 2003, pp. 426-437.

⁹ John Rawls, *A Theory of Justice*, China Academy of Social Science Press, 1988, p. 62.

practice, just as one cannot lift himself away from the ground by grasping his own hair. But it is we ourselves, the human beings, who think and act, so we can try a moderate “anthropocentrism”. Earth ecosphere is the home for us human beings and all the non-human species to live in, and the three depend upon each other closely; while one emphasizes that human beings have the right of existence, he must respect the rights of the other two to survive and develop. Without such an awareness of equality, it seems to be an extreme emphasis on human beings’ rights on the surface, but in practice it means the self-deprivation of life rights of human beings.

The other is the equality between human generations. Such equality requires that “we owe future generations at least the same level of welfare that we are enjoying now”. And “the basic principle of intergenerational equity says that present generations must take care of and use the environment and cultural and natural resources for the benefit of all members of present and future generations. Each generation is a user, a custodian and a potential enhancer of humanity’s common natural, genetic and cultural heritage and must therefore leave for future generations at least the same opportunities that it enjoyed.”¹⁰ The contemporary human beings are infringing the green rights of the future generations and even depriving the latter of such rights when they wantonly develop and abuse resources and thus cause ecological disasters. That has caused inequality between human generations. So, our current guarantee of ecological security is in practice a compensation for the damaged rights of the future generations. Take energy for an example. When we possess and utilize energy resources, we should take care to guarantee our future generations have the same rights to enjoy them, but if we the people of this generation run out of certain kinds of energy sources, we should employ technological innovation, capital accumulation and other ways to offer them some other resources to replace. Therefore, the emphasis of equality between generations has become an integral part of the principle of equality of green justice.

The second is the principle of responsibility, which suggests that considering the inequality in the exercise of rights when all individual lives and human organizations (human beings, non-human species, nations, and earth ecosphere) possess and enjoy ecological conditions and environmental resources, the stronger shall take more responsibilities when it does not influence their fundamental interests. Between human beings and non-human species, the former are the stronger, and non-human species and earth ecosphere are the weaker, so the respects to and the protection of the rights of the latter two more depend upon the believes and behaviors of human

beings, and human beings should undertake more responsibilities. And between the present and future generations of human beings, the future generations will have no chance to argue or strive if the present generation has no awareness of responsibilities to preserve green rights for their future generations, and they totally depend on the initiative responsibility awareness and activities of the present generation. For, in essence, what is distributed between generations is not welfare but changes, but in the face of such chances the future generations have no representatives in the presence. Between a nation and the whole global (the earth), a nation should take more responsibilities because we are living in an age of system of states, and the politics, social structure and institution of a state have developed to be full-fledged; compared with the world society still in the stage of visions, it possesses more convenient conditions and practical resources in calling for green justice and guaranteeing ecological security. Between developed and developing countries, the developed ones should take more responsibilities, and apart from the different levels of political and economic development, what cannot be ignored is the issue of historical responsibilities, that is, the present worsening environment and ecological crisis have much to do with the damages caused by the developed countries during their course of modernization, so these countries should undertake more responsibilities. That is just the “principle of history” that Robert Nozick talked about. In other words, the justice of distribution is not only based on the situation in the present, but is determined by how such situation has occurred, and one has to learn about its history.¹¹

Out of the principle of responsibility, one can draw another principle, that is, the principle of compensation. The principle of compensation is in essence a re-distribution of the existing ecological responsibilities and ecological interests. In the face of ecological environment, each social member should be a unity of responsible persons and enjoyers, and ecological compensation is the payment of cost and the undertaking of ecological responsibilities when a social member enjoys eco-environmental resources, including the compensation for polluted environment and ecological functions. The ways of compensation vary, including the charge of fees as ecological compensation, the active maintenance, restoration and construction of natural resources, the incentive favorable tax policies, technological support and awarding measures. What the principle of compensation emphasizes are not outlay compensation or “fines” after any environmental problems happen, but the necessary remedies and feasible arrangement for the principles of rights and responsibilities when they are not smoothly exercised,

¹⁰ UNESCO and WCCD, “Our creative diversity: report of the world commission on culture and development”, Zhang Yuguo (trans.), Guangdong People’s Press, 1st edition, June 2006, pp. 152, 12.

¹¹ Robert Nozick, *Anarchy, State and Utopia*, Basic Books, New York, 1974, p. 153.

and its final goal is that no more ecological compensation is needed. But in the present stage, the principle of compensation is still very necessary. There are three reasons for this. First, the long-termed development of industrial civilization has trapped human beings in an enormous “historical debt” in terms of ecology, and there has to be course of compensation step by step; second, the existing pattern of subsistence in the form of states always involves the preference to an self-interested “free ride”, and ecological security as a public product often risks the danger of “the Tragedy of Commons”; and thirdly, natural resources are not located in accordance with the boundaries of nations or regions, and the resources across nations or boundaries frequently cause disputes and conflicts. The policies of giving away farmlands for forestry and giving away farmlands (fishery) for wetlands as well as the global plan of reduced carbon dioxide discharge that China has gone all out to implicate during recent years have all presented the spirit of the principle of compensation.

The principle of equality, the principle of responsibility and the principle of compensation drawn out of the principle of responsibility have shown and highlighted the fundamental ethical principle and the criteria of global orders in a society of civilization. They have proved that green justice is not only a view of ecological value or a concept of existence in a global security community, but also a criterion of global orders by law that can be practically operated. But the ecological security as a foundation of ecological civilization is a kind of “soft security”,¹² and in the practical maintenance, global green governance will certainly confront the dilemma of development and security, and the development of one nation and the security of the planet.¹³ But we should also notice the progress and development of the international community: the theory of international relationships embracing the concept of international anarchy has begun to retreat out of the mainstay, the ending of the Cold War has made it possible for people to take into account the long-termed security of nations, society and the whole global system, and the development of EU on the basis of sovereignty transference has set up a good example for human beings to overcome the obstruction of sovereignty.¹⁴ In addition, “global governance” has become a fact set up by human race

itself.¹⁵

3. Three Approaches to Global Green Governance

Green justice does not only call for a community of laws with reasonable order of justice, but also a political community, an economic community and a morality community where an ecological ethical consensus is available. Under the principle of green justice, there are three major approaches to global green governance: the proposition and practices of “green politics”, “green economy” and “green life”. “Green politics” is also known as ecological politics, which indicates that human beings will step into an era of ecological civilization.¹⁶ Thomas Berry, an ecological thinker, emphasizes in his book *The Great Work* that human beings have their great work to do in each historical stage, and that the great work during our times is just to call for the arrival of ecological civilization. In an ecological civilization, human beings will live through an interaction with a broad life community. For global green governance, the first thing is to view human beings’ relations to nature from the perspective of whole ecology, to set up a consensus of “green justice” and a new model of global security, and think the issue of ecological environment as a common security one in the face of the whole globe. First, UN should invent and confirm “green global citizenships”, and a newly pledged national head should make his or her political promise of green governance to the world in the presence of UN. Second, a series of international mechanism should be created so that the issues of ecological environment can be graded from purely technical “inferior politics” up to the level of global “superior politics”. In this case, it can facilitate the effective performance of global green governance with necessary political foundation and legitimate support. UN should establish a system of “green governance evaluation”, and list it as a necessary topic for the UN General Assembly, fundamentally slackening the conflicts between global and national interests caused by a “state-centered perspective”, and dissolving the contradicts between security and development. Thirdly, through the vigorous proposals and practices of each national government, laws and policies to guarantee ecological security will be constituted so that the thought and proposition of ecological civilization are effectively practiced in details through the exercise, involvement and discussion of politics; at the same time, an up-down political course will be proposed to call for the whole society to develop green economy and encourage a green life. Green politics had developed much in

¹² Andrew Cottey, *Security in the New Europe*, New York: Palgrave MacMillan, 2007, pp. 192-216.

¹³ For more discussion about the dilemma in guarantee of ecological security, see Yu Xiaofeng and Wang Jiangli, “Is ‘Global Green Governance’ Possible?—Green Justice and the Transcendence over the Dilemma of Ecological Security”, *Zhejiang University Transaction*, Issue 1, 2008.

¹⁴ Emilj Kirchner and James Sperling, *Global Security Governance: Competing Perceptions of Security in the 21th Century*, Abington: Loutledge, 2007, p. 7.

¹⁵ Jim Whitman, *The Limits of Global Governance*, Abington: Loutledge, 2005, p. 93.

¹⁶ Thomas Berry, *The Great Work: Our Way into the Future*, translated by Cao Jing, Beijing: Joint Publishing, 2005.

Europe, which means abundant experience for the other regions and countries.

With green politics, the economy and life in an ecological civilization will certainly be green ones. "Green economy" is a clean form of economy, which is essentially an economy of sustainable development that casts no negative influence over an ecological system or reduces negative influence over the ecological system. It will be able to maximize economic benefits and guarantee the benign circle and recovery of the ecological system. In addition, it will also enable human beings to enjoy guaranteed food and clothing supplies, guaranteed ecological security, and guaranteed harmony with nature. Apparently, how to develop green economy means a very tremendous challenge against traditional economic model. Based on green politics, green economy integrates factors such as ecology and moralities with market concepts, it persists in the equal emphasis on security and development, adheres to the road of sustainable development, and is thus guided to re-plan economic development and seek for the overall harmonious development and growth of economy, society and eco-environment. First, the development of green economy depends upon the guidance of governmental policies; and second, it also requires the active involvement and actions of each major economy, for examples, the restriction of economic gross and the adjustment of industrial structures in accordance to ecological capacity; the practices of "green GDP" accounting systems, the reduction and restraint of energy-consuming and seriously-polluting industries, the spread of green productive technology, the development of green clean industries, the development and utilization of green clean energy such as solar energy, wind energy and tidal energy, the production of green products such as durable ones and repetitiously useable ones, the encouragement of green consumption to reduce once-off or temporary consumption, the establishment of green tourist markets to strictly restrict or forbidden the casual development in tourist zones, the reduced ruin of natural and humanistic landscapes of original ecology, and so forth. Presently, developed countries should bear more responsibilities for the development of green economy. When they turn their traditional economic mode to be a new model of economic development under the principle of ecology, the developed countries should also take a special care not to transfer enterprises of backward techniques, industries of high pollution and industrial dumps into undeveloped countries; they should increase their economic aids to the undeveloped countries, especially some most undeveloped countries in Africa, helping them to develop green economy and eliminate poverty as soon as possible. At the same time, developing countries should fully adopt the lesson of developed countries of "pollution first and governance then", being ecologically rational to plan their economic development, reduce

environmental pollution, and avoid the repetition of the mistakes that have been made by the developed countries.

As for China, the constantly fast economic growth is at the tremendous cost of serious problems. During the 30 years since the reform and opening to the outside world in 1978, the planned index for environmental protection have never been met, and only in 2007 did it approach a little to its goals of energy saving and discharge reduction, but only a little. Therefore, the key for China to develop green economy and ecological civilization during a period in future depends on whether it can "speed up its transforming of economic development pattern" and "push forward the strategic adjustment of economic structure".

Green life means the profound performance of global green governance. As a "reaction" against and reconstruction of previous unilateral pursuit of material consumption, it seeks for a new living pattern that emphasizes ecological security and environmental protection. A green life does not mean as least damage over the earth as possible,¹⁷ but also as least damage over other people, animals, plants and insects as possible. To get out of the impediment of existence, one has to accept that only a green earth is a secure home for human beings, and only green living is a truly harmonious human life. A green life consists of green products, green consumption, green housing, green offices, green tourism, green food and beverage, green household investments, green education and so on. "Global Village", a Chinese NGO green environmental organization, has transformed and improved the internationally popular "Three Rs" in light of Chinese reality, putting forward a green living pattern which basically consists of "Five Rs": Reduce (resource saving and pollution reduction), Re-evaluate (green evaluation and selective purchase in a pattern conducive to environmental protection), Reuse (repeatable use and repetitious uses), Recycle (rubbish sorting and recycling) and Rescue (salvage species and protect nature). For green living, the point is to promote "green justice", make it the duty of every citizen on this globe, and go through it in the daily living details. The 17th National Congress of CPC in 2007 has also specially stressed to make environmental protection a matter of individuals in their daily life. It states that China "must highlight the construction of a society with resource saving and friendly environment in its development strategy of industrialization and modernization, and must see it carried out in each organization and each family".¹⁸

¹⁷ Liz Barclay & Grosvenor, *Green Living for Dummies*, West Sussex: John Wiley & Sons, Ltd., 2007, p. 4.

¹⁸ Hu Jintao, *Hold High the Great Banner of Socialism with Chinese Characteristics and Strive for New Victories in Building a Moderately Prosperous Society in All Respects—A Report to the 17th National Congress of CPC*, October 15, 2007.

Indeed, “a pattern of green living means to prevent pollution by means of controlling the very source of pollution, meanwhile it is a fundamental measure for ecological protection. Only when living styles are viewed as a part of environmental protection itself can environmental protection enter human, and can public involvement find its real channel.”¹⁹

Certainly, the identity of global security community and the promotion of green justice will prompt people to contemplate and orientate the meaning of their own living and the value of life, and will enable the further construction of human ecological civilization. Green justice and global security community might be laughed at as some dreams of utopians, but just as Rawls said in his *Law of Peoples*, it is a practical utopian very signify and attractive because it places legitimacy and justice on the basis of citizens’ knowledge of their fundamental interests. Moreover, people will never stop their permanent pursuit of “the starry heavens above me” and “the moral law within me”, for, just as John Rawls remarked, if it were impossible to set up a legitimate just society of people, whose members exert their strength to the reasonable goal of the society, then most probably human race would fall short of morality; and if cynicism and egotism became beyond redemption, we would ask the same question that Kant had made: Is it still worthwhile for men to remain alive on this earth?²⁰

¹⁹ Liao Xiaoyi, “Green Living and NGO’s Functions”, available at <http://gvbchina.org.cn/content.php?newsid=160>.

²⁰ John Rawls, *Law of Peoples*, translated by Zhang Xiaohui et al, Jilin People’s Press, 1st edition in January 2001, p. 137. Kant’s words were: “If legal justice perishes, then it is no longer worthwhile for men to remain alive on this earth.” See Immanuel Kant, *Rechtslehre*, in Remark E Following 49, AK: VI: 332.