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CLIMATE

CHANGE IN THE AGE OF NEO-IMPERIALISM: ISSUES OF JUSTICE AND RESPONSIBILITY

EL CAMBIO CLIMÁTICO EN LA ERA NEOIMPERIALISTA: CUESTIONES DE JUSTICIA Y RESPONSABILIDADES

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ABSTRACT

The article examines the challenges of justice and responsibility in addressing climate change within the framework of neo-imperialism. Neo-imperialism in this context highlights the pursuit of control and resource exploitation by modern political and economic powers over new territories. "Green neocolonialism" is analyzed as a term for developed countries' appropriation of resources under the guise of solving environmental problems, often leading to new forms of colonialism. Key themes include ecological colonization, the exploitation of natural resources, and its profound impact on ecosystems, with the effects of climate change being particularly severe in less developed regions. A central argument calls for rethinking humanity's relationship with ecosystems and a return to ecological balance. The concepts of justice and responsibility are emphasized as essential to overcoming today's climate challenges. Ultimately, the article proposes a theoretical framework for creating a fairer, more sustainable, and ecologically balanced world for future generations. It is suggested various approaches to enhance environmental responsibility, ensure equitable resource distribution, strengthen the concept of global justice, and prevent neo-imperialist tactics.

Keywords: Neo-imperialism, Green neo-colonialism, Ecological colonialism, Return to balance, Justice, Responsibility.

RESUMEN

El artículo examina los desafíos de la justicia y la responsabilidad en la lucha contra el cambio climático en el marco del neoimperialismo. En este contexto, el neoimperialismo destaca la búsqueda del control y la explotación de los recursos por parte de los poderes políticos y económicos modernos sobre nuevos territorios. Se analiza el "neocolonialismo verde" como un término que designa la apropiación de recursos por parte de los países desarrollados bajo el pretexto de resolver problemas ambientales, lo que a menudo conduce a nuevas formas de colonialismo. Los temas clave incluyen la colonización ecológica, la explotación de los recursos naturales y su profundo impacto en los ecosistemas, siendo los efectos del cambio climático particularmente graves en las regiones menos desarrolladas. Un argumento central exige repensar la relación de la humanidad con los ecosistemas y un retorno al equilibrio ecológico. Se enfatizan los conceptos de justicia y responsabilidad como esenciales para superar los desafíos climáticos actuales. Por último, el artículo propone un marco teórico para crear un mundo más justo, más sostenible y ecológicamente equilibrado para las generaciones futuras. Se sugieren varios enfoques para mejorar la responsabilidad ambiental, garantizar una distribución equitativa de los recursos, fortalecer el concepto de justicia global y prevenir las tácticas neoimperialistas.

Palabras clave: Neoimperialismo, Neocolonialismo verde, Colonialismo ecológico, Retorno al equilibrio, Justicia, Responsabilidad.

INTRODUCTION

Climate change refers to the long-term rise in the Earth's average atmospheric temperature and shifts in global climate patterns. This phenomenon is largely driven by human activities, particularly the release of greenhouse gases like carbon dioxide (CO₂) and methane (CH₄) through fossil fuel combustion and deforestation. The impacts of climate change are both profound and widespread, including (United Nations, 2024):

- **Global temperature increase:** Earth's warming leads to shifts in ecosystems and affects biodiversity.
- **Extreme weather events:** There is a rise in hurricanes, prolonged droughts, and floods, which disrupt food production and water security.
- **Sea level rise:** Coastal areas face heightened risks of catastrophic flooding.

Climate change is one of the biggest and most complex global problems of the 21st century. Global warming, extreme weather events and the rapid depletion of natural resources are forcing people, nations and international institutions to take action. However, the solution to this problem is not limited to technical measures, climate change also raises serious political and economic issues. For this reason, climate change is considered one of the most important challenges of our era and demands a paradigm shift where simplistic and local thinking is abandoned, in favor of one that contemplates the magnitude of complexity, the consideration of problems in a holistic manner, and the assumption of bioethics in decisions (López et al., 2024).

In this context, the concept of neo-imperialism helps to take a new look at climate politics and reveals the injustices and responsibility issues created by global powers in their environmental decisions. Neo-imperialism is related to the fact that modern imperialist states use economic, technological and diplomatic means rather than traditional military power to expand their spheres of influence. In particular, less developed and developing countries are more vulnerable to the threats posed by climate change, and at the same time, these states are often subjected to neo-imperialist pressures from global powers. These pressures are manifested in the form of exploitation of natural resources, widening environmental crises and unequal obligations in global climate agreements. That way, rich countries, which have historically generated the majority of carbon emissions, often evade their financial responsibility to combat climate change, creating a disproportionate burden on developing countries. This power imbalance manifests itself in the control and use of fossil fuels, which drives the economy of rich countries while perpetuating

structural inequalities in the international economic system (Chen, 2022; Ghosh et al., 2023).

In this context, intersectionality is presented as a critical tool to analyze how race, class and gender influence the way in which different groups experience inequalities and colonial impacts on the environmental crisis. Racial explanations and theories of climate determinism have been used to justify practices of exploitation and extractivism, treating colonized regions as "laboratories" where environmental damage is simulated without affecting the communities of the colonizing countries. This perspective highlights how the colonial legacy continues to contribute to the degradation of ecosystems and the exploitation of resources in areas of biodiversity, religion and human health (Tilley et al., 2023).

Moreover, climate change adaptation and mitigation strategies, often referred to as "official strategies" of climate science, tend to focus on stabilization without addressing the roots of structural problems. This implies a lack of recognition of the unequal effects that climate change has on minorities, a perspective that has often been made invisible within the dominant approach of climate science. However, indigenous scientists have demonstrated a great ability to map complex climate patterns, offering an alternative approach that values their traditional knowledge and proposes a more inclusive way of understanding climate change (Mahony & Endfield, 2018; Mercer & Simpson, 2023).

In international relations, modern climate science has developed in parallel with colonialism, benefiting elites in developed countries while excluding affected communities in colonized regions. Even though some countries have begun to acknowledge their carbon emissions, the impact of colonialism on global climate policies is still often denied. Security and defense policies prioritize national interests that often harm indigenous populations, who suffer disproportionately from the effects of climate change and exclusion in the international arena.

Finally, some scholars argue that climate injustice persists because of the distributional structure of climate inequalities, designed to disadvantage minorities and vulnerable countries, especially those affected by capitalist practices (Ness & Cope, 2021; Qingzhi, 2017; Sultana, 2022).

Considering these facts, this article will analyze how neo-imperialism affects issues of environmental justice and responsibility. First, it will be explained how neo-imperialism affects climate policy and environmental resource control mechanisms. Next, a picture of emerging obstacles in ensuring climate justice, unequal responsibilities and injustices imposed by powerful countries on developing

countries will be presented. As we have argued, climate change poses not only an environmental challenge, but also an economic, racial and gender one. An effective approach must address both carbon emission reduction and structural inequalities, so that solutions are inclusive and sustainable for all affected communities.

DEVELOPMENT

Green Neocolonialism: The Political and Environmental Implications of Climate Change

Although global actions on climate change aim to increase humanity's environmental responsibility, these actions sometimes become a tool of a new kind of neo-colonialism for developing countries. Analyzing this phenomenon called "green neocolonialism", it becomes clear that global powers and rich countries are mainly burdening less developed countries with the burden of environmental problems. For example, measures taken to reduce carbon emissions in developed countries sometimes result in stricter environmental constraints and resource exploitation in regions such as Africa, South America, and Asia.

In addition, most of the mineral and natural resources required for the transition to green energy are located in these countries, and their extraction causes negative impacts on the environment and local communities. This situation shows that the fight against climate change is actually deepening global inequality and calls for new, equity-based approaches to a more equitable distribution of natural resources as well as solving environmental problems. From this point of view, humanity has entered a paradoxical period, where on the one hand, the environmental crisis, and on the other hand, the social and political discussions about climate change show that the issues related to the transition to green energy are becoming more and more urgent in most countries.

Most of all geopolitical theories that aim to achieve world domination, which control or capture geographical regions, involve Western states (e.g., USA, England, France, Germany, etc.). Considering the time these theoreticians lived in and the ideas they put forward, it is possible to clearly see that economic interests are at the foundation of all geopolitical theories. (Jabrayilov, 2022b, p. 52).

When this quote is evaluated in the context of imperialism and environmental problems, it can be understood that the Western countries take the control of environmental resources as a priority as a tool to control other geographical regions and expand their sphere of influence, putting their economic interests in the foreground through geopolitical theories. In geopolitical theories, it is mainly observed that these powers try to increase their control over

the resources of other regions in order to gain economic advantage at the global level. For example, if, on the one hand, the extraction and use of natural resources is considered a strategic step for these countries to strengthen their economic power, on the other hand, in addition to disrupting the ecological balance of imperialist countries, their effects on the lifestyle, ecological environment, and socio-economic structure of local communities should be analyzed at the scientific level. On the other hand, these theories also prevent an equal and fair approach in solving environmental problems, leading to making some countries only consumers and dependent. From this point of view, environmental problems are also seen as part of economic strategies that serve imperialist interests and become part of global injustices.

Climate is a common well-being, and at the global level, climate also encompasses a complex system related to many important conditions for human life. Numerous scientific studies and international consensus indicate that we are currently witnessing an alarming warming of the climate system. In recent decades, this warming has been accompanied by a steady rise in sea levels, and even if no scientifically identifiable cause can be assigned to each specific event, it appears that the increase in extreme weather events is causing global problems. Now, scientists' calls for changes in lifestyle, production, and consumption to combat the anthropogenic causes that create and exacerbate global climate change are increasingly debated. It is true that there are other factors (volcanic activity, periodic periods in the sun), but a number of scientific studies show that the main causes of global warming in recent decades are related to the large concentration of greenhouse gases in the countries that have a large economy and use them as colonies. From this point of view, decolonizing the narrative is certainly an ambitious perspective, and efforts to defend this perspective by scientists, politicians, and statesmen are becoming increasingly felt.

For example, as Naomi Klein asks, "Can we imagine any other way than to respond with relentless imperialism and misguided technological solutions that deepen inequality?" If so, it will require a major project of creative thinking and practice to free nature from corporate control, financialization, and the privatizing exploitations of biogenetic capitalism. According to Demos, these forces represent "accumulation by plunder," the new imperialism that underlies uneven development in modern times. Or agents of "green capitalism"—a system that creates a cosmetic environmental image of post-1970s corporate practice—purchase large tracts of the Brazilian Amazon forest, where eucalyptus monocultures are devoid of ecosystems

("green deserts" devoid of any life content) and crops for biofuels, displacing indigenous and ex-enslaved Afro-Brazilian Quilombola communities from their once biodiverse lands. If these events are not modern corporate colonialism, what is?

This quote reflects the criticism of modern imperialism's damage to nature by thinkers such as Naomi Klein, David Harvey, and Jason Moore. Here, Klein explains the sources of imperialism and capitalism with the concept of "accumulation by plunder", and the practices of these powers that continuously cause inequality and deplete the earth's resources show that this inequality is not only social and economic, but also a global cause of ecological destruction through their powers.

Jason Moore, by considering the impact of capitalism on the biosphere in a broader framework, criticizes the fact that capitalism includes not only human societies, but also natural processes in its orbit. As a result of this interaction, inequality is exacerbated, as capitalism exploits nature and natural resources for profit, and human-initiated processes profoundly affect the structure of the biosphere.

The expansion of imperialism in the form of biogenetic capitalism, as Naomi Klein points out, involves seeing nature only as an economic investment. For example, Christophe Bonneuil, a researcher who studies environmental disasters, tries to show the causes of these disasters in a methodological way and notes that:

again, what are the main institutions that lead us to climate disaster? What are the most important historical processes related to this problem (imperialism, wars and preparations for war, economic globalization, automobiles, Fordism, suburbanization, etc.)? These questions are still unanswered and we propose to call it 'Thermocene history'. Political thought and public debate suffer from this lack of history. Due to a lack of accurate information, spontaneous narratives about the environmental crisis turn into unfocused critiques, indicting capitalism in general or, worse, modernity. (Bonneuil & Fressoz, 2016, p. 90).

In Klein's approach, which he calls "Thermocene history", he tries to explain how environmental disasters are not only the result of economic and political processes, but also how these processes are formed historically. In this respect, imperialism is at the heart of this history, as many environmental problems are rooted in economic exploitation, territorial occupation, and the unequal distribution of natural resources. From this point of view:

conflicts due to possession of new geographical territories are one of the most questionable problems of human history. And the solving and elimination of complex

problems, in turn, necessitates the search for different ways. Among the global problems, due to its many specific indicators and complexity, the human desire to have more territory has crossed the boundaries of the Earth and aimed at space. This means that it is possible to see the problems caused by man even in areas where he is not settled. (Jabrayilov, 2022a, p. 4).

The analysis of this quote from the point of view of neo-imperialism helps to meaningfully illuminate the human desire to seize new territories not only on Earth, but also in space, and the related conflicts. The fact that states and corporations with a neo-imperialist strategy try to establish political and economic control over new territories shows that these interests are not only about territorial appropriation, but also reflect the goal of controlling natural resources and creating new forms of colonization.

Firstly, conflicts within the Earth and the desire to own geographic territories are at the root of the struggle over natural resources and trade routes. This struggle for possession of territory and resources is one of the main examples of neo-imperialism. In this context, the exploitation and exploitation of outer space is a reflection of the desire to control asteroids rich in natural resources and rare mineral deposits located on the Moon. The economic exploitation of space will define new centers of power for humanity in the future and may lead to the further expansion of neo-imperialist strategies.

From this point of view, the phrase mentioned in the above quote: "even in the uninhabited areas, it is possible to see the problems created by man", reflects the ideas about the implementation of neo-imperialism itself in a new form, even in space. These conflicts involve not only existing borders, but also future space borders and resource distribution. As a result, neo-imperialism is not limited to geographic and national borders, but on a broader scale, it shows that the human desire to control and master continues in new spaces.

Throughout history, imperialism has been accompanied by the appropriation of natural resources and the related destruction of the environment. For example, since the 19th century, large-scale looting of natural resources in Africa, Asia, and South America by European powers has been carried out, natural ecosystems have been destroyed, and the way of life of local communities has been disrupted. In most cases, these processes have left large ecological footprints in the areas and led to long-term consequences.

All these appear as consequences of injustice and exploitation, because the goal of imperialism to have more territory is not to benefit the people, but to accumulate capital.

From the standpoint of justice, opposing imperialism is not limited to eliminating the economic and political asymmetries inherited from colonialism. At the same time, it shows the necessity of uniting many countries around the struggle for justice against the policy of imperialism based on the exploitation of nature and its ecological effects. When interrogating imperialism with concepts surrounding justice in the modern era, it is clear that it is necessary to consider how corporate and capitalist colonialism exploits not only human life, but also the ecosystems that form the basis of nature.

Ecological Colonialism and the Return to Balance

Ecological colonialism shows that economic and political forces in the modern world aim to appropriate not only land and culture, but also natural resources. Colonization, which used to be mainly based on territory and wealth, now results in the violation of ecological conditions. In this new stage, the exploitation of nature, the use of natural resources to serve corporate interests, and irresponsible approaches to the natural environment take place. The fight against it requires a deeper ecological awareness and regenerative approaches. As Jason Hickel emphasizes, to stop this crisis, new ways of thinking and practices in harmony with nature, based on restoration, must be formed.

The post-colonial era is not only a violation of national and cultural boundaries, but also a violation of ecological conditions. Because modern colonialism is not only political and economic, but also ecological. The struggle against this requires the emergence of new ideas and practices against the privatization of natural resources and natural values. In this new stage, the exploitation of nature, the use of natural resources to serve corporate interests, and irresponsible approaches to the natural environment take place. The fight against it requires a deeper ecological awareness and regenerative approaches. As Jason Hickel emphasizes, to stop this crisis, a new practice and thinking in harmony with nature, based on restoration, must be formed.

For example, the approach of the author of “Less Is More: How Recession Will Save the World”, Jason Hickel, to this problem is interesting. He notes that:

we must slow down and rebalance if we are to have any chance of stopping the crisis. We need to change how we see nature and our place in it, from a philosophy of domination and exploitation to a philosophy based on mutual regeneration. We must go beyond the dogmas of capitalism and move to a new system suitable for the twenty-first century. (Hickel, 2021, p. 134).

Hickel's approach shows once again that serious work must be done to finally understand the reality of climate change and ecological collapse and to solve the existing problems. Current capitalism requires constant expansion based on the destruction of the living world. This system's philosophy of survival and structure has only one solution, growth. In this respect, Hickel sets aside traditional ideas about “growth and development” and instead offers a radically possible vision of a post-growth future.

Jason Hickel shows that reclaiming the commons and decolonizing nature, cultures, and humanity are necessary conditions for hoping for a common future in our common home. By saying no to exploitation, we leave more for other species, other people and future generations, thus creating prosperity for all. In an ecologically interconnected world, as Hickel notes, ‘less is more.’ (Hickel, 2021, p. 131).

In June 1992, at the UN Conference on Environment and Development (also known as the Earth Summit), scientists and members of the public from various countries discussed seriously the creation of a “twin crisis” of environment and development. After the end of the Cold War, a change in orientation was attempted in many countries with the rise of environmental awareness and the apparent failure of classical development strategies that ignored environmental questions. Two “Rio Conventions” on climate change and biological diversity: the need to form a global framework for national and regional policies emerged. This process created certain hopes towards the formation of the idea of “global environmental management” at the international level, and it was hoped that if the right political framework conditions and incentives were created, the problems would be solved and the social-ecological foundations of society could be rebuilt. Unfortunately, the concept of “accumulation by looting” of the global centers of imperialism remains the biggest obstacle in the implementation of this process. For example, the report presented by the international organization “Oxfam” in 2014 states that “the world's 85 richest billionaires own the same wealth as the poorest 3.5 billion people in the world” (Fuentes-Nieva & Galasso, 2014). This information is used to bring global economic inequality issues into the spotlight, and in 2016, the updated report lowered the number to 62 people. The above-mentioned information was presented to the World Economic Forum held in Davos in 2017 and caused wide discussions.

By comparing the economic value of the “Global North”¹ with other regions, it is also possible to reveal the connection between climate change and the centers of

¹ The Global North refers to countries with economic and political power, located mainly in the Arctic, Subarctic and Temperate zones.

imperialism. For example, if we focus on the countries located in the arctic, subarctic and temperate zones surrounding the Global North, it is clear that the neo-imperialist strategies of these countries are based on the concept of “accumulation of wealth through plunder” based on “soft power”, “smart power” and “hard power”. In addition to concentrating most of the global economic power, these countries are the main actors that have a negative impact on the environment and climate. Their industrial, economic activities and control of global markets not only cause environmental disasters, but also deepen global injustice.

Because of their economic power and degree of industrialization, the countries of the Global North produce more waste, and the release of these wastes into the atmosphere accelerates climate change. For example, the USA, Canada, and European Union countries account for a significant part of the world's carbon emissions. At the same time, these countries support imperialist policies to control energy sources, resource use, and trade routes. Countries with more influence in causing global climate change have a greater responsibility towards the global world.

In this regard, Oxfam's official website states, “Who should pay for the devastating loss and damage caused by climate disasters?” The article states that “Floods affected approximately 33 million people, killed 1,500 and left more than a million homeless.” Looking ahead, the World Bank predicts that these floods could push another nine million Pakistanis into poverty; more than 80% of crops were damaged, raising fears of widespread food shortages and human starvation.

UN Secretary General Antonio Guterres, who visited Karachi during the environmental disaster, said: “I have seen many humanitarian disasters in the world, but I have never seen climate destruction on this scale.” So the question arises: Is it right or feasible that Pakistan alone should pay this huge loss and damage? The answer is: No. In fact, the responsible parties - developed countries and fossil fuel companies - should be forced to pay. They have not only responsibility, but also opportunities. Fossil fuel companies are making skyrocketing profits this year alone: \$100 billion in the first quarter (Babic, 2022).

From the article published on the official website of Oxfam about Pakistan, it is clear that the problems of both environmental and economic imperialism in the context of climate change, environmental damage, and who should

bear their responsibility are more pronounced in tropical and subtropical zones. When we look at this problem from the point of view of imperialism, on the one hand, developing countries like Pakistan appear to be almost non-participants in the main factors that cause climate change, on the other hand, global economic powers and the Transnational Companies they support exploit the environment to increase their wealth, but developing countries have to bear the biggest losses. Pakistan's share of carbon emissions is very low and per capita emissions are much lower than developed countries. For example, according to statistics conducted by “Statistics Times”, the population of Pakistan will be 249 million people in 2024, which is about 3.08% of the world's population (Statistics Times). Due to the high growth rate of the country's population, the impact on the environment is also significant.

Analyzing the above-mentioned comparison on the parameters shown by Hannah Ritchie and Max Roser, it is clear that the annual carbon emission of Pakistan is about 223 million tons, while the population of France (65 million people) is about 258 million tons. Canada has a population of 38 million and the country's annual carbon emissions are 564 million tons. Despite the fact that the population is many times less than the population of Pakistan, the carbon emission is about 2.5 times more (Ritchie & Roser, 2024).

The above-mentioned comparisons show that the countries that suffered the most from climate change were the countries that played the least role in climate change. This creates environmental inequality and reflects a phenomenon called environmental imperialism. Ecological imperialism is associated with the use of the territories of weak and developing countries as ecological space and the plundering of their resources as a result of the environmentally damaging activities of developed countries and corporations. For example, as UN Secretary-General Antonio Guterres points out in the quote above, the climate disasters Pakistan is experiencing are largely caused by the multi-year high carbon emissions of developed countries. Here, the United States and other developed countries, while having a high share of global emissions, are consolidating their economic power and industrial superiority, while putting the fight against the economic damage of environmental disasters on developing countries. This situation is a manifestation of economic imperialism in the ecological field.

In this regard, the Azerbaijani side aims to present projects of practical importance to the agenda of the conference in the direction of regulation of interdependent models and rights at the COP29 to be held in Baku on November 11th,

It includes Canada, USA, Russia, European countries, and the northern part of China.

2024. For example, in the materials published for the promotion of this project, it is stated that:

Azerbaijan participates in solving environmental problems on the basis of interdependence with partner countries by strengthening cooperation at the international level in the fight against global climate change. This cooperation model will be highlighted as one of the main priorities of the country during COP 29. (Ahmadov, 2024).

When viewed from the perspective of neo-imperialism, Azerbaijan's strengthening of international cooperation on global climate change and interdependent participation in solving environmental problems, in fact, includes many strategic goals. From this point of view, Azerbaijan puts forward the principle of "mutual benefit" in international relations by promoting the model of cooperation with partner countries based on interdependence in solving environmental problems, and presents cooperation on climate change as a mechanism serving common interests rather than a tool of hegemony.

This approach expresses a clear position of the official Baku against the use of manifestations of neo-imperialism as a means of political and economic influence in the global climate struggle. Azerbaijan's emphasis on this cooperation model as a priority during COP 29 shows its intention to act in the direction of efficient and equal international cooperation, far from any hegemonic or controlling goal. This position indicates that Azerbaijan wants to strengthen relations with its regional and international partners in global environmental problems and direct it only to environmental goals.

It should be a requirement of international law that developed countries and global companies with a role in climate change be held accountable for the loss and damage faced by Pakistan and other low-emitting countries. The payment of this responsibility involves the payment of environmental and economic compensation by developed countries in accordance with the principles of justice and responsibility. For example, a fair approach would be to create certain funds from the profits of global fossil fuel companies and through these funds to support countries affected by climate change.

According to Smith, a researcher who studies the causes of climate change and suggests applying a fair approach to countries affected by this problem:

it is necessary for developed countries and global fossil fuel companies to take responsibility for the losses and damages faced by low-carbon countries. Redressing this responsibility includes providing environmental and economic compensations within the framework of the

principles of justice and responsibility. In order to reduce the consequences of the global climate crisis, it would be a fair approach to create special funds with a certain part of the revenues obtained from the fossil fuel industry and use these funds to support the affected countries. (Smith et al., 2022, p. 87).

All these analyses show that the countries of the Global North are one of the main causes of climate change, and with their imperialist policies, the countries of the Global South are facing economic and environmental disaster. Because their economic models based on high levels of carbon emissions and resource exploitation lead to more environmental disasters in the Global South. This is an indicator of global injustice and shows the need for new approaches in the fight against climate change.

Developed global powers often frame cultural imperialism for their role in causing climate change and environmental disasters. In the global western media, the topic of climate change is mainly measured in terms of economic losses, and often pays little attention to the humanitarian disasters experienced by the countries of the global south. This results in the penetration of cultural imperialism into the ecological field. Western countries shape their dominant narratives on climate change and the environment, while environmental problems faced by weaker countries often take a back seat.

William Adams's book "Decolonizing Nature: Conservation Strategies in the Postcolonial Era" notes that:

the cultural imperialism of the global north is also evident in perceptions of climate change and environmental disasters. Developed countries evaluate environmental problems mainly in terms of economic losses and ignore the humanitarian and environmental crises faced by the global south. This approach puts the problems of weak countries in the background with the dominant narratives of environmental issues in the western media. (Adams & Mulligan, 2002, p. 145).

William Adams' quote mentioned above, by criticizing the contradictory position between the Global North (developed countries) and the Global South (developing or weak economies) in the perception of global environmental problems, shows that the Global North's approach to environmental problems is only focused on economic losses and acts from a self-interested perspective. In the studies of many researchers, this is evaluated as a form of cultural imperialism, and it is claimed by those researchers that the global powers evaluate environmental problems only in their own contexts and do not take into account the interests of the Global South. Adams argues that the dominant narratives of the Global North ignore the

environmental and humanitarian crises facing the Global South. For example, the effects of climate change are causing more humanitarian disasters – water shortages, mass migrations, hunger and poverty – in the countries of the Global South. But the Western media put these issues in the background and focus more on topics such as economic losses, trade and insurance costs. This approach hinders global solidarity and shared responsibility for environmental justice.

If we pay attention to the other point criticized by Adams, it is clear that the global powers evaluate environmental problems only in terms of economic losses. For example, reports and studies on climate change focus on lost property values, reduced economic activity or insurance costs in countries of the Global North. However, climate change in the Global South is fundamentally changing human lives and lifestyles. This double standard leads to the consequences of underestimating the problems of developing countries or not allocating the necessary resources to solve them.

Another point that emerges from Adams' quote is that environmental strategies and decisions are largely shaped by the dominance of the West (Global North). The main decision-making powers in global environmental problems and climate change issues are developed countries, and these countries can use their advantageous positions to make their environmental policies accepted by the countries of the Global South. Thus, instead of the fair formulation of environmental strategies on a global scale, the policy of protecting the economic interests of developed countries is implemented.

Naomi Klein's book, "This Changes Everything: Capitalism and the Climate", is ready to move away from "free market" ideology, rebuild the global economy, and reorganize our political systems based on facts and methodological methods. Although Naomi Klein and Adams approached the problem from different angles, they both came to the same conclusion. For example, Klein notes, "In the guise of addressing climate change, developed countries often promote market-oriented solutions that serve their own economic interests, leaving developing countries vulnerable to environmental degradation and economic exploitation" (Klein, 2015). This idea mentioned by Naomi Klein shows the manifestations of imperialism in the environmental field. In Adams' approach, decolonizing nature and ecological strategies, he demands a fair distribution of environmental problems and resources, and the recognition of the Global South as an equal actor. However, Klein considers it an example of environmental imperialism when developed countries promote market-oriented solutions in order to protect their economic interests when

discussing climate change problems. He then shows that developed countries use their power and resource advantage to force their environmental policies on developing countries. This process makes the countries of the Global South economically and ecologically dependent, restricts their right to sovereign decision-making, and exacerbates environmental problems. Thus, these policies are seen as not only environmental but also economic and political imperialism.

It would be possible to provide environmental justice to different cultures and local communities by decolonizing nature, contributing to the equitable distribution of environmental problems and resources, and the recognition of the Global South as an equal actor with ecological strategies. In this regard, according to Vandana Shiva, who claims that the dominant economic system that treats nature as a commodity is at the root of the environmental crisis, decolonization of nature means recognizing the rights of communities and indigenous peoples to their land, water and resources and restoring their role as equal actors in the global environmental movement. Her book "Earth Democracy: Justice, Sustainability, and Peace" states that:

the environmental crisis is rooted in a dominant economic system that treats nature as a commodity. Decolonizing nature means recognizing the rights of communities and indigenous peoples to their land, water and resources, as well as re-accepting them as equal actors in the global environmental movement. (Shiva, 2005).

Vandana's quote reveals the structural problems at the heart of global environmental policies. When the Global North's position on environmental problems does not take into account the realities of the Global South, it leads to a violation of environmental justice at the global level. Decolonizing nature means stopping the Global North from managing environmental problems within its economic interests and hegemony and focusing more on the problems of the Global South. This approach shows the need for a global solidarity and responsibility to solve not only economic interests, but also humanitarian crises.

CONCLUSIONS

Climate change in the age of neo-imperialism further complicates issues of justice and responsibility. This period is one in which we are faced not only with the redistribution of economic and political power but also with serious challenges in ensuring environmental justice. The 'green' approaches to climate change proposed by developed countries are, in fact, often a continuation of their historical exploitation. Socio-economic inequalities, conflicts,

and resource shortages caused by climate change are particularly severe in developing countries.

The close relationship between modern neocolonialism and ecological colonialism exacerbates these issues. A fair and equitable approach is needed for the exploitation of natural resources and the elimination of environmental damage. This is necessary not only to ensure a safe and sustainable future for humanity but also to prevent modern colonialism. All of this underscores the importance of international cooperation and new ways of thinking to ensure climate justice. Success in the fight against climate change is possible only with an equitable approach. Sharing political, economic, and environmental responsibilities is crucial to creating a fairer world for future generations.

The deepening of inequality caused by resource exploitation by wealthy countries poses a serious threat to the concept of global justice. Furthermore, the concept of ecological colonialism advances the analysis of approaches that serve capitalist interests, highlighting the need for new paradigms for conserving natural resources. We have emphasized the importance of living in harmony with nature and applying regenerative approaches is emphasized. To protect natural resources and restore environmental justice, it is essential to establish more efficient and fair systems in the modern world. All countries, especially developed ones, must assume an active role and responsibility to prevent green neocolonialism and restore ecological balance in the fight against climate change. Only in this way is it possible to secure the future of humanity in a safe and just manner.

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