

İKLİM KRİZİ ÜZERİNE FELSEFİ YAKLAŞIMLAR

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SUNUŞ

Gezeganimiz üzerinde yaratmış olduğumuz etki çağımızın Antroposen çağı olarak tanımlanmasına yol açmaktadır. İnsanlar faaliyetleriyle dünyanın sınırlarını zorlamakta hatta aşmaktadır. İklim değişikliği bu durumun ciddi bir göstergesidir. Evet, iklim değişikliği bir çevresel meseledir fakat sadece o kadar değildir. Ekonomik, sosyal, etik ve siyasi bir temeli olduğu gibi, bu tür alanlarda da ciddi sonuçlar üreten de bir sorundur. Dolayısıyla iklim değişikliği, etkilerinin ortadan kaldırılması, mücadele edilmesi ve geleceğin tasarımı için sayılan bu alanlarla bağlantısıyla birlikte kritik edilmelidir.

Elinizdeki bu çalışma da “söylemler güce sahiptir.”¹ deyişinin bir sonucudur. Çünkü iklim değişikliği bir tavır ve davranış değişikliğinin gerekliliğini insanlığın yüzüne vurmaktadır. Bu dönüşümün yaşanması, düşüncenin ve onun ifadesini sağlayan dilin kullanılmasını zorunlu kılmıştır. Acil bir eylemliliği gerektiren bu süreç, insanın kendisini, dünyayı ve onu paylaştığı insan olmayan canlıları, geçmiş-şimdi-gelecek zincirini düşünmemizi, nereden gelip nereye gittiğimize şöyle karşıdan durup bakmamızı gerektirmektedir. Velhasıl çalışmamız okuyucunun sorgulama serüveninde bir yol gösterici, düşünce yollarında çeşitli sapaklarla karşılaşması hedefiyle değerli yazarlarımızın uzmanlık alanları çerçevesinde vermiş olduğu önemli katkıların somutlaşmış halidir. Saygıdeğer kıymetli bölüm yazarlarımıza tekrar buradan da teşekkür etmek isterim...

Emine Cengiz

1 Robin Leichenko, and Karen O’brein, *İklim ve Toplum*. (Ankara: Ütopya Yayınevi, 2021):41.

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ON BİRİNCİ BÖLÜM

ETHICAL CHALLENGES IN THE CLIMATE CRISIS: THOMAS POGGE'S PERSPECTIVE AND THE CHALLENGES FOR GLOBAL COOPERATION

Matheus de Vilhena Moraes

Abstract: This article explores the climate crisis, examining not only the urgency of action but also the ethical and social complexities associated with it. The first section highlights the alarming rise in global temperatures and its consequences, emphasizing human responsibility for the observed changes. The second section delves into an ethical approach, utilizing Thomas Pogge's cosmopolitan theory to analyze climate change as a violation of human rights, particularly through inequality in carbon emissions. Pogge proposes a negative duty of justice, emphasizing social cooperation to address the crisis. However, the third section examines the limits of this approach, questioning the feasibility of cooperation in a predominantly competition-oriented society. The article concludes by emphasizing the complexity of demanding cooperation in a social reality marked by competition and offers reflections on the practical implementation of ethical solutions to the climate crisis.

Keywords: ethics, climate change, political philosophy, negative duty, social cooperation.

Introduction

In the spotlight of the 21st century, the climate crisis stands as an inescapable narrative, echoing the signs of a planet undergoing rapid transformation. Since the turn of the 1970s, we have witnessed an exponential increase in global temperatures, an unmistakable echo of the predominant impact of human activities on the environment. This thermal elevation, primarily stemming from the emission of greenhouse gases, has triggered a series of extreme climatic events, redefining weather patterns and ecosystem dynamics.

As we address the visible effects of the climate crisis, critical questions emerge about the disproportionate impacts on communities around the globe. Heatwaves intensify, oceans acidify, and sea levels rise, creating a symphony of changes that affect not only nature but also the foundations of human society. This article seeks to delve beyond the surface of these impacts, entering the ethical roots of this crisis and exploring responsibility and normativity.

In the pursuit of an ethical foundation, a synthetic analysis of Thomas Pogge's cosmopolitan theory is conducted. The argumentation on human rights and global injustices sheds light on the climate crisis as a fundamental violation of these rights. By examining the relationship between carbon emissions and economic inequality, we are confronted with the need for global cooperation as an ethical and imperative response.

However, a critical exercise is proposed here. As we delve into the intricacies of social cooperation, significant challenges arise. We live in an era where competition often overshadows collaboration, where market dynamics shape our deepest interactions. The third section of this article seeks to explore these complexities, questioning the practical viability of cooperation in a social landscape strongly oriented toward competition.

Thus, this article aims not only to present a framework of the climate crisis and an ethical dimension but also to take a deep dive

into the concept of global cooperation. By reflecting on the ethical and social challenges associated with the climate crisis, the goal here is to engage in a more profound reflection on this subject.

The Urgent Issue of Climate Change: A Call for Global Action

Since 1970, the global surface temperature has been increasing at a faster rate than in any other 50-year interval over the past 2000 years.¹ This rise, primarily caused by human activity, has resulted in an increase of 0.8°C to 1.3°C in global temperatures when comparing the period from 1850-1900 to the range between 2010-2019, with a more precise estimate of 1.07°C.² This warming is primarily driven by greenhouse gases such as CO₂ and methane, with direct consequences on the increased frequency and intensity of heatwaves in many terrestrial regions since the 1950s.³

Ocean acidification is a “virtually certain” reality, predicted to increase throughout the 21st century, contributing to a decrease in pH and calcium carbonate saturation.⁴ This poses a significant threat to marine life and the stability of oceanic ecosystems. The rise in sea levels, also influenced by human activities, is evident, with an increase of 0.20 meters between 1901 and 2018.⁵ Human influence is identified as the primary driver of these changes, affecting not only sea levels but also the global retreat of glaciers and the reduction of sea ice in the Arctic.

Climate change not only affects nature but has widespread impacts on human communities. Adverse effects, unevenly distributed among systems, regions, and sectors, include irreversible cultural losses, especially for indigenous communities and those directly de-

1 “IPCC. 2023. Climate Change 2023: Synthesis Report”, 42. <https://doi.org/10.59327/IPCC/AR6-9789291691647>.

2 id.

3 id.

4 *ibid.*, 69.

5 *ibid.*, 46.

pendent on the environment for sustenance. The rise in global temperatures will result in more frequent and intense extreme weather events, with risks and damages concentrated on the most vulnerable and poor populations.⁶

Projections indicate that, without a significant reduction in greenhouse gas emissions, global warming could reach an average of 2.8°C by 2100.⁷ The emissions gap, if not closed, could lead to warming exceeding 1.5°C during the 21st century.⁸ Accelerated climate action is essential, requiring substantial funding, effective international cooperation, and technological advances for mitigation and adaptation.

While barriers to redirecting capital for climate action exist, there is sufficient global capital to overcome investment gaps.⁹ Reducing these barriers, including institutional and regulatory ones, is crucial to achieving climate goals. International cooperation is paramount, as is the improvement of technological innovation systems to accelerate the adoption of sustainable practices.

In conclusion, climate change poses an urgent threat that demands immediate and coordinated action on a global scale. Collaboration between nations, substantial investments, and technological advancements are imperative to address this challenge and preserve our planet for future generations.

An Ethical Approach to Holding Climate Change Accountable: Thomas Pogge's Cosmopolitan Theory

Various approaches could underpin ethics guiding actions against climate change and its impacts. In this text, we engage in an analysis associated with human rights and duties of justice, par-

6 *ibid.*,97.

7 *ibid.*, 57.

8 *id.*

9 *ibid.*,111.

ticularly that developed by Thomas Pogge. The German author, notably in his work “World Poverty and Human Rights,” presents ethical arguments of an institutional cosmopolitan nature to impose responsibility on citizens of the world’s most powerful countries for the violation of human rights caused by the institutions they help sustain.

Interpreting climate change as a violation of human rights is a relatively straightforward task. As seen in the previous chapter, the phenomenon at hand entails various changes in human life, including increased environmental temperature, rising river acidity, glacier thawing, and other factors that compromise the quality (and even existence) of human life, jeopardizing the preservation of certain cultures. Using the Universal Declaration of Human Rights as a paradigm, these effects impact provisions such as Article 22 (cultural and social rights preserved by international cooperation), Article 25 (the right to a standard of living that allows access to basic goods), and Article 28 (the right to a social order that enables the realization of proposed human rights)¹⁰.

It is true that the primary culprits behind most climate change are the wealthiest. In 2019, the richest 1% were responsible for the same carbon emissions as the poorest 66% of the world—5 billion people.¹¹ It is estimated that by 2030, the per capita consumption emissions of the richest 1% will be 22 times higher than the level compatible with the goal of keeping global warming below 1.5°C, equivalent to 2.8 tons of CO₂ per capita per year.¹² The carbon emissions of the richest 1% negate the benefit generated by 1 mil-

10 Human rights, according to Pogge, do not need to be recognized by any jurisdiction, they are inalienable, and are a moral matter of responsibility. The author writes that “human rights law is not declaring itself the source of human rights, but, on the contrary, asserting that all human beings have certain human rights, regardless of whether they are recognized in their jurisdiction or indeed anywhere at all.” Thomas Pogge. “Are We Violating the Human Rights of the World’s Poor.” *Yale Human Rights and Development Law Journal* (1) (2011):8.

11 “Climate Equality: A Planet for the 99%”, 10. doi: 10.21201/2023.000001.

12 *ibid.*, 13.

lion wind turbines.¹³ Global North countries are responsible for 92% of excess carbon emissions.¹⁴ This situation is a clear reflection of economic inequality, resulting in impacts such as the fact that the number of deaths from floods is seven times higher in the most unequal countries compared to the more equal ones.¹⁵

Exploring these data reveals those responsible for climate change and how this phenomenon results in human rights violations. One way to hold these individuals accountable is through Thomas Pogge's argument, which establishes the negative duty of justice¹⁶—the duty not to cooperate in imposing unjust coercive institutions, triggering obligations to protect victims from the harmful effects of the global order and promote viable reforms that improve human rights compliance.¹⁷

I hold that we have a negative duty not to harm others by cooperating, without compensating protection and reform efforts, in imposing on them an institutional order that foreseeably gives rise to avoidable human rights deficits. This is a generative duty that, in conjunction with our cooperation in imposing an institutional order that foreseeably gives rise to avoidable human rights deficits, generates obligations to make compensating protection and reform efforts for those whose human rights remain unfulfilled under this order. These are positive obligations. They

13 *ibid.*, 12.

14 *ibid.*, 10.

15 *ibid.*, 17.

16 The present text does not focus on the significant debate between the negative duty of justice and the positive duty of justice. The duty of assistance, advocated by John Rawls (2019, p. 48) in "The Law of Peoples," is not the central theme here. In this work, Rawls argues that as a principle of justice among free and democratic peoples, "peoples have a duty to assist other peoples living under unfavorable conditions that prevent them from having a just and decent political regime." Rawls (*ibid.*, p. 142) grounds this duty on the belief that the causes of a people's wealth are tied to the internal political culture and the religious, philosophical, and moral traditions that support the basic structure of a particular people. In this perspective, the positive duty does not have any normative basis in responsibility but is derived solely from a sense of justice that the affluent can fulfill in an assistance-oriented manner toward the global poor.

17 Thomas Pogge, *World Poverty and Human Rights: Cosmopolitan Responsibilities and Reforms*. (Cambridge: Polity Press, 2008):178.

*require each of us to make up for our share of the harm we inflict together—by shielding its victims or by working for institutional reforms.*¹⁸

The previous analysis provides an understanding of Thomas Pogge's perspective, arguing that human rights should primarily be seen as claims against coercive institutions and, secondarily, as demands against those who endorse such institutions.¹⁹ Any valid conception of human rights reflects fundamental moral concerns, implying that people have a moral, not legal, responsibility to respect these rights.

From Pogge's institutional perspective, citizens of developed countries, by collaborating with a global institutional order that inevitably results in deficiencies in human rights, assume responsibility for this reality. For those whose human rights have been violated, Pogge suggests that it is morally acceptable to seek reparations. Initially, this involves holding institutions and leaders accountable for measures directly linked to worsening situations in less developed countries and then holding citizens of developed countries accountable for legitimizing these practices by supporting these leaders.

The crux of the matter lies in the idea that human rights imply a moral claim that society should be structured to allow their safe exercise. To meet this claim, citizens of developed countries must ensure not only that their governments and officials respect human rights but also that violations of these rights by their compatriots are effectively discouraged and prevented. Within the theme developed here, it is understood to be possible to interpret that actions leading to climate change are also actions that imply violations of human rights and, consequently, generate accountability for citizens of wealthy countries to fulfill their negative duty of justice—the duty not to tolerate unjust international policies that sustain climate change²⁰.

18 Thomas Pogge, "Severe poverty as a violation of negative duties". In *Ethics & International Affairs*, (19) (2005): 68.

19 Pogge, "Severe poverty as a violation of negative duties", 51.

20 IPCC Report (2023, p. 61) shows that almost all mitigation options also face ins-

The Limits of Pogge's Demand: Social Cooperation in the Capitalist World

The normative stance presented as the negative duty of justice by Pogge is formulated as follows: the duty not to cooperate with the maintenance of unjust coercive institutions. In Pogge's formulation lies a fundamental concept: that of social cooperation. In other words, the author aims, through his interpretation of the duty derived from the violation of human rights, for affluent citizens to cease cooperation with globally foreseeable and inevitably unjust institutions and instead advocate for reforms and compensation for those affected. In essence, Pogge intends for those responsible for human rights violations to cooperate in shaping just global institutions.

Pogge articulates his thesis based on the power of moral persuasion. When considering the realism of his formulation, the author believes that the spread of this understanding of the negative duty to citizens of wealthy and powerful countries could result in moral mobilization. Presented with this new perspective, citizens of the most powerful countries would accept the incorporation of responsibility and the duty of justice to end the current level of poverty through economic and institutional reform²¹. Pogge believes in the strength of his proposal, demonstrating that the eradication of global poverty is possible "as long as the most powerful citizens can be convinced of a morally defensible conclusion and a path can be shown that makes only modest demands on each of us".

It is at this point in the argumentation that the limits of Pogge's understanding of social cooperation become more explicit. By restricting the realism of his proposal to persuasion through his presented normative innovation, the author limits his approach in such

titutional barriers that need to be addressed to enable their application at scale.

21 Thomas Pogge has various initiatives to underpin his normative thesis. One of them is the Global Resource Dividend (GRD), the project is essentially a fee on the exploitation of natural resources, where wealthy countries would pay to create an international fund, the proceeds of which would be distributed to citizens in poorer countries.

a way that elements inherent in social dynamics and experiences are marginalized in the analysis²². This lack of complexity in dealing with these elements imposes significant constraints on the demand for the fulfillment of the duty to, in this case, demand that global institutions cease or at least compensate for the damages caused to the climate, affecting the human rights, primarily, of the world's poor.

The question arises: how can normative demands be placed on citizens of wealthy countries to cooperate for a just institutional order that collaborates, for example, with environmental preservation in a world currently organized in a way where competition prevails over cooperation? This argument is brought forth, for example, by Franck Fischbach, who writes that society, under the neoliberal ideology, has organized itself as a competitive game among individuals.²³ The author explains that the social, i.e., the concept in which individuals associate and, by associating, collectively decide what form the association they constitute should take and what goals they should pursue²⁴, has become increasingly restricted and replaced by its antithesis - competition.

To redefine the social, it is necessary to intensify social life, promoting the development and affirmation of cooperative powers.²⁵

22 There is a passage that highlights some of the limits of Pogge's proposal that we want to point out. The author draws a parallel between the possibility of moral persuasion of politicians for poverty eradication and the 19th-century abolitionist movement, which pressured the British government to abolish the slave trade. According to Pogge, "a similar moral mobilization may be possible also for the sake of eradicating global poverty" (Pogge, 2008, p. 217). What can be interpreted here is that the author sees the abolition of slavery in Britain, primarily as a result of the moral persuasion of certain members of society at the time to advocate for the end of the slave policy. While this dimension of the slavery issue plays an important role in the abolition movement, it must be acknowledged that such a perspective lacks the complexity needed to understand the weight and centrality of social and economic dimensions in this social phenomenon.

23 Franck Fischbach, *Les Sens Du Social: Les Puissances De La Coopération*. (Lux Éditeur, 2015), 19.

24 *ibid.*, 20.

25 *ibid.*, 7.

This enhances what Fischbach calls “the normative meaning of the social,” referring to conditions that make social life a place of fulfillment and accomplishment for individuals due to the diversity of points of contact and connection between them, the multiplicity of shared interests”.²⁶ The author insists on this path by stating: “the highest degree of cooperation and interaction between individuals and groups thus designates the sense or meaning of the social when taken in a normative sense that designates for individuals and groups a realized form of life”²⁷.

Thus, it is necessary to present the barriers that modern society poses to the actualization of society. Fischbach analyzes the functioning of capitalist logic to argue that it, when it captured and transformed market society, introduced competition, with the coordination element, to the detriment of cooperation. The author explains:

[...] cooperation means carrying out work together. Cooperation creates room for true collaboration and, therefore, for common work or work in common. The difference is that, in one case, that of coordination, the market adjusts actions that were undertaken completely independently of each other: some produced this, others produced that, and the market is the instance that generates coordination in the form of validating one production and invalidating another. This validation and invalidation occur through the comparison of productions with consumers and, therefore, by the simple application of supply and demand regulations. In the case of cooperation, on the other hand, agreement and understanding between actors must occur beforehand, they must be prior and not subsequent. We only truly cooperate when we reach an agree-

26 *ibid.*, 8.

27 *id.*

Here is an important point: the normative sense of the social, as seen in Fischbach, reveals that it is through a high degree of social cooperation that the normative social meaning gains significance, turning social life into a place of fulfillment and realization for individuals towards a realized way of life. One of the weaknesses we point out in Pogge is this lack of detailed exploration of cooperation, as the author assumes that cooperation will occur as a derivation from moral persuasion for the fulfillment of the negative duty.

ment in advance about the goal of joint work, about what the common enterprise should achieve.

*I do not believe that this is the inherent logic of the market. I doubt that it ever was at some point, but I am quite certain that today it is not at all! If there's anything we can learn from both Marx and Polanyi, it is that there has historically been a capitalist transformation of markets: markets existed before capitalism, but capitalist logic captured them and transformed their development and operation. What capitalism introduces into a market when it seizes it is precisely competition.*²⁸

In the highlighted text above, the author aims to question whether it is really possible to speak of cooperation and solidarity among market actors²⁹, given the prevalence of competition and

28 *ibid.*, 115-6.

[...] la coopération signifie le fait de mener à bien une œuvre en commun. La coopération ouvre sur une véritable collaboration, et donc sur du travail commun ou du travail en commun. La différence est que, dans un cas, celui de la coordination, le marché vient accorder les uns aux autres après coup des actions qui ont été entreprises tout à fait indépendamment les uns des autres: les uns ont produit cela, les autres ont produit ceci, et le marché est l'instance qui engendre de la coordination sous la forme de la validation de telle production et de l'invalidation de telle autre, validation et invalidation qui ont lieu par la mise en rapport des productions avec des consommateurs et donc par simple mise en œuvre d'une régulation par l'offre et la demande. Dans le cas de la coopération au contraire, l'accord et l'entente entre les acteurs doivent avoir lieu avant, ils doivent être a priori et non a posteriori. On ne coopère véritablement que pour autant que l'on se met d'accord en amont sur le but du travail commun, sur l'objectif que doit atteindre l'entreprise commune.

Je ne pense pas que ce soit là la logique propre au marché. Je doute que ce l'ait jamais été, mais je suis à peu près sûr que ce ne l'est plus du tout aujourd'hui! S'il y a une chose qu'on peut retenir aussi bien de Marx lui-même que de Polanyi, c'est bien qu'il y a eu historiquement une transformation proprement capitaliste des marchés: les marchés ont préexisté au capitalisme, mais la logique capitaliste s'en est ensuite saisie et elle en a bouleversé le développement et le fonctionnement; et ce que le capitalisme introduit dans un marché quand il s'en saisit, c'est précisément la concurrence. Polanyi a ainsi pu montrer comment des marchés précapitalistes, que leurs acteurs faisaient tout pour protéger de la concurrence, ont précisément été transformés en marchés concurrentiels du fait de l'instauration de la logique de type capitaliste.

29 In Pogge, the spirit related to cooperation has a Rawlsian foundation, whose basis is present in a fundamental expression found in *A Theory of Justice* (2016, p. 102), where it is stated that "in justice as fairness, society is interpreted as a cooperative venture for the benefit of all." In Rawls' argument, a well-ordered society is, or should be, composed of individuals who have in their moral personality the capacities for a conception of the good and a sense of justice (*ibid.*, p. 623). Members

the pursuit of what Marx called valorization of value. Cooperation, according to Fischbach,³⁰ implies a “collective effort towards a common work that is not found in coordination, which is simply the connection of individual actions performed independently of each other”.

Finally, it is worth noting that Fischbach advocates the idea that it is through the reformulation of work, associated with a democratic environment, that the path to reclaiming social cooperation in the desired terms is found. For the author, “from the point of view of work and workers, it is and will always be possible to fight against competition in the name of cooperation because the norm of cooperation [...] seems to be implied in the very idea of work.”³¹

It is certain that the scope of this article does not aim to extend the analysis beyond this hypothesis: the normative requirement of Pogge’s negative duty of justice is dependent on the restoration of the social that allows the existence of cooperative dynamics. Since social cooperation is an imperative element of the negative duty of justice, it needs to be redefined for normative compliance to be integrated into the moral consciousness of society.

of society, in the collective agreement, are willing to adopt a sense of justice, that is, “an effective desire to apply the principles of justice and, therefore, to act by adopting the standpoint of justice” (*ibid.*, p. 631). In Fischbach, on the other hand, social cooperation has, in fact, been increasingly subtracted from the collective sense and replaced by coordination, under the bias of competition. From this perspective, society is not a cooperative venture for the benefit of all but an element that, under the command of the capitalist structure, has individualized agents and placed them in a state of mutual competition.

30 *ibidem.*, 118.

31 *ibid.*, 119.

Pogge moves away from viewing society through the lens of work, indicating social interactions from a moral perspective. The German author advocates for institutional moral cosmopolitanism, in which the mutual responsibility of society’s agents is derived from the functioning of the institutions that make up the global order. In Fischbach’s work (2015, p. 176), the author argues that “the social grounds the moral, not only in its content (the social determines what we consider moral) but also in its form, that is, as something we desire and that imposes itself on us as an obligation or duty.” This perspective problematizes Pogge’s viewpoint significantly, as it emphasizes the importance of analyzing the social for the determination of moral obligations and duties.

In the context of the approach to climate change, what we can infer from the hypothesis presented is that solutions proposed both by thinkers like Pogge and suggested by major reports on the subject, such as those from OXFAM and IPCC, which are reformist in nature, often face difficulty in their effectiveness due to the lack of detailing of social dynamics. The IPCC's Climate Change 2023 report³² relies on funding, international cooperation, and technologies for accelerated environmental action, promoting environmentally focused developmentalism in various facets for better ecosystem management. On the other hand, the Oxfam report *Climate Equality: A planet for the 99%*³³, with a spirit similar to that of Thomas Pogge, holds citizens accountable and suggests three radical changes: a) the implementation of policies to reduce economic inequality, as more economically egalitarian societies can ensure the political consensus necessary for a rapid and permanent transition from fossil fuels and excessive consumption by a few, for a better life for all; b) that rich and polluting countries, with greater responsibility and capacity to reduce emissions, gradually reduce these fuels, immediately stop new licenses and expansions in the energy industry, and implement taxes on companies and billionaires to finance this transition, directing trillions of dollars to public services, technologies, and initiatives focused on the needs of women and racialized groups; c) The redesign of global economies with a primary focus on the dual goals of human and planetary flourishing.

Thomas Pogge, on the other hand, although he has a latent concern for overcoming extreme poverty, consolidated in his Global Resource Dividend (GRD) and Health Impact Fund (HIF) projects, carries a concern for the treatment of environmental resources. The adverse effects of climate change have a direct relationship with economic inequality. Pogge³⁴ also presents a new project called the

32 "IPCC. 2023. Climate Change 2023: Synthesis Report".

33 "Climate Equality: A Planet for the 99%."

34 Pogge, "An Ecological Impact Fund."

Ecological Impact Fund (EIF), which is an international financing facility proposal aimed at improving the spread of impactful green technologies in low-income countries, encouraging creators of these technologies to waive licensing fees in the EIF Zone³⁵. In return, they would receive annual awards based on emission reductions achieved by their greenovations in this zone, stimulating the development of green technologies adapted to local needs. The EIF aims to build capacities to develop, manufacture, distribute, and maintain these technologies in the EIF Zone.

It is safe to say that all the initiatives presented and the ethical justification proposed by Pogge are of paramount importance and perhaps truly achievable in metric terms. However, the critical insufficiency regarding social dynamics may distance the proposals from significant achievement in terms of ideally ecological development. An important example of the fragility of cooperation is the Paris Agreement, where in Article 2, paragraph (a), signatories committed to *keeping the increase in the global average temperature well below 2°C above pre-industrial levels and continuing efforts to limit the temperature increase to 1.5°C above pre-industrial levels*. However, the United Nations Environment Programme's *Emissions Break Record report* (2023, p. 33) provided information that even in a very optimistic scenario, the probability of limiting global warming to 1.5°C is only 14 percent, and various scenarios leave a high possibility that global warming will exceed 2°C or even 3°C.

35 The EIF Zone refers to lower-income countries that would be eligible to participate in the Ecological Impact Fund (EIF) program. The invited exchange of monopoly privileges for impact rewards would apply only in the EIF Zone, and originators of green technologies choosing to forgo their monopoly markups in this zone would receive annual premiums based on the emission reductions achieved with deployments of their “greenovations” in that zone. The EIF Zone is intended to stimulate the development and widespread use of impactful green technologies tailored to the prevailing needs, cultures, circumstances, and preferences in lower-income countries.

Conclusion

In contemplating ethical and practical solutions to address climate change, a fundamental question arises: is it possible to implement these measures in a society predominantly organized for competition and rivalry, as emphasized by Franck Fischbach in *Les Sens Du Social: Les Puissances de la coopération* (2015)? Thomas Pogge's ethical approach, based on the negative duty of justice and the responsibility of the most powerful citizens, encounters limitations in the face of social dynamics marked by capitalist logic.

Fischbach's analysis reveals the prevalence of competition over cooperation in the current social structure, where the pursuit of valorization of value often overshadows the promotion of the common good. Cooperation, understood as a collective effort towards a common work, is challenged by the coordinative logic of individual actions, characteristic of competition in the market.

Applying Pogge's cosmopolitan theory to the issue of climate change raises questions about how to normatively demand social cooperation in an unjust global order. Pogge's proposal, based on the moral persuasion of the most powerful citizens, may face resistance in the face of prevailing social dynamics that prioritize competition over cooperation.

The limitations of social cooperation in the capitalist world are also reflected in global efforts, such as the Paris Agreement, whose ambitious goals face significant implementation challenges. Even in the face of the urgency of climate change, competitive practices and the pursuit of individual interests often hinder the effective cooperation necessary to achieve the proposed goals.

Therefore, the final reflection leads us to question the viability of considering ethical and practical solutions to climate change in a society shaped by competition. It will be necessary not only to redefine the role of the social, as Fischbach proposes, but also to overcome the structural challenges that impede the transition from

a competitive logic to a culture of collaboration. The quest for ethical and practical solutions to climate change goes beyond policies and technologies; it requires a profound transformation in the social foundations that permeate our actions and decisions.

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