

DOI: <https://doi.org/10.63332/joph.v5i6.2594>

Ecosocialism and Emerging Accounting Theories

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Introduction

The modes of production that have been developed to meet human needs have impacted the planet and the ecosystems that form it in different ways. They are two modes of production that have opposite positions; the first is socialism which has permanently and rigorously criticized capitalism as the production model that contributes the most to the deterioration of the planet and human beings; which confers greater value on the monetary economy, develops to increase profits. The Socialist Position that is opposed to capitalist forms of production, in the relationship with natural resources, humanity and the planet, influences the emergence of other currents and ideologies that, despite having somewhat different visions, converge on the same thing, the conservation of ecosystems; doctrines, which aim to change the production model, to one that gives greater value to the moderate and responsible use of non-renewable resources, proposing strategies to meet the needs of society that are sustainable and in balance with life on the planet.

This article exposes in an abbreviated way positions of thought in relation to the subject, from Marx and Engels, to the most recent approach of the General Assembly of the United Nations (UN) and a document in which changes in strategies are proposed, which is summarized in "the green economy"; In addition, different positions and thoughts are shown on ways to impact the planet less despite the fact that productive activities continue to be carried out with which we want to solve the needs of a population that is growing at a dizzying rate.

Materials and Methods

Methodology

This article is a review of the primary literature where the subjective position is expressed in the form of an essay in relation to the ecology of socialism, supported by the bibliographic review of expert authors in production from a philosophical, economic and political perspective; as well as in official documents of organizations such as the UN and in research works developed, published and endorsed nationally and internationally, in which the most relevant and accessible contents of the subject were taken into account, in the face of the impact on a larger and smaller scale that productive activities have on the care and conservation of the planet from a socialist and capitalist way.

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The main elements of the emerging theories or approaches of accounting are presented as useful tools or instruments for the implementation of the principles of ecosocialism as only the existing references, only with the aim of highlighting the advances in terms of initiatives to stop the ecological and environmental disasters that have led to the planet and to improve many of the practices in terms of information generation accountant for the benefit of humanity and of the businessmen themselves.

Results and Analysis of Results

Evolution of the Ecology of Socialism

To establish a sequence of the evolution of "the ecology of socialism", it is necessary to start with Engels, although it has not been established exactly that the tradition of the terms has its zero point there, the exact point in this regard is not known, but it is found in the text called: the role of work in the transformation of the ape into man (Engels; 1876) the following quote: ""We must not boast too much about our human victories over nature. For each of these victories, nature takes revenge on us. It is true that each victory given, we have in the first instance, the expected results, but in the second or third instance they are different, unexpected effects, which too often cancel out the first. The people in Mesopotamia, Greece, Asia Minor, and elsewhere who destroyed forests for arable land never imagined that while they cleared them, they would destroy the collection centers and moisture deposits, laying the foundation for the present desolate state of those countries. When the Italians of the Alps cut down the pine forests of the southern part, so dear to the northern part, they had not the slightest idea that while they were thus doing so they cut the roots of the dairy industry of their region; and even fewer foresaw that they were thus deprived of water sources for most of the year (...). The facts remind us at every step that we do not reign over nature as a conqueror reigns over a foreign people, as one who is outside of nature, but that we belong to her with our flesh, our blood, our brain, that we are in her bosom and that all our dominion over her lies in the advantage we have over the whole of other creatures is that of knowing her laws and her laws. to be able to use them judiciously." (Engels; 1981)

It is important to clarify that the writings of Marx and Engels did not necessarily intend to deal directly with the ecological problem and the threats to the environment; but the logic of his naturalism allows us to understand that the relationship between men and nature is not unilateral. It has been considered, by different treatises and critics of the current state of ecology and the environment in the world, that Marx was indisputably the most sophisticated social analyst of the situation of the environment in the nineteenth century. According to Marx, what was needed was the rational regulation of the associated producers of the metabolic relationship between human beings and nature; in such a way as to promote the highest levels of individual and collective human fulfillment with the lowest cost in terms of energy expenditure.

The author (Marx; 1986) in his book *Capital*, clearly hints at the power of destruction produced by the process of accumulation of capitalism, when mentioning the tendency of the industrialization of agriculture, in this regard he expresses in his writing that "each step taken in the intensification of soil fertility within a given period of time is at the same time a step taken in the depletion of the perennial sources that feed this fertility. This process of annihilation is all the more rapid the more a country relies, as is the case with the United States, on large-scale industry as the basis of its development. Capitalist production, therefore, only knows how to develop the technique and the combination of the social process of production while undermining the two original sources of all wealth."

It is accepted that the first glimpses of ecology were found in the writings of the author Alexander Von Humboldt, of whom Charles Darwin said that, without him, the theory of evolution would not have been possible; who together with Bonpland, between 1799 and 1807, carried out an expedition through America, where they managed to obtain information through systematic observations on the relationships between climate, soil, animal and plant species, altitude and geographical determinations. He also pointed out the anthropic elements, that is, the effects of human activity that altered, modified or destroyed the balance of nature. For example, he perceived how deforestation or large-scale forest cutting down modified the rainfall regime and that, in turn, affected crops.

In spite of the above, in historical documents, it is recognized that it was only until 1866, when the word ecology appeared in scientific literature, by the hand of the German biologist Ernst Haeckel. Ecology then emerged as a branch of the natural sciences, considering the relationships between living beings and their environment (or environment), and taking as an object of study the relationships between the elements, rather than the elements themselves. However, despite the fact that ecology was born in the nineteenth century, it only began to flourish until the twentieth century, when the first ecological societies and magazines appeared.

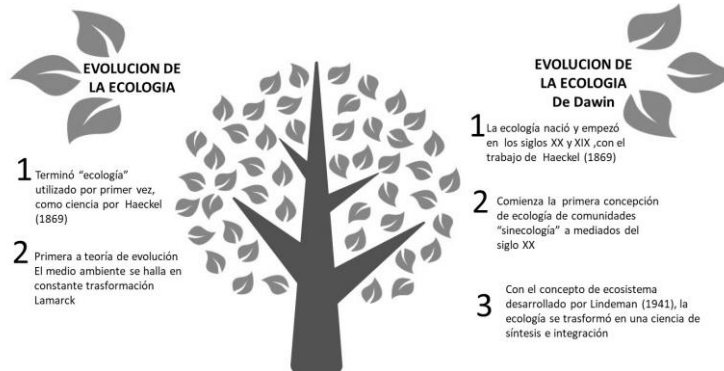
Ernst Haeckel was a naturalist and philosopher who popularized the work of Charles Darwin in Germany, creating new terms such as "Phylum" and "ecology". The word ecology was proposed by Haeckel in 1869, and represents the interdependence and solidarity between living beings and the environment. Etymologically it means "study of the house", in clear reference to the Earth, although many other sciences had taken the planet as an object of study, for the first time, it was recognized as our home. It should be clear that, although the term Ecology was used for the first time by Haeckel, this science has its origins in other sciences such as biology, geology and evolution among others.

Lamarck, with his first theory of evolution, proposed that the environment is in constant transformation, so organisms need to change and make an effort to achieve it, this being a mechanism of evolution and one of the main bases of ecology taking into account the relationships of organisms and their environment. (BANREP, 2010)

On the other hand, the English geologist Charles Lyell (LYELL, 2010) found that the Earth's crust is the result of gradual changes throughout the planet's history and that not only organisms change and evolve, but also the Earth's crust. This resulted in the transformation of ecosystems and their functions.

Modern ecology really got its beginnings with the development of Darwin's theory of evolution as evidenced in Figure 1. He observed that the environment is constantly changing, which causes the organisms with the best adaptations to be those that survive by the mechanism of natural selection. Highlighting the importance of the interaction of organisms with their environment.

Illustration 1 Modern Ecology



Source: own construction based on several authors. In original language: Spanish

In relation to Haeckel's definition, it can be said that it has been the subject of somewhat different and perhaps more profound interpretations since 1900. For example, the English ecologist Charles Elton defined ecology as the "scientific natural history" that deals with the "sociology and economics of animals." An American specialist in plant ecology, Frederick Clements, considered ecology to be "a science of the community," and the contemporary American ecologist Eugene Odum has defined it, perhaps too broadly, as "the study of the structure and function of nature."

By the third decade of the twentieth century, the first conceptions of "Synecology" also called Community Ecology began, where the concept of community as a higher hierarchical level of organization includes different populations interacting with their environment. However, this concept, attached to the biological origin of Ecology, was once again dissociated from the organisms that defined it; Later, as is still the case today, the "biotope" was distinguished as the place where the community lives, but by characteristics inherent to the physical environment, not by its relationship to organisms.

Arriving in the first half of the twentieth century, in the 40s, Tansley proposed the concept of "ecosystem". This term was later developed by Lindeman (1941), who considered that the term should start from energy exchanges, attending to the need for concepts that link various organisms to their physical environments. In the ecology texts of the 50s and even later, an ecosystem is designated as the sum of the different communities (or biocenosis) and the biotope (inert environment) that they occupy. In this type of definition, it is remarkable how organisms or the community are formulated separately from the environment, since ecosystem is defined by the sum of terms.

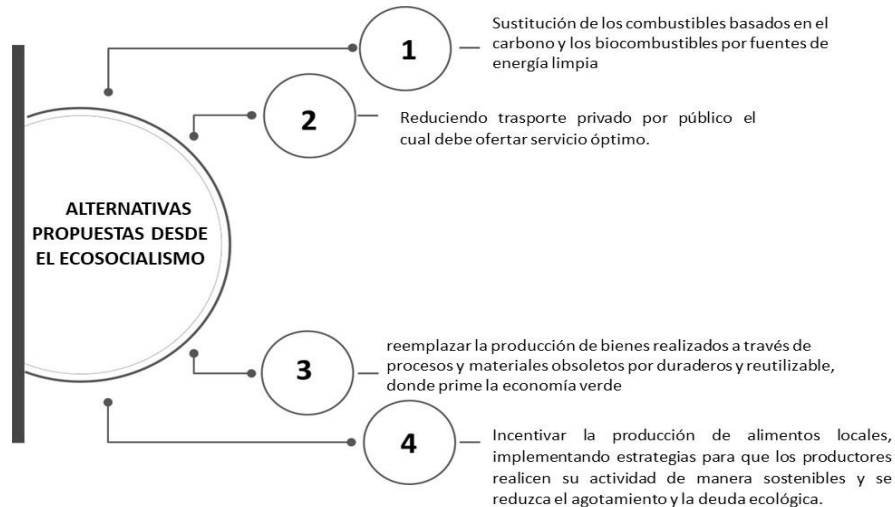
When talking about ecosystem, ecology becomes a science of synthesis and integration that begins to detach itself from biological fields to establish links with other natural sciences, in order to explain the relationships between organisms and their environment.

After the second half of the twentieth century, with the triumph of capitalism over socialism, in the post-war period and the subsequent consolidation of the United States as a world power, but more than that as the promoter of modern capitalism, great concerns about the deterioration of the planet and its effects on the different elements or systems that compose it are accentuated. "Ecosocialism" emerges as a manifestation of this concern.

Ecosocialism

This term or movement has been around for approximately 25 years, it could be said that it has been a source of opinion and abundant literature; Try to take a tour of the evolution of the concept It can be said that important studies, books, articles, etc., have been published that try to show the close relationship between capitalism and the crisis of sustainability of the planet, or perhaps the existing ecological or environmental crisis

Illustration 2 Ecosocialism



Source: own construction based on several authors. In original language: Spanish

The sociologist and philosopher Löwy and the writer and one of the founders of ecosocialism Joel Kövel (2000) define eco-socialism as the project or need to advance in the tasks of building a society where the major decisions about the priorities of production and consumption are not decided by a small group of exploiters or by market forces or, as has happened in real socialisms, by an oligarchy of bureaucrats and experts but by users and workers"

Michäel Löwy (born 1938 in São Paulo, Brazil) is a French-Brazilian Marxist sociologist and philosopher. He is director of research emeritus at the National Center for Scientific Research in France and professor at the School of Higher Studies in Social Sciences in Paris. In 1970 he published one of the most respected works on the thought of Che Guevara. In 2001 he was co-author of the International Ecosocialist Manifesto.

In the magazine "Lucha de Clases", Claudio Chevarok wrote in 2006 an important article that he called "Capitalism and the Ecological Crisis". Approximations from Marxism.

According to Claudio Crevarok: "Today the issue of the environment or also called the ecological crisis of the planet is gaining increasing significance in the eyes of public opinion and, fundamentally for the millions who suffer it most directly.

Phenomena such as air and water pollution, soil degradation, deforestation, loss of biodiversity, global warming, destruction of the ozone layer, climate change, natural disasters (which are not always as "natural" as they seem), energy crisis, industrial waste, radioactive hazards, depletion of natural resources, chaos and urban decontrol, among others, appear daily in the news and

newspapers and are topics of debate and meetings international where governments, NGOs, scientists, businessmen and various personalities are concerned about the fate of humanity that seems to be at risk of extinction.

The appeals to universal consciousness (as if we were all responsible) multiply, but rarely, which is not at all causal, are the foundations of the crisis alluded to: the relationship between nature and society within the framework of a given mode of production. It is precisely production as a conscious transformation of matter that mediates between nature and society. Production implies relations of production; we are talking about a planet dominated by capitalism where the exploitation of workers, oppression and the deterioration of the living conditions of millions are linked to the destruction of the environment, as Marx and Engels had intuited very early on".

It should be noted that the situation described by Claudio Crevarok is not something new and was predictable, because judging by Michael Löwy's phrase: "The ecological question, in my opinion, represents the great challenge for a renewal of Marxist thought at the beginning of the twenty-first century. It demands from Marxists a radical break with the ideology of linear progress and with the technological and economic paradigm of modern industrial civilization. It is true that it is not a question of calling into question the need for scientific and technical progress, and of raising the productivity of labor: it is a question of indispensable conditions for two indispensable objectives of socialism: the satisfaction of social needs and the reduction of the working day. The challenge is to reorient progress in a way that is compatible with preserving the ecological balance of the planet." (RIECHMANN. 2004)

Veblen also made important contributions to what would later be called Ecosocialism, although he would not have done so with that intention, but before making his contribution with institutionalist theory he had already spoken, in a critique of classical and neoclassical economists, in this sense it is found that: "Veblen in his work TCO, seeks to study the emergence and subsequent social acceptance of the institution of a leisure class and private property. More precisely, "(...) to study the place and value of the leisure class as an economic factor in modern life (...)". In this sense, what Veblen called the institution of a leisure class, impacts as an economic factor, in the delineation of the characteristics of consumption patterns and habits, not only of a class, but of an entire society. Thus, Veblen ends up developing a theory of consumption based on the "destructive" instinct of emulation or value distinction and the "constructive" instinct of efficient work or time, but on those who only do things aimed at marking their status in society, without this representing any contribution to the creation of useful goods" useful industriousness that contrasts with the automaton vision of the consumer that prevails in orthodox economics, under the assumption of utility-optimising behaviour under conditions of perfect forecasting. To this end, Veblen studies how throughout human history various elements of class value distinction have emerged along with the value distinction between tasks (industrial and non-industrial, such as war or government). It is thus through a recurrent intertemporal dialogue that Veblen manages to make the present interact with the past, reviving not only the origins of the leisure class, but also the evolution and dynamics of its habits and behaviors. In this process of analysing the present with an eye permanently situated in the past, Veblen gives a glimpse of a series of historical stages. These stages reflect the different cultural and spiritual stages through which Western society has gone until it reached its incipient industrial expression at the end of the nineteenth century. It is precisely these differences between the psychological profiles of individuals at different moments in time, and not mechanical or material differences, that allow us to identify and characterize each of the stages of humanity. Thus we find a primeval stage, original to the human race, corresponding to the

lowest stage of cultural development of communities. This state of "primitive savagery" is characterized by the absence of economic hierarchies, where property is not the dominant feature of the human spirit. This phase is the one with the longest relative duration and that is why it has forged many habits that are still rooted, according to Veblen, in the behaviors of men today.

The later stage corresponds to the period of barbarian life or culture. In this stage, humanity goes through two consecutive phases: a first, which corresponds to the predatory stage, where a usually bellicose state of mind dominates and where selfishness becomes the dominant note; and subsequently, an advanced phase of barbarian culture: the quasi-peaceful stage, whose characteristic feature is the formal observance of peace and order and an excessive coercion and class antagonism that is already characterized by modern industrial methods." (FIGUERAS AND MORENO, 2016).

In the same vein, according to Joel Kovel, "a growing number of people are beginning to understand that capitalism is the unstoppable engine of our ecological crisis" (FIGUERAS & MORENO, 2016). And yet, they are frozen by the terrifying discovery. This consideration became the reason why he wrote his work "The Enemy of Nature".

For Kovel, imperialism is only one of the manifestations of the inhuman expansive pressure of capital and he proposes to establish the capital-nature relationship in terms similar to that which was effectively demonstrated between capital and imperialism. To this end, he will resort to the sources of the most profound and systematic anti-capitalist critique, which is the work of Marx himself (although he admits that he does not move with the parameters of traditional Marxism) and in that sense he recognizes himself as indebted to James O'Connor. The latter, an American Marxist economist, has been developing a systematic reflection on the ecological question in a Marxist key for two decades in several works and mainly from the journal *Capitalism, Nature, Socialism*.

For Kovel, capital is not only a material disposition "but, more profoundly, a pathological form of being lodged in a cancerous way in the human spirit" (KOVEL, 2005). Beyond the fatalistic tremendism of such a statement, he postulates a new ecological policy that, contrary to the dominant opinion encouraged by the circles of power, cannot be a mere administration of the external environment but rather, must acquire a frankly revolutionary character since, "the revolution is against capital, which is the enemy of nature."

The following is also found in the Ecosocialist critique of capitalism, written by Jorge Riechmann: "In my opinion, indeed, the current world capitalist economy is incompatible with the preservation of a biosphere capable of accommodating, in acceptable conditions, future humanity. (RIECHMANN, 1986). (Not to mention the rest of the living beings with whom we share the planet). Thus, I argue that politics and ethics must prevail over economics: to put it more precisely, democratic public policies guided by values such as ecological sustainability and human rights must establish the framework within which the pursuit of self-interest takes place in competitive markets – and not the other way around. Today, the ecological crisis is one of the strongest reasons we have for the radical critique of capitalism."

The proposal of ecosocialism is based on: "that building an ecosocialist mode of production would imply moving from economic activity understood as the production and consumption of goods and services in a context of market expansion, to economic activity understood as the satisfaction of human needs with the minimum of necessary social work and within a framework of ecological sustainability. (FERNÁNDEZ BUEY and RIECHMANN. 1996)

“... the idea that in a society in which the use value of products predominates and not exchange value, there is no dynamic-structural need, no internal need for an unlimited need for surplus labour to occur. Marx meant by this the following. He is not denying the desirability and positivity of the individual's increased needs. Both he and one of his sons-in-law, Lafargue, precisely considered that the needs that an individual feels are an index of his maturation, of his progress, of his development, but Marx thinks that there are two types of needs: elementary and what with a German word (*geistig*) between spiritual and intellectual, we could call superior. And it is clear that Marx is referring to an expansion of the higher needs and with regard to the elementary ones he thinks that their multiplication or, as is sometimes said, their production by hand, is the result not of an unlimited natural expansiveness of these needs but of the need to constantly obtain surplus labor. That is, not due to an increase in the need for products but an increase in the economic need to produce.” (SACRISTAN, 1983).

In the same work by Riechmann, we find the following reflection in favor of ecosocialism: "Privileging the ecosocialist production of use values, to directly satisfy basic human needs, as opposed to the capitalist production of exchange values (to obtain chrematistic profits), is not a cosmetic arrangement: it is a change of model. These are big words. As Immanuel Wallerstein has emphasized, the main problems are that capitalists "stop paying their bills" in the first place, and that the incessant accumulation of capital is a substantively irrational goal, in the second place. As the Chilean economist Max-Neef and his collaborators write from Latin America, "a Development on a Human Scale, oriented to a large extent towards the satisfaction of human needs, requires a new way of interpreting reality. It forces us to see and evaluate the world, people and their processes in a different way than the conventional one." (MAX-NEEF, 1993)

According to Michael Lowy, mentioned above: "It is a current of ecological thought and action that embraces the fundamental principles of Marxism – duly rid of productivist residues. For ecosocialists, the logic of the market and profit, like the bureaucratic authoritarianism of so-called "real socialism", is incompatible with the demands of safeguarding the natural environment. They all criticize the ideology of the dominant currents of the labor movement, but recognize that the workers and their organizations are an essential force for the radical transformation of the system, and for the establishment of a new, socialist and ecological society" (LOWY M, 2004)

The above position is reinforced by a more recent one by James Oconor according to which: "Ecosocialists are theories and movements that attempt to subordinate exchange value to use value, while organizing production according to social needs and the requirements for the protection of the natural environment. Its goal, an ecological socialism, would be a rational ecologically based society based on democratic control, social equality and the predominance of use value" (LOWY M, 2004)

According to Lowy, ecosocialist reasoning rests on two essential arguments:

"1. The current mode of production and consumption of the developed countries, founded on the logic of the unlimited accumulation of capital, profits, commodities, waste of resources, ostentatious consumption and accelerated destruction of the environment, can in no way be extended to the whole planet except in the scenario of a major ecological crisis; according to recent calculations, if the average energy consumption of the United States were generalized to the entire world population,

The current oil reserves would be exhausted in nineteen years. (Mies M, 1992) This system is

therefore necessarily based on the maintenance and aggravation of the scandalous injustices between the North and the South.

2. In this state of affairs, the continuation of capitalist "progress" and the expansion of civilization based on the market economy, which operates in a brutally inequitable form, directly threatens, in the medium term (any prediction would be hazardous) the very survival of the human species. The care of nature is, therefore, a humanist imperative" (LOWY M, 2004)

There is a lot of literature on ecosocialism, very contemporary and that concludes in similar aspects in the sense that the mode of production that most respects ecology, the environment and leads to sustainable development is socialism, the essence for all movements is similar.

In the more recent period, in the twenty-first century, the United Nations Conference on Sustainable Development, Rio +20, is being held in Rio de Janeiro. It is a new and sophisticated offensive aimed at limiting the problems of the terminal crisis of this hegemonic civilizational pattern in such terms that it does not call into question the global operation of the political and economic relations that dominate the planet today. Beyond the very good intentions that many of its taxpayers may have, this is what is at stake. The United Nations Environment Programme (UNEP), with input from experts from around the world, has produced a document of more than 600 pages exploring environmental issues in great detail (UNEP, 2011), as well as a synthesis for "policymakers".

These documents and the very concept of the green economy define the new conceptual framework within which the debates, negotiations and policy-making processes of virtually all multilateral organizations are currently taking place.

The green economy can be defined as a set of comprehensive and inclusive production models that take into account environmental and social variables. The green economy produces low carbon emissions, uses resources efficiently and is socially inclusive. The implementation of a green economy model has the ultimate goal of improving the living conditions of the poorest; and to reduce social inequality, environmental risks and ecological scarcity.

There have been countless criticisms that have fallen on this strategy of the green economy, it is considered an unbelievable strategy, and there are even those who have called it rather "green capitalism" and state in this regard: "The so-called "green capitalism" is only a publicity stunt, a label put on to sell a commodity, or, in the best of cases, a local initiative equivalent to a drop of water in the arid land of the capitalist desert" (LOWY. M, 2004)

It is clear that in the evolution of movements or currents that point in the direction of ecological socialism, the most recent has been the proposal on the green or ecological economy, which also comes from a supranational body, but which for the most critical is only a disguised form of capitalism, in its advance, in order to expand their intention to increase profits at the expense of natural resources and society itself.

How Is Ecosocialism Linked To Business Development?

Having carried out a sequential evolution of ecosocialism, it is also clear what is the approach in relation to its contribution to the improvement of the conditions of human beings and sentient beings in the world, in addition to observing that capitalism is pointed out as the main cause of the situation that the world is experiencing today in environmental matters, ecological and

social, it is important to advance in the design and implementation of instruments, tools and methodologies that allow organizations to contribute to the improvement of social, ecological, environmental, and cultural conditions so that the trend in these matters can be reversed.

Organizations around the world are responsible for a large part of the advances that favor society, on the other hand, they can, in the face of the development of wrong, unethical policies, cause many damages such as those we are experiencing today.

In this way, and in particular with regard to organizations, it is possible to speak of "Socio-environmental Accounting" as a way not only to properly record the result of their transactions but also to measure their impact on society and nature.

Socio-environmental accounting (CSA) focuses on environmental and social issues, and helps companies reduce the use of natural resources and the degradation of ecosystems.

About CSA it must be said that: it allows companies to measure, assess, recognize and control the effects they generate on the environment, it also helps companies to make decisions that are beneficial to society and the environment.

The CSA is based on accounting research that has led to the development of models, indicators, and controls.

Yanina Castro Díaz, Javier Jiménez Osorio and Ricardo Garibello Santa, wrote in the Colombian Accounting Magazine, about "Sustainable Accounting", in their important dissertation they mention "Sustainable Accounting is a practice in which companies and organizations measure, report and manage the financial, social and environmental impacts of their activities" (CASTRO Y et al, 2023), point out in the same article that the purpose of sustainable accounting is "to measure the impact of organizations on the world around them and use that information to make decisions that are beneficial to society and the environment. This paper will examine the 10 most important trends in Sustainable Accounting and their influence on business and society." (CASTRO Y et al, 2023).

In the same way, ten most important trends in Sustainable Accounting are highlighted in the aforementioned document, of which a brief profile of them is brought to this article because they are considered a great contribution, as an alternative for the landing of ecosocialism. The trends mentioned are:

Increased corporate responsibility, based on the idea that companies should be responsible for their social, environmental and economic impacts. The call is emphatic for companies to be increasingly responsible for the impacts caused as a result of their exercise.

The authors consider that "By implementing these initiatives, companies are promoting transparency and accountability, while creating a more sustainable business model"

Adoption of renewable energies, for the authors of the article "The trend of Adoption of Renewable energies is increasingly prominent in the field of sustainable accounting", even more for Castro et al, "The adoption of renewable energies has the potential to provide numerous benefits to companies and society. For companies, the switch to renewable energy can reduce energy costs and increase energy efficiency, which translates into lower operating costs," is a position, in our opinion, quite important insofar as it shows economic benefits for organizations when deciding on the implementation of sustainable accounting. it does not necessarily mean a sacrifice and we believe that there is no better stimulus for the entrepreneur than that.

Another trend mentioned is the Emphasis on Environmental Conservation, when organizations recognize their commitment to reducing the impact caused by their activity is when they can take actions, in a specific case for environmental conservation, surely this decision or decisions leads them to invest more in renewable energy sources while adopting technologies to reduce emissions and waste production among other measures.

A fourth trend refers to the Focus on social responsibility, it is based on the principle that companies have the obligation to contribute to the common good of society, in labor matters organizations must provide equal opportunities and treat employees fairly.

The expansion of carbon accounting, in the opinion of the authors of the article, "Carbon accounting involves the measurement and monitoring of greenhouse gas emissions, as well as the assessment of the financial impact of these emissions" and this is much more important if, according to them, over time more companies are using carbon accounting allowing them to identify areas for improvement in their processes.

Increased efforts towards regulatory compliance, compliance with standards is an important trend of organizations today in the field of sustainable accounting, in this way companies seek to comply with the relevant legal and ethical standards. This fact brings profits for companies by deriving advantages that the market gives them, as a result of regulatory compliance, also reducing financial risks.

Adoption of sustainable reporting standards, the authors point out that this trend has to do with "using sustainability indicators to report on the environmental, social and economic performance of organizations" In the specific case of Colombia, the progress in the presentation of sustainability reports by large companies reflects their interest in being accountable to society in a clear way. but it also leads them to be able to value what they can do for that society.

The growing importance of impact investing is understood as a way to channel resources towards organizations and initiatives that promote social, environmental and economic progress and this trend is important because, as mentioned before, such an initiative contributes to the company increasing its profits and improving the sustainability profile.

Use of Technology for Sustainability, is the adoption of technologies that allow organizations to measure their contribution to sustainability, it is the case of the use of data analysis technologies with which to analyze their performance in this sense and make more informed decisions in the process of reducing their impact.

Growing awareness of sustainability issues, this trend is useful, in the opinion of the authors because "Consumers are also increasingly aware of the need to support sustainable businesses and to make informed purchasing decisions. This increased awareness of sustainability issues has had a beneficial impact on businesses and society." The same article on this trend refers to the fact that "Increased awareness of sustainability issues has also had a positive impact on society by encouraging people to be more aware of their consumption habits" (CASTRO Y et al, 2023).

On the other hand, and in the set of alternatives from the accounting discipline for the development of "ecosocialism", we must talk about Bioaccounting which can be conceived as a discipline that the ways in which organizations can manage the environment and natural wealth, is useful because it helps to measure the environmental deterioration that companies may cause in the fulfillment of their corporate purpose. Of course, bioaccounting does not conflict with

sustainable accounting insofar as it also contributes to sustainability and allows companies to innovate with an ecological approach.

Bioaccounting can be said to be based on environmental accounting, which emerged in the 1970s and 1980s, when concern about the environmental impact of companies began to grow. As global ecological awareness increased, tools began to be developed to account for ecological costs. The emergence of bioaccounting is directly associated with the use of the term sustainable development contained in the Brundtland report of the 1980s, of the twentieth century.

It is not wrong to say that bioaccounting is an evolution of traditional accounting.

Methodologies such as carbon footprint, natural capital accounting and life cycle analysis are typical of bi-accounting; tools with which it was possible to quantify more accurately the environmental impact of the production processes.

The most important thing about bioaccounting is that, as a discipline, it has the support of international organizations such as the United Nations System of Environmental and Economic Accounting (SEEA) and the Natural Capital Protocol.

In addition to the above, we can also talk about the three-dimensional theory of accounting according to which "Accounting should not be limited only to recording economic facts (such as income and expenses), but should also consider the financial and social impact of an entity's operations". This approach to accounting proposes three dimensions from which accounting should be exercised: the economic dimension, the environmental dimension and the social dimension.

The three-dimensional theory of accounting broadens the field of action of accounting, making it more complete, connects accounting with corporate social responsibility (CSR) and promotes a more critical, ethical and human vision of organizational management.

Conclusion

Without departing from the broad debate on the clash posed by "ecosocialism" against capitalism, which is only recognized as the cause of the greatest disasters that the planet suffers today due to its willingness to accumulate and generate profits, in particular the content of this article, It can be said that there is a clear and extensive literature on the evolution of "ecosocialism" whose bases do not depart from what today constitutes the concern to conserve and regenerate the environment, natural resources and human life.

It cannot be thought that initiatives for the care of the environment, natural resources and the life of the planet are a patrimony of ecosocialism, it is in general an interest of all the inhabitants of this planet, led by those who are called to lead, that is, by governments and by businessmen.

It is also gratifying to recognize that in the application of so many initiatives that have existed and that exist, important actions have already been carried out in favor of the care of the environment, natural resources and human resources, which is why they have wanted to enunciate, and will remain for later developments, different approaches and dimensions of accounting that have been accepted in good time so that the generation of accounting information is increasingly It is increasingly more truthful, more efficient and reflects the impact of productive activity on society, on the planet, on natural resources, but perhaps most importantly, that the application of these tools is not a burden for entrepreneurs but, on the contrary, that it contributes to their increasingly better businesses in terms of returns.

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