**Ecological Civilization: From Theory to Practice.**

**China’s Endeavor in a Global Concern.**

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**Keywords**: Ecological, Civilization, China, economic growth, politics, policy

**Theme chosen from the eight proposed topics:**

**Main theme:**

1. The role of public authorities in the transition: What kind of governance? How to induce behavioural changes? Which policies supporting current and emerging technologies? Law and public policy developments (legislative and impact assessment, integration principles, advisory councils; embedding SD into national constitutions and international treaties; SD and fundamental rights).

**Ancillary themes relevant for the Paper proposed:**

1. Social economy and transition to sustainable development: new economic practices evaluated in the context of "niche" and widely distributed; alternative organizational models leading economic activity towards the pursuit of societal objectives related to sustainable development; governance, management, financing, distribution of social economic projects within a sustainable transition period.
2. Global commons: energy, climate, biodiversity (particularly stock-based vs flow-based economy; energy thresholds and peak resources – fossil fuels, rare earth metals, phosphorus, forest, fisheries resources; implications of production and lifestyle patterns – consumption and transportation; prevention of and adaptation to systemic crises; management of common goods…).

**ABSTRACT**

« Ecological Civilization » is one of the core concepts of Chinese politics today. Since 2007, when Hu Jintao promoted this concept of « *Shengtai wenming* » during the XVIIe congress of the Chinese Communist Party, this idea has been widely spread in Chinese Politics and Scientific Fields as one of the main target of this Nation. If we refer to the XIIe five years plan adopted in 2011, it seems very clear that Chinese Politician has decided to enroll China in a new stage of development based on the principles of an eco-civilization. Two arguments, or general reasons are given to sustain this new development: on one hand the actual situation of China, and on another hand its Tradition.

What could it be to live within an Ecological Civilization? And first of all, what could it mean? Aren’t those two words « Ecological » and « Civilization » put together a contradiction? The notion of civilization goes with those of development and progress, and is currently opposed to the notion of wilderness or barbarism. Humankind became civilized by associating to each other and building tools, communities, arts, rules, beliefs. Humankind became civilized by overwhelming the dangers of nature, buy overtaking their weak condition thanks to the engineering of their brain and to the faith in their own power. What should « ecological » be added to the notion of our achievement? What’s wrong with « civilization »? What could be the necessity of this new conception?

This paper wants to describe and evaluate what is an « Ecological Civilization », or what it could be, in China, and in the Global World. First of all, on a conceptual point of view: what does the expression « Ecological Civilization » means in the « Western World » and in China? What are the key concepts and epistemological foundations of such a conception? Secondly, on a practical point of view: what has been done and what is being done in the West and in China to settle and implement an Ecological Civilization? What are the political practices, policies and rules that have been created to answer this need? Thirdly, what are the main problems that interfere in the building of such a new model? And mainly: How is it possible to articulate economical growth and ecological civilization?

This is the result of an International Cooperation between Europe and China fwithin the European Community’s Seventh Framework Programme (FP7/2007-2013) People, Marie Curie IRSES Project under grant agreement n° 269327, “Evaluating Policies for Sustainable Energy Investments”, Acronym of the Project: EPSEI, Coordinated by University of Turin - Dipartimento di Giurisprudenza. It emerges from one year cooperation between EU researchers and CRAES « Ecological Civilization Center ». We choose to adopt quite a comparative and descriptive perspective. By doing so, we want to evaluate China’s situation on Ecological Civilization on a Global and International Scale. We hope to point out mutual possibilities of revisions to progress together, that is to say to settle strong epistemological background to built International Political Collaboration on Political Ecology