



Ecological Ethics Thinking of Green Economy in the Era of Big Data

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Abstract. The rapid development of information technology marks the arrival of the “era of big data”, but in the era of big data, the ecological ethics of green economy is often ignored. In the era of big data, the distorted ecological ethics of human and nature alienated by the logic of capital still exist, and are highlighted as body-centered and ecological imperialism under the digital existence, which is directly related to the basic ethical issues of “human thinking in green economy” and “green problem governance responsibility”. Facing the two ethical problems of green economy in the era of big data, we should adhere to the stand of Marxist ecological ethics and absorb the essence of western environmental ethics. To be specific, in the innovation of body paradigm, we should change from “data” to “life”, and in the transformation of responsibility thinking, we should change from “solipsism” to “otherness”.

Keywords: Big data era · Green economy · ethical

1 Introduction

After the post-industrial age, human beings have entered the "era of Big data", which is characterized by the rapid development of information technology. "Big data" has broken through the "human scale". Xie Wen pointed out in his book *The Age of Big Data* that in the era of Big Data, human beings have the first opportunity to deeply explore the fundamental laws of the universe. However, in the era of big data, the ethical issues of green economy are often ignored. In 1962, American biologist Rachel Carson pointed out in her book *Silent Spring* the pain caused by DDT insecticide to organisms, denounced human's crazy idea of "controlling nature", and called for environmental issues to be paid more attention and effective actions to be taken. This is where the ethics of the green economy begin. The ecological ethics of green economy essentially points to the symbiotic relationship between human and ecology in economy. What kind of ethical relationship is "healthy"? How should we deal with all kinds of ecological ethical problems? These are big questions we need to think about.

"Digital existence is one of the cognitive schema and practical representation of modern social life" [1] Body-centrism and eco-imperialism under the background of

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digitalization are the main ecological ethical issues of green economy in the era of big data. The former is manifested as the enhancement of the real function of digital existence, while the latter is manifested as the allocation ethics of international green governance responsibilities.

2 Ecological Ethical Problems of Green Economy in the Era of Big Data

2.1 Body Centricism in Digital Existence

Bacon regarded nature as an inanimate substance, Kant declared that "man legislated nature" [2], and Nietzsche elevated the human body to a superhuman status. It directly leads to the ethical paradigm of body-centered green economy in the era of big data. First, technological rationality in the digital existence highlights human's physical ability. In the era of big data, People's Daily bodies are digitized, and technical rationality plays a dominant role in green economy. In the era of big data, economic workers are no longer engaged in awkward work as in pre-industrial society, but are instead engaged in large industry and refined agriculture. Monsanto, the world's biggest seed supplier, has bought Precision Planting, one of the world's biggest planting firms, and Climate Corporation, one of the biggest planting firms in the world. Planting environment zoning and fine-grained variety data are available, and farmers can get information about which growing zone their farm belongs to, under what conditions it grows best, and more practical information. Under the domination of technological rationality, human's physical ability is revealed, and people naturally believe that their bodies can override nature with the power of data, resulting in the awkward reality of the binary opposition between human and nature. Second, the digital consumption landscape of green economy in the era of big data meets the needs of human body. The French situationist Guy Debauze, who proposed the concept of "landscape society", believed that the control of the production process in the capitalist society has now given way to the dominance of the consumer display. In the pre-data era, green economy has not been rolled out in shopping malls, cinemas and other places, but now the ubiquitous "cloud green" symbol unconsciously controls people's minds through the effect of digital images, confusing and hypnotizing them to "green consumption", so as to meet people's social needs and realize the recognition of "me" by others. The digital consumption landscape of green economy under the "landscape society" makes people mistake themselves as the subject of natural consumption, but they ignore the domination of capital logic and body-centered thought behind it.

2.2 Ecological Imperialism in the Presence of Digital

"Ecological imperialism is the manifestation of the crisis of capitalism in the ecological field" [3], Ecological imperialism is a new ethical threat to green economic development in the era of big data, too. The ecological responsibility has always been shared by the interacting actors in the international community. The Bush administration announced its withdrawal from the Kyoto Protocol, citing the "unclear" relationship between greenhouse gas emissions and global climate change and its failure to require developing

countries to undertake emission reduction obligations, to Trump's sudden announcement of its withdrawal from the Paris Climate Agreement. The US attempts to shift the ecological responsibility to others by ignoring the fact that it accounts for one quarter of the global greenhouse gas emissions. This is a naked "ecological imperialism" under the post-modern era. "Ecological imperialism" is different from "traditional hegemonic discourse". It is not just a "zero-sum game" and "egotism" in international communication based on the powerful military and economic power of the West, but an organic combination of policy, discourse, economic and technological supply, etc. with distinct colors of international ecological hegemony and exclusionistic discourse and system. It is the international spokesperson of "ecological rationality", "ecological reality" and "ecological colonization". In other words, ecological imperialism and its realization mainly depend on the establishment and recognition of the system and discourse system of the Western powers' ecological international hegemony.

At the level of capitalist system, the shaping logic of green economy in the era of big data is contrary to the logic of capital. In the era of big data, ecological capital is committed to separating cost and profit space, and only wants to occupy "ecological surplus value". When it comes to the stage of ecological imperialism, the inherent contradictions of capitalism will erupt into periodic ecological crisis, which Western countries cannot solve. Some western powers have resorted to hegemonic ecological colonization of other countries by means of ecological imperialism, such as "capital export", "garbage throwing into the ocean", "labor cost control" and "withdrawal from international conventions", so as to transfer domestic ecological contradictions and cover up global ecological ethical crises. Moreover, in the era of big data, their methods are more diverse and poor. As Harvey puts it: "Capitalism has only one solution to its pollution problems: move them around" [4]. For example, after China refused to accept "foreign garbage", the eco-imperialist countries directly transferred the garbage to less developed countries or regions, or even directly discharged it into the sea.

3 Ethical Outlets: How Do We Respond to "Ethical Challenges"?

In the face of anthropocentrism and ecological imperialism under the new digital existence, is it possible to solve its dilemma only by relying on labor liberation and political innovation? How do we become better "Body of class" when faced with the ethical conundrum of a green economy? Sticking to the stand of Marxist ecological ethics, absorbing the essence of western environmental ethics, and innovating the paradigm of human realistic body, transforming the world thought, transforming the responsibility thinking and sublimating the ethical concept are the real way out of the ethical problem.

3.1 From "Data-Oriented" to "Life-Oriented"

In the whole discussion dimension of the history of philosophy, "body" is not a very common concept. Since Platonic idealism pitted the "body" against the "mind," in the Middle Ages, Scholasticism saw the "body" as an obstacle to be overcome through the earthly existence of heaven. Although Descartes' "I think, therefore I am" elevated the status of the body, the body as the sensibility has been subject to the reason. The first person who

really justified the name of the body was the irrationalist philosopher Nietzsche, who noticed the potential of the human body to enable it to evolve into the "Superman" and thus achieve the "eternal reincarnation". The existentialist philosopher Sartre was very concerned about the "physical pain" of reality. Engels pointed out that "labor creates the human body" [5]. Today, the reality of the body is replaced by "big data", and the construction of body symbols is the home of data. Therefore, in the operation of green economy, the body of workers is transformed into a series of numbers. In the operation of green economy in the era of big data, human and nature are simplified into symbols and standards, which results in the obscuring of human's own life experience.

In the era of big data, the green economy of the body is "life", is "life"? Husserl put forward the concept of "life world" in the Crisis of European Science and the Phenomenology of Transcendence, and Habermas borrowed the concept of "life world" from Husserl as part of his theory. Habermas believes that the world composed of communication behaviors is the living world, and the living world, as a field for people to carry out public life, must exist before the real world specialized in scientific research and practice. Habermas's "living world" has its transcendental and mysterious nature, while environmental philosopher Cricot put forward the concept of "Earth ethics" in his Home of All Sentient Beings -- Defending the Earth Ethics and Ecological Civilization. The most prominent feature of this concept is that it endows the living community itself and its internal members with moral status. In the past, human beings always appeared as "conquerors" in the face of ecology. However, in the requirements of "earth ethics", human and nature are naturally "community", and the "body" in "earth ethics" is a positive turn to the ecological real "living world". The daily "life" of the body requires us to go out of the "big data", return to nature, relive the natural social emotions of animals, and eliminate the alienation ethics in the green economy with the help of the "life" body.

3.2 From "Solipsism" to "Otherness"

"The lack of responsibility will inevitably aggravate moral hazard, increase the uncertainty of the moral development of the whole society, and even make the moral order of the whole society collapse" [6]. The thinking of ethical responsibility determines the subject of ethical practice of "who will govern the green economy issue" in the era of big data. Traditional deontology and utilitarianism, etc. all have the big problem of lack of ethical responsibility and the ethical characteristics of "egoism". In the era of big data, "Deontology" is the universal constraint of virtual ethics, but the virtual ethics is not real, and the final implementation is still dominated by "I", and the lack of practical benefits will appear empty. Utilitarianism emphasizes "moral usefulness", and "morality" is for the actual happiness of the vast majority of people. However, how to coordinate more potential ethical conflicts between "individual interests" and "collective interests" in the era of big data, "utilitarianism" does not give specific answers, and even annihilates "individual interests" into "collective interests". For example, the United States develops "low-carbon economy" to achieve the overall reduction of its carbon emissions, but it does not pay attention to the existing status of international division of labor, and finally fails to bring due benefits to some unemployed people in the United States. Both "deontology" and "utilitarianism" fail to provide effective ethical answers in the era of

big data, and both have the characteristics of false or true "solipsism". In the face of the lonely dilemma of responsibility ethics, where should we go?

Contemporary environmental ethics has its circumstance, complexity and diversity. Under the post-modern social circumstances, "solipsism" can no longer adapt to the complex and changeable green economic ethics in the era of big data. The ancient Chinese philosophers had already realized the importance of "the other". In the *Book of Changes*, they said, "It is about astronomy to observe the changes of time; Related to humanity, in order to become the world "" wealth into the way of heaven and earth, the appropriate phase of heaven and earth" [7]. "Xunzi" said, "when the grass Ronghua Zi Shuo, then axe Jin not into the mountains, not yao its birth, never its long" [8]. These ancient wisdom all reflect the ancient Chinese philosophers have maintained the meditation and reverence of "the other" since ancient times. The deep ecology of Arrhennes also lays great emphasis on the responsibility thinking of "the other". When talking about "the other life", he points out that "the richness and diversity of life forms have intrinsic value and are beneficial to the reproduction of human beings and non-human life on the earth. In the modern western environmental ethics, nature is a living thing rather than a cold dead thing. However, in the era of big data, "data alienation" has become a new form of "alienated labor" mentioned by Marx. However, in the green economic practice of "data alienation", The worker does not feel the personal pain, but rejoices in it and does not care about the pain of ecology as "the other". The ethical thinking of "the other" is helpful for us to break the shackles of the traditional ethical thinking of responsibility of "solipsism".

"The other" is a kind of "distance thinking". The "other" and the "I" are meant to be kept at a distance. Linus Blomquist: "Get away from nature to protect it" [9]. Therefore, Blomquist believes that nature, as "the other", is also distant from human nature. People should not only "embrace nature", but also appropriately "distance themselves from nature". "The sense of man, the humanity of the sense, is produced by the existence of its object, by the humanized nature. The formation of the five senses is the product of the whole history of the world so far" [10]. In the *Manuscript*, it is not difficult to find that Marx believed that man and nature were in "natural symbiosis". Marx described the natural symbiosis between species as the relationship of power and obligation, which is to personify the natural relationship. On the one hand, man can survive in nature and build his own aesthetic kingdom depending on nature; on the other hand, Nature can also be better protected and developed by man's practice of transformation. However, man and nature are not always bound together. "Tightly embracing nature" and "appropriately alienating nature" refer to the reality of harmonious coexistence between human beings and nature. Therefore, we should respect the laws of nature and take proper advantage of them. At the same time, we should adhere to the principle of sustainable development and appropriate use. We should always put harmonious coexistence between man and nature in the first place in social development, rather than taking an excessive step to fish in nature for the sake of one-sided human development. And "appropriate distance from nature" to allow nature to recover and develop itself, without too much intervention of the practice, sometimes is the best way.

4 Conclusion

Body centralism and ecological imperialism in the presence of big data are the two major ethical problems of green economy, and the transformation of the real body paradigm and the thinking of governance responsibility is a new ethical way out. The author will continue to write and think about the causes of the diagnosis and the malformation of the ethical problems in green economy.

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