

Cosmopolitan Democracy and Contemporary Climate Change System

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Abstract Sociologist Daniel Archibugi thinks that social system has become more of a sociological idea than it is a legal question. *Cosmopolitan democracy*, as Archibugi's concepts represents the democracy in which the cosmopolitan ideas should be promoted together with the idea of joint strategy for solution of contemporary ecological problems, besides of all, climate changes. The main hypothesis of this research paper is that climate changes system must be criticized and changed toward the more applicable concepts in post modernity. Sociological critic and deconstruction as method has shown that sustainable development is concept that was fundamental approach towards the environment in modernity, but as we approach its end and move forward to post modernity, other concepts and theories are discovered and authors such as Adam, Haraway, Adams, Beck, and Giddens wrote on their vision of ecological problems. Feminization of poverty, gender based violence, globalization of care, gender equality, transcendence of gender binaries, ecological problems such as climate changes are contemporary problems of social world. Therefore the ecological literacy, eco ethics, bioethics, xenobioethics, social reflexivity can be the agents of change in future.

Keywords: *alienation, blaze, shyzo identity, climate changes, ecological literacy, sustainable development, ecosocialism, ecopatology, plurality of truth, cyber, transgender*

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1. Introduction

The debate over the changes in climate system and greenhouse effect has reached its top during the transmission from modern to postmodern age. The authors/ess argued that the ecological problems are more important than the national problems. Therefore the regionalization and formation of Unions formed in order to achieve better quality of life are necessary. Juxtaposed nationalism ends in ethnical, racial and gender/sex discrimination leading to genocide, uricide, feticide, queer bushing, and ecocide. Ecological problems of contemporary age unified all nations and perspectives in need for their best possible solution. Climate changes are one of the most significant problems in global society. Global becomes local, and term glocal is much more appropriate in order to avoid xenophobia and to emphasize the meaning of bioregional cooperation. Barbara Adam, eminent sociologist developed the concept of global time, as time that involves web of people living in contemporary are to which the same ideas, news and inventions are transmitted at the same time. Globally, we can say that global time involves the society of contemporaries who share the same idea of the most important societal changes and inventions. Changes of climate are problems that had raised interest in all fields of

human knowledge, biology, physics, sociology, philosophy, law, chemistry, politics etc. The destruction of ozone layer influenced the higher rates of CO₂ emission into the air resolution in all sorts of pollution. Even though there are the significant cognitions and resolution on climate changes, the involvement of politics into their implementation represents the obstacle to adequate solution of problem. The Kyoto and Montreal protocol are the most important legal documents on regulation of climate changes. The global demand for society to change its system of heating until the year 2050, had found significant support in feminist thought, especially multicultural feminism and ecofeminism. Cosmopolitan democracy, suggested by Daniel Archibugi is radical idea of ecological nationalism in which the supranational expert team working on the regulation of climate changes represents the paradigm for future society. Multicultural feminism and its representatives such Spivak, Yuval Davis, Narayan, Mohanty, Andaluza, in idea of transversal politics of identity promote supranational identity over the old concept of nation-states. Therefore, we are about to investigate, in words of contemporary profeminist English sociologist Giddens, the interpolation of three most important problems ecological problems (climate changes and greenhouse effect), gender (deconstruction of traditional gender system, in ecofeminism and multicultural feminism) and order (ecological nationalism, cosmopolitan democracy).

1.1. Climate Changes

Climate changes are result of inadequate use of fossil fuel and sources of energy, which resulted in global warming, iceberg calving, desertification of Earth surfaces, floods, and disappearance of plant-covering that would protect ground from flood, drought, and spreading of diseases. This caused the temperature growth for even 0, 5 percent in short period of time. Acid rains, according to Injac, influenced by anthropogenic causes are result of the fossil fuel burning down, burning or disafforestation, the waste industrial waters pouring out. The results of the acid rain fall are extinction of animal and plant species, because they are extremely dangerous. But this negative influence is widened on the surface of objects, the water quality, and quality of human life in general. Greenhouse effect is the result of global warming as well. Energy of sun warms up the surface of the ground, but part of the warmth stays in atmosphere, while the other part reflects, therefore the interference between these two emissions forms the greenhouse effect that enables the warming up of Earth's crust. The higher emission of this gasses influences over warming, strengthened by urbanization and industrialization, because the industrial emissions influences the atmosphere warming and formation of ozone layer holes in stratosphere [1]. The most important documents on climate changes are Montreal protocol and Kyoto protocol. These two protocols haven't yet been ratified in some countries because of political reasons, geopolitical strategies and need for monopoly over the certain resources such as petroleum. Wien declaration (1985), Montreal protocol (1987), UN Convention on climate changes (1992), Kyoto protocol (1997). IPCC represents international body for climate changes and it is formed in 1988, gathering the experts from all countries worldwide, in order to measure and report on changes in climate and they have regular meetings once a year [2].

1.2. Feminist Approaches towards the Global Climate Changes

The global approaches towards the democracy involve the analyzes of intersection of contemporary ecological problems, social system, and gender problem. The juxtaposed nationalism, according to Vlasisavljević, results in ethnocentrism, sexual racism, ethnical racism [3]. Environmental nationalism as a project rejects all three forms of discrimination proposing the idea of supranational and transnational unions based on need for ecological problems solution. Therefore the borders of nation-states should be moved towards the wider areas of bioregional cooperation and communal care for climate changes. These ideas are presented in already mentioned IPCC work of transnational team of experts. Sociologist Daniel Archibugi thinks that social system has become more of a sociological idea than it is a legal question. *Cosmopolitan democracy*, as Archibugi's concepts represents the democracy in which the cosmopolitan ideas should be promoted together with the idea of joint strategy for solution of contemporary ecological problems, besides of all, climate changes. Ecofeminist Eislar Rian in her work *Ecofeminist manifesto* [4] holds that the social system of Minoan period of rule on Greek island Crete, was the only

true democracy. The Atinian democracy, was the rule of free aristocratic males, women and slaves (man and women of other color) were marginalized and excluded from public sphere. Only free males were subject to obligation of public speeches as a mark of true citizen. Patricia Shipley holds that Aristotle's scripts on social system represent the origin of misogyny and subordination of women. Aristotle statements that „women are disfigured man“, and „silence is an adornment of women“ [5], are according to Shipley origins of exclusion of women out of academic field. Metzner [6]. envisions the future ecological society form as liberal, egalitarian and based on gender equality. Dona Haraway as cyber feminist believes that societies of future will be based on transgender perspective, humanism of UN and informatics dominion. Binary opposition as crucial problem of ecology, gender, and social system had shown following division:

Femininity	Masculinity
Nature	Culture
Emotion	Ratio
Subordination	Dominance
Logic of care	Logic of dominance

Binary opposites created in culture from Aristotle's tradition that women are identified with emotion, irrationality and nature and man's are identified with rationality, culture, and mind, are modern concepts and are product of feminist critic. Liberal feminist Mary Wollstonecraft argues that women are subordinated by attribute irrationality. Women are identified with nature, subordination, care, while males are culture, dominance, and power. Ecofeminist movement was formed in order to stop the oppression against women and nature, raised by Western Imperial White Capitalistic Masculinity Culture. Deconstruction of gender dichotomies results in transgender society. Contemporary sociological perspective includes transnational identities. Traditional and modernistic social system of modern states involved nation-state system. Feminist contribution to theory of citizenship and solution of ecological problem is similar to idea of cosmopolitan democracy raised by Daniel Archibugi. Transversal politics of identity involves the perspective by which we should hold to our particular identity but become a part of supranational identity or transnational with respect to other nation in order to solve the global problems. Global ecological problems raised by different expert could diminish problems and find the best possible solution.

Postmodern	Modern
Transnational identity	Nation-state
Transgender	Gender
Transversal politic of identity (Yuval Davis)	Nation
Transnational identity	Nation-state

Distinction between modern and postmodern theory envisioned by feminist, is followed by the traditional dichotomies of gender as social product and sex as biological or anatomic differences between women/man in modern period, and deconstruction of traditional

approaches in postmodern statement that gender and sex are per formative and product of social construct. Postmodernity involves plurality of identities, masculinities and femininities, that are performative and that influence transgender perspective in postmodernism. Representative of social constructivism in masculinity studies, Bob Connell argues that hierarchy of identity in patriarchal society is based on patriarchal power relation. On the top of the pyramid stands hegemonic masculinity, elite masculinity that holds the centers of power under their control. Co-operative masculinity supports this kind of masculinity because of the patriarchal dividend in society. Homosexual masculinity and all sorts of subordinate masculinities (masculinities of other races, classes, and ethnicity) together with all sorts of femininity (subordinate femininity, homosexual femininity, feminists) is marginalized and subject of oppression of patriarchal rule in the same way. These masculinities and this femininities struggled and still are struggling against patriarchal rule. Even though the white feminist movement succeeded in their project, postcolonial feminist and black feminist still did not get their rights. Multicultural feminism, queer feminism, and human progressivism are together with ecofeminist movements and ecofeminist political activities, significant agents of change in future societies. Gaytri Spivak as postcolonial feminist, and Dianne Fuss as multiple difference authoresses in field of sexuality studies, believes that postmodern age offers different perspective, demands plural perspective on gender and sexual identities. Gaytri Spivak supports the ideas of Archibugi, developing the concept of geopolitical strategies into the example of centers of fashion in world, because centre of fashion is not Paris anymore, it is Japan, and Rei Kawakubo as feminist philosopher and prominent designer is famous name in world. Bioregionalism becomes important for regionalization and overcoming of world crisis.

1.3. Feminization of Poverty, Femicide, Ecocide, Urbicide, Queer Bushing, Gender Violence

In the era of ecological problems, the poverty and overpopulation are problems that concern the world in whole. Feminization of poverty is term that defines the fact that the more than half part of the poor people are women and that term poverty is more implied to women than it is to men. In period of transition and in postcolonial countries, women are living without enough resources' for life. The world is developed into the centers, peripheries and place in between. While white feminist stand in the centre of world power and from standpoint of black feminist and postcolonial authoress and feminist they in one way imitate the tradition of omnipotence and dominance of white capitalistic hierarchical masculinity patriarchal order. Femicide stands for higher rates of crimes committed against women. Ecocide is term that is connected with technological changes and negative consequences of technological advancements. Ecocide is ecological genocide, it involves all sorts of devastation of nature caused by so called omnipotence and power of human race, and it has complex consequences on „economic, political, technological, cultural scale, as well

as on individual scale namely, in crisis of identities [7]. What does this mean on individual plan? The origin of ecological consciousness development was, in sociology and philosophy, Chicago school and Frankfurt school. Social ecology as discipline of sociology developed from ecology to animal ecology, then to human ecology as its antecedent. Both school had a women as their representatives, Jane Addams and Hanna Arendt. These two schools analyzed influences of early development of cities into global towns and areas and its influences on humans. Development of technology influenced radical changes in human individuality. Alienation as product of radical modernization developed in different forms such as blaze, shyzo, hobo, and paranoid shyzo code, later on is explained in theory of sociologist Nancy J. Chodrow. The classical sociological theoreticians such as Durkheim, Weber do not believe that desalination is possible, but Marx believes that ecosocialism could influence desalination process. Durkheim wrote his work on statistical numbers of suicides because of radical modernization and alienation. Zimmel wrote on blaze identities that are formed as identities that are totally indifferent of everything. Hobo identities are special communities of homeless people, and hobohemia is place where these individuals live. Jane Addams analyzes the life of immigrants and deviants, forming the thesis that individual is always connected with his scope of life, meaning places of exercising their identity. Sociologist Nancy Chodrow [8]., explains that paranoid –syzo code produced in modern societies enforces hate crimes than because of ethnic racism or sexual racism: „paranoid-schizoid gender, based protectively on split off images of repudiated women and feminized and boy-like man, fusses with paranoid-schizoid splitting of good self and hated bad object. The enemies are constructed as part objects without subjectivity helps provide the sadistic pleasure of violence“. In *The Enemy Outside :thoughts on the psychodynamics of extreme violence with special attention to men and masculinity*, Chodrow [8]. writes on violence and aggressions in urban societies such as „collective cruelty, brutality, killing, torture, death squads, ethnic cleaning, political rage expressed thorough murder, rape, genocide murders of indigenous people, ethnocide tribal warfare's, gang violence, gang wars“. Queer bushing involves violence against queer persons, not because of their action but because of their believes. Myerson in his work *Ecology and postmodernism* writes that alienation results in ecopatologies of modern world, as a result of living in consciousness of ecological crisis and uncertainty of our existence. Example of that are titles BBC news „WE LIVE WITH CLIMATE CHANGES“(10.11.2000), „CLIMATE CHANGESIS HARD TO SLOW DOWN“! „THE PHENOMENA IS SO COMPLEX WITH SO MANY EFFECTS ON SO MANY FIELDS, THOUSAND MILES APART, OR, THE EFFECTS WILL BE FELT FURTHER IN FUTURE“! [9]. This represents „ecological re-legitimization“ and „ecopatology of everyday life“ [9]. Violence is ecocid, the result of antropocentric hope in human progress over the nature and it is „indicator of ecological crisis [7]. Sociologist Ulrich Beck stated in 1980-ies that we live in era of ecological problems, named risk society. We live in constant fear for ourselves. Our future life is not secure; we have to live in

consciousness of possible ecological disasters, besides of all, climate changes. Giddens [1]. in his political work entitled *Third way*, identifies the technological progress and modernity with „the juggernaut who crushes those who resist it, and while sometimes seems to have steady path, there are times when it veers away erratically in directions we cannot foresee“.

2. Discussion: Giddens Paradox Regarding the Climate Changes

In his essay *A politics of global warming*, Anthony Giddens writes on lack of consciousness on global climate changes, emphasizing that even though there is enough knowledge on possible apocalyptic scenario and insecure future regarding the global climate changes, „yet the vast majority are doing very little if anything at all, to alter their daily habits, even though those habits are the source of the dangers that climate change has in store for us“ [1]. In order to developed adequate strategies to solve this problem, Giddens [1] questions the means of it and their strengths, claiming that „top cope with it we will need to mobilize on a level comparable to fighting a war, but in this case there are no enemies to identify and confront“. Ecopatopsychology of this is the fact that we are dealing with „abstract and elusive dangers, however potentially devastating they might be [1]. This is called Giddens paradox. The most common example of this is use of fuel for vehicles, even though it is common fact that the vehicles produce gas that is negative for environment, people still drive cars. “We do not have politics for global warming” states Giddens [1], therefore the deconstruction of traditional political positions and formation and implementation of new political principle is necessary. Some of his recommendations involve the necessity for us to stop the environmental pollution regarding the use of gas by turn to „renewable sources of energy“ [1]. Giddens [1] recommends four principles for political changes and policy making for future:

- “1. Promotion of political and economic convergence
2. Look first and foremost to embed a concern with climate changes into everyday's life of people
3. Avoid making political capital out of global warming
4. Set up detailed risk assessments procedures, stretching into the long term, since the implementation of climate change policies are complex”.

But Giddens does not end the analyses and critic of social consciousness on climate changes and global warming, but adds the other principles such as „the ensuring state, political convergence, economic convergence, foregrounding, climate change positives, political transcendence, the percentage principle, the development imperative, overdevelopment, proactive adaptation“ [1]. I will explain his definitions of economic convergence and political transcendence. Economic convergence in Giddens system, as the idea of ecological modernization represents principle that demands joint strategy of environmentalists, governments, business and scientists in order to developed ecologically appropriate solution to contemporary ecological problems, one of them being global warming. „A strong emphasize was placed on the role of science and technology in generating the solutions to environmental

difficulties, including in coping with the problem of diminishing world resources“ [1]. Giddens supports the ecological modernization as project and approach. Political changes are needed regarding this concept as well as the raise of the consciousness of citizens and civil society. Giddens argues that the ecological perspective belongs only to left political side; he believes that radical solution are sometimes needed and welcomed, and we always must involve updated bases of scientific knowledge on this matters. Ecological modernization as principle of political activism and civil society activism in joint strategy will probably lead to solution of this problem. This strategy must be widened and strengthened by ecofeminist political activism.

2.1. Ecofeminist Political Activism

Ecofeminist politics in its philosophy questioning following questions: [10] “1. Question of nature/natural become the places of exclusionment, relations that specially influence women, colored people, homosexuals, nonhuman categories of existance”2.What is the political status of the entity that we call nature, environment, or world transcendent to humans. 3. How come that nature itself is excluded out of domain of political? 4. Could nature have political personality? 5. As discourses of environment, politics, gender dichotomies, politics, gender ideologies, are interpolated and integrated? 6. In what way theories on race, queer theories, and postcolonial theories help ecological project of overcoming the anthropological~ domination over the natural world? “In order to stop the subordination of women, nature and queer persons and for women to become equal participants in future organization of society, we need insights of these disciplines. Ecofeminism with its powerful activism since Chupko movement in India, trough the development of agricultural unions supported by Vandana Shiva, until the formation of Institute for Social ecology where the first ecofeminist Conferences were organized, under the influences of ecofeminists Yenestra King, Val Plumwood until public demonstration against the oppression of feminine identity and nature, accomplishes the active fight with risk as mark of postmodern reality. Ecofeminist and sociologist Ariel Salleh “New society needs ecologically literate sociology” or ecologically conscious sociology. Rian Eislar has written Ecofeminist Manifesto [4]. with idea that the only reason for contemporary era ecological problems is creation of dichotomies male spiritual principal vs. female natural principle, in addition supported by transition from religious to secular worldview. Ethic of care as global strategy for successful bioregional cooperation is supported by Mujkic [11]. deconstructs traditional approaches to ethics by statement „is necessary by the redescription of our cognitions and feelings and widening of intention reviling the suffer of those who we consider to be other“. Therefore social ecology, ecofeminism, queer theory, postcolonial theory, race theories are significant agents of social changes in future.

2.2. Ecological Nationalism (Ecology, Gender, Nation)

The contemporary social problems could be situated in interpolation of ecology, gender and nation. This

perspective was proposed by sociologists Giddens in his book *Sociology*, where he presupposes that most important problems of contemporary age involve question of gender equality and women rights, inadequate theory of social system and no possibility for classification of modern social orders and ecological problems with the prevailing discourse of apolitical scenario for future of human. John D' Emilio in his essay *What does the war in Bosnia has with gay liberation movement?* (1996) states that the war on Balkans represents the dramatic example of frantic identity politics. National politics oppress identities with mass executions and extreme violence. Therefore, the antidiscrimination project and pro-queer alternative approach to reality, demands active struggle against oppression, domination, sexism and it might be the only place of stability in femicide, urbicid, ecocide and queer bushing era. Hitler's nationalistic approach promoted the anti-Semite and antihomosexual, and extinction of all those who cannot reproduce qualitative biological national material. Nira Yuval Davis [12] as famous REI feminist authors and sociologists, dealing with nationality discourse and striving to find the best possible politics for female identity in post modernity, distinguishes three types of approaches to understanding of nation: „people as power, Malthusian discourse, eugenic discourse“. People as power are discourse that proposes reproduction because of the necessity for national reproduction and stability in certain area. Therefore, the women are glorified as mothers, who gave birth to sons and therefore „reproduce the nation“. Eugenic discourse proposes the idea of quality of national reproduction. Negative example of this is Hitler's ideology, the payment for abortion and forced sterilization of black in America, as well as payment in Japan for reproduction of educated and those regarded as superior. Yuval Davis [12] shows the example of Singapore in order to explain the eugenic approach: „Population politics, specially expresses the premier Lee Kuan Yew, in words that it is patriotic duty of high educated women to give birth to child that will be genetically superior, while poor uneducated mother were given 10 000 USD to consent to sterilization in place of giving birth to their genetically inferior children“. Malthusian discourse, in ecological sense and specially in order to stop poverty as well as its feminization, deals with problem of overpopulation, already envisioned in Paul Erlich's work *Population bomb*. It is necessary to control the reproduction and growth of population because of lack of food supplies and resources on Earth. Therefore, this significant intersection opens different perspectives in need to overcome the global ecological problems of contemporary era. Nira Yuval Davis proposed the idea of transversal feministic politics. Transversal feminist politics was expression, that Nira Yuval Davis was firstly introduced in year 1993, when Bologna feminist call her on meeting between Palestinian and Jew women. Transversal politic is deconstruction of binaries of „universality and relativity in modern and postmodern period“ [12]. The only way of human rights promotion is gathering of different identities regarding the nation, sexuality and gender. Transition of this position in formation of joint political strategies is proposed by this term. Women against of fundamentalism (WAF) are the way of subversion to traditional approaches to nationality.

„Every form of politics and coalition demand the respect for personal standpoint, but with the respect and empathy for others“ [12]. Transversal politics offers the idea of joint strategy and support in „constant struggle towards less sexist, less racist and therefore more democratic society, actions in political, economic, and ecological contexts of our constantly changeable life“ [12]. Ecological nationalism as project rejects the racial, ethnic and sexual discrimination and promotes the idea of supranational identities formed on bases of need for better quality of life in certain areas. The concept of nation-states should be matter of past, because the areas should be divided by eco borders in order to form team of experts with common goal of formation of better life style as well as the overcoming the ecopatopsychology of postmodern time. „Environmentalism nationalism as superior form of nationalism, because of its luck for tendencies towards the racism, ethnical violence and militarism but it is rather based on bioregionalism“ [13]. The world politics and organization should move towards the cosmopolitan democracy based on the ecological borders of joint vision for better life on planet. Globalization as process demands transition to different formation of world politics and organization of society. Sociologist Barbara Adam proposes the idea of global time, based on informatics dominion and transition of idea to globally connected web of contemporary who share the same reality and ideas, and therefore form social communities. Bioregional communication demands ethic of care as feminist ethics in place of traditional logic of dominance, and in the concept of global time influences formation of glocal as synthesis of global and local. Therefore it is possible to stop xenophobia making the societies open to global perspective because local became global, and therefore glocal. Globally known ecological problem of acid rain, global warming, light contamination, radioactive light, conservation of waste, nuclear armament, biotechnological waste, genetically modified organisms, are problems that all human beings populating the Earth face daily. In that sense already mentioned syntagma Barbara Adam on global dimension of time, were it is designated that World Organization with goal of establishing the global cooperation and global overcoming the world crisis „World Bank (WB), World Commission on development and environment, Conventions for nuclear disarmament, and Organization for countries exporter of Petroleum (countries exporters of petroleum, OPEC)“ “[14] work on systematic global solution of whole world environmental protection, which could be made possible ethic of care. Ethic of care is concept formed by feminist in order to show different perspective and to criticize white male capitalistic colonial culture as oppressive and problematic. Sociologist Daniel Archibugi proposes the concept of cosmopolitan democracy. Archibugi” [1]. questions „Can the power that west wields today be used to involve and include rather than to dominate and subjugate? Is it possible to enlarge the number subjects among whom to distribute the benefits? Cosmopolitan democracy has the objectives of representing an intellectual contribution to the attainment of these objectives“. The example of this is the international unions and societies, membership in UN, formation of European Union. “World political life is beginning to assign to nongovernmental organizations,

multinational corporations, cultural associations, and transnational pressure groups” [1]. Archibugi argues that cosmopolitan democracy stops the discrimination of indigenous people, strangers, emigrants, stopping the negative side of democracy, ethnocracy noticeable in „need to homogenize those who are different by means of assimilation, expulsion, or even elimination” [1]. The similar is with the negative or opposite side of cosmopolitanism, or fundamentalism based on lack of tolerance towards differences. “The EU is shown that it is possible to accompany citizenship existing inside the states in some form of transnational citizenship” [1].

3. Conclusion

The implementation of the legislation on air pollution would bring many changes in regulation of climate changes. Formation of transnational, supranational societies with organization of experts from different countries would measure negative emissions and protect the area from its negative consequences. Traditional gender dichotomies or question of natural/non-natural „involves exclusion of homosexuals, women, colored people, and non-human categories of existence” [10]. Sandilands demands formation of *ecopolisphere*, and Ariel Salleh ecologically literate sociology. Some of the global recommendations [2]. “movements to energy efficiency, using of renewable sources of energy, wind power station, use of biomass, use of biodiesel fuel”. On the individual plan Flannery [15] recommends different measures such as “walking or using of means of public transport in place of personal car, purchasing the vehicle on hybrid fuel, transition to distributor who gets part of the energy out of renewable sources, investing in solar domestic apparatus for water warming, switching off the domestic apparatus when they are not in use”. Giddens as supporter of ecological modernization proposes principles such as „the ensuring state, political convergence, economic convergence, foregrounding, climate change positives, political transcendence, the percentage principle, the development imperative, overdevelopment, proactive adaptation” [1]. Transitional politics, cosmopolitan democracy, ecological nationalism based on ecological principles formed an idea of transnational, supranational societies emphasizing that joint strategy of overcoming the pollution of the environment represent the main problem of global world. Ecofeminist manifesto, Male's manifesto, Cyber manifesto express the need for overcoming the gender, sexual, ethnic, queer, racial discrimination. Sociologist Nancy J. Chodrow with her analyzes of postmodern society, showed the radical consequences of human progress. Human progressivism, womenism, ecological nationalism and cosmopolitan democracy, joined with ecological modernization represent significant matrix for formation of future societies and overcoming of global climate changes. Implementation of documents regarding the negative emissions, Kyoto and Montreal protocol and new legislative should be trained globally but are intrinsically trained in society formed on already mentioned matrix. Gender, ecology and social system problems are regulated properly in global legal system of cosmopolitan democracy.

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