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**THE INCLUSION OF THE EUROPEAN GREEN DEAL IN
THE ECOLOGICAL DOCTRINE**

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Abstract:

The purpose of this article is to first present in broad terms the main characteristics and operating principles of a society that is exclusively guided by the values specific to the ecological doctrine. After establishing the limits of this hypothetical framework, I will try to frame the European Green Pact in the ecological doctrine by analyzing the goals of this ambitious project and the ways in which they will be fulfilled, and then I will refer to the de facto situation at the political level in the Union European and to the expectations and influences of other party families of other political orientations. I am looking to find out how much support this project has from the party families at the European level by analyzing the similarities and differences between the values that represent the basis of this project, which involves major and radical changes in a short time, and the values and type of European society towards which tend to the other European party families and the establishment of discrepancies between these perspectives that seem, at first sight, to coexist successfully on the same continent, while sharing a complex institutional system and managing to agree on a project like the European Green Deal.

Key words: ecological doctrine; the European Union; party families; value systems; pollution; nature.

1. Introduction

The origins of the ecological doctrine are found in the relationship between man and nature, the humankind being connected to the environment that surrounds him and characterized by its particularities. The human-nature relationship appears in many fields related to international relations, from literature to science. The importance of this connection, however, became greater with the emergence of the problem of pollution after the era of industrialization. On a political level, the reactions to this destructive phenomenon, the author of which is the human, took the shape of social-political movements that over time took the form of today's ecological parties that can also be found in the European Parliament. The ecological doctrine aims to highlight the goals, directions, tasks and principles of the creation of human civilization on planet Earth through a common international policy in areas of environmental activity. The ecological doctrine of the planet as a project encompasses various branches of people's life in the future world, officially accepted by the UN for implementation, will become a tool for eliminating environmental threats to both Earth and Humanity.[1]

Although the European Green Deal is evidence of the transfer of power to environmental parties in the European Union, this mentality is not dominant, with capitalist values gaining ground when it comes to ways of exploiting resources to increase productivity and maximize profit. Both



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representations of capitalism in its crudest form or of exacerbated socialism have as their focal point economic growth, also called "development", a development that does not consider the real and basic needs of the individual or society in terms of natural resources (air clean, water, fertile soil for procuring food as naturally as possible), but only those needs that can be satisfied by man-made resources. This whole mechanism being built on a legislative structure, both national and international, the attempt to bring about a substantial change of mentality but which also has practical results is almost impossible.[2] That's why what happens by trying to implement the measures stipulated in the European Green Pact, barely scratches the surface of this problem that is getting worse from year to year and the results are felt at the planetary level, not only at the European Union level.

2. Basis of the ecological doctrine

As Alina Mungiu-Pippidi claims in her book "Political doctrines, universal concepts and Romanian realities", what differentiates the ecological doctrine from the other political doctrines existing so far in the world is the stake it proposes, namely the establishment of a correct way to relate to nature and the environment by consuming resources according to the needs of the population, not the standard and the degree of wealth following the exaggerated increase in production without having a reason correlated in any way with the demand. All political doctrines, whether they are left, right or extremist, aim to increase productivity. The ecological doctrine is the only one that comes with a perspective that imposes the limitation of economic growth and development in the absence of its correlation with market demand.[3] Due to excessive production which in turn generates consumption, people overtax the outputs either renewable or non-renewable causing pollution. When production decreases qualitatively, people being forced to consume more and more perishable products, their consumption increases, and the interest of producers is to intentionally decrease the quality of their products in order to increase consumption and at the same time productivity. This consumerism being the main major social phenomenon with a direct impact on the level of pollution that the ecological doctrine aims to eliminate by changing the criteria for which it is produced and increasing the quality of the products.

Since 1972, the year in which the "Limits to Growth" report appeared, written by Dennis Meadows, a researcher at the "Massachusetts Institute of Technology", and published by the Club of Rome, this group consisted of only six members - distinct personalities from the fields various - drew attention to the climate changes that had begun to occur due to man's intervention on nature through technological means of exploitation. Among other things, the report stated that if the pace of economic growth supported by environmentally harmful means continues, the planet's resources will be exhausted in no more than a hundred years, bringing with it a crisis that will lead to a sudden decrease in production capacity, but also of the population.[4] At the time, problems caused by pollution such as climate change, disease or the extinction of certain plant and animal species were not considered serious enough topics to be debated at a high political level. Also, for this reason, the parties at that time did not include on the priority agenda measures to prevent climate change or any other action regarding the preservation of the environment, the existence of ecological parties could not be discussed because ecological doctrine was in a much too advanced phase incipient to be called a political doctrine in the true sense of the word.

In 1983, the World Commission on Environment and Development met to later in 1987 publish a report called "Our common future", also known as the Brundtland report. This document aimed to come up with sustainable development strategies to be implemented until the year 2000 and beyond. The report argued that pollution is the result of a major discrepancy between North and South, specifically between unsustainable patterns of consumption and production in the North and extreme poverty in the South.[5] This approach is not necessarily wrong, but today we can talk



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about many faces of this problem, climate change affecting us all equally. The result of these discrepancies can only be felt now, more than thirty years after the publication of the document. Despite all this, there were visible the tremors of the emergence of this new ideology which proposes to cancel the essence of all existing ideologies until now by suppressing the greatest force that led to the evolution of mankind to its current form, namely the development through exaggerated and irrational production and consumption of resources the planet.

The ecological doctrine does not only propose the annihilation of the working principles of capitalist society. It also comes with new models and alternative solutions, a new vision of what needs to change in most sectors of social life to mitigate the impact of human actions on the environment. At the same time, being a left-leaning ideology, it advocates for equal access to resources for everyone, or, as I argued previously, in a world with major discrepancies between north and south, it is difficult for access to resources to be equal for everyone as such so that there is no surplus but no shortage. The goods that are produced with the aim of satisfying the need for which they were created but not to advantage those who use them compared to the rest in order to respect the principle of equality, nor to harm the environment or other living things. To be able to fulfill this condition, there must be a thorough restructuring of the economic system and the production methods of each individual state, and these changes must be made in accordance with the specifics of each state.

The critical point we are in from an ecological point of view was caused by a moral decay of humanity that no longer has respect for itself and this can be interpreted by referring to the environment. Our behavior towards the environment says a lot about us as a society and our values, or what is left of them because only a decaying society can allow itself to live in an environment that is toxic to itself. This perspective on how we got to the current situation is also supported in the following quote by Elenita Malta Pereira: "The prevailing representation of the disjunction between humanity and nature, did not always exist - it was historically constructed and today serves as the foundation for the world economic system, which expands without stop, based on the perverse demolition of the foundations of life." [6] It was precisely from the need to revive the connection between man and nature that the ecological doctrine was born, this being a natural reaction of society to the impossibility of the other established classic doctrines to cover current social needs, especially the need to consider what will happen in the future from our current actions.

What brings new in his vision the ecological doctrine on how a society should look that conforms to the principles of this doctrine is the sustainability of a society, the way it is able to ensure the improvement of the quality of life of future generations. The correct utilization of resources to ensure the increase in the quality of life of citizens and prosperity is another objective pursued by the essence of this doctrine in a utopian society. [7] The concept of sustainability is also promoted by the classical doctrines until the emergence of environmentalism, only that this included all production processes harmful to the environment and did not consider the need to protect the environment in the exploitation of resources.

3. The relation between humans and ecology

Ecology, as a science that deals with the study of the environment, has developed a political dimension with the increased pollution, this relationship between the political and the ecological sphere is very well illustrated in the following quote "With the appearance of the phenomena of pollution and environmental degradation, the ecology of was passed among the priority sciences, with a pronounced practical role. The ecological phenomenon, through its negative side (affecting the natural processes of obtaining food, the existence of society), becomes a permanent partner in the processes of adopting economic, social and even political decisions. Ecology, as a science of interactions within and between supra-individual systems, has strong links with human activity, in



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general, and with economic activity.”[8] These links of ecology with the economy are reflected in the way resources are used to meet the needs of society, but the values promoted by the ecological doctrine are not correlated with the way a nation's well-being is evaluated. Well-being cannot be measured following a clear and simple formula, as it is perceived by each of us according to certain subjective factors, but one thing is certain, the way in which the well-being of a population is evaluated by linking it to the figure that actually shows economic growth it translates, more concretely, into an increased level of pollution, it is not the equivalent of the well-being that an individual refers to when asked about the quality of his life.[9] For example, the quality of the breathed air or the level of stress caused in general by a number of factors including the unhealthy environment and the lack of interaction of the individual with nature, have nothing to do with economic growth expressed in numerical values such as the gross domestic product of the state. Therefore, a state declared strong from an economic point of view, can be made up of a population with a very low quality of life from the point of view of the principles of ecological doctrine.

These discrepancies of perception depend on the philosophy on which the political doctrine in question is based. The difference between how the level of well-being is assessed in an ecological society compared to how well-being is assessed in a consumerist society, be it liberal or socialist, will be observable only at the time of the implementation of the ecological doctrine without other ideological influences. Given the low possibility of seeing any purely ecological society soon as the consequence of dependence on mass production, it will not be possible to establish with certainty the level of applicability of this ideology and the unforeseen consequences that may arise. However, the practices proposed by the ecological doctrine can be integrated into economic processes both in the case of state economies and centralized economies, being adaptable and easily becoming an integral part of the process of any state to adapt to the needs of the planet until a certain point where a change of paradigm and the adoption of a much deeper pro-environmental attitude is obviously required, here it is a heavy process and contested states dependent on a theoretically unlimited production.

In terms of the civic dimension of an ecological society, the individual is seen as a member with specific particularities to be respected within society, who in turn is open to letting himself be known and getting to know others by recognizing their differences and accepting them. This principle of unity in diversity being a mark of authentic democracy, a necessary condition for any state that is already part of or aspires to membership of the European Union. As mentioned in the "Future is green" program of the Alliance 90 / Greens party in the Federal Republic of Germany, members of society are seen as equal in the absence of any type of hierarchy that could lead to power struggles between social classes, ensuring thus an efficient and safe collaboration between them and the role of the state is to stimulate these groups in a cooperation that can extend from professional assistance to volunteering, thus encouraging active involvement and dedication in any social activity. The activities in such a society being debated and distributed among its members in a fair manner respecting democratic principles. The ultimate goal being to achieve a revitalization of democracy and to find new ways of thinking and acting in a democratic society.[10] Again, the same image of a utopian society that the ecological doctrine proposes, but this time regarding the norms and behavior of civilians, in the absence of the existence of a purely ecological society, the theoretical descriptions regarding the civic dimension can be adapted and borrowed by any another classical doctrine, which strengthens the argument that the ecological doctrine is not a stand-alone doctrine, but a pseudo-doctrine that promotes certain values attached to classical doctrines.

I will continue in a similar note by referring here to the environmentalist view of minorities and how the issue of discrimination is addressed in an environmentalist society. Green parties in Europe see diversity in a society as an asset, a quality of that society to integrate new members and promote tolerance of each other's differences. This quality being the mark of an authentic democracy that respects individual values and relies on the individual's ability to empathize with the person next



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to him. Thus, the European Union undertakes to protect its minorities by sanctioning attempts at stigmatization based on ethnicity, religious, sexual, political or other orientation.[11]

I also wanted to mention this aspect of the ecological doctrine because I consider it important to build a picture as clear as possible of how ecologists relate to society and in which sectors the most important changes are desired, citizenship being a crucial element in a democratic society that wants to implement changes that are necessary for where we are in terms of climate change. Bearing in mind that a society like the European one is going to support a large-scale economic, social and most importantly climatic project, the foundations of a way of thinking that has as its main goal the common good and an overall vision of society must be laid, only in this way being able to meet the standards imposed by the European Green Deal, if of course external factors do not intervene such as the refusal of other international actors to comply with the same values and to support the approach initiated by the European Union through the Green Deal.

Returning to the idea of discrimination based on different criteria, as opposed to the tolerance promoted so much by the manifesto of the European Greens, I will bring into discussion the term equality and how it is seen by the followers of the ecological doctrine. In the dichotomy between left and right, through the fight for equality that environmentalists do, they position themselves as having a left-wing vision, equality being considered by the left and center-left parties as a value that must be promoted and encouraged in society. In antithesis to this is the individualism and competition that right-wing parties promote.[12] The same competition that underlies the phenomenon of overproduction and the massive exploitation of natural resources without a demand for the respective products. It is also because of the race to enrich a small percentage of the population, namely those who own the means of production, that the huge discrepancy at the world level between rich states and poor states has been reached. By promoting the idea of equality at the world level, the ecological doctrine proposes methods by which to reach a standardized standard of living for all members of international society. This would involve slowing down the development of rich states and investing resources in developing states to the point where they are all on a common level. Of course, this vision presupposes the abandonment of many of the liberal principles and values without which we would not have reached the level of development that rich countries have today. Competition and the free market are just two of the ways that have led to the beneficial development of today's evolved societies. But, nevertheless, also because of the freedom to grow economically as a state, the existence of poor states whose resources were exploited and capital was attracted by that small percentage of the extremely rich population, or more there is the case of poor states that had no possibility of development on their own and remained at a lower level of development for fear of remaining dependent on the aid received from states clearly superior in terms of economic performance.

4. Conclusions

Form the above arguments brought to analyze how the European Green fits the ecological doctrine principals, I concluded that the European Green Deal is a project willing to comply to the vision of this doctrine by promoting the positive values that do not contradict the way the European Union is built, and they only bring added value to what would mean a more qualitative future for the European citizens. If the core values of the European Union are respected and never contradicted by any initiative, it will be possible to succeed at least in the legislative terms, as a project meant do open the horizons towards other ways of ensuring a better future, and not depend on means we do not possess and become vulnerable. For this situation to be avoided, the ideological backroad is a key factor that could, of course, have influence on the decisions taken, but also bring equilibrium so that the extremist eruptions are encountered.



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