

Climate coloniality

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Climate-fueled cyclones, floods, heatwaves, sea level rise, desertification, and droughts are becoming more frequent, stronger, and unpredictable. Communities that contributed the least to climate change have been the hardest hit by it. Global trends in Earth's warming and concomitant climate change and ecological degradations are fueling further societal devastations and political fallout. The impacts still remain unequally distributed and inequitably experienced.

Climate coloniality is a critical framework to understand the contemporary climate crisis. It exposes the persistent presence of colonial and imperial violence in exacerbating environmental degradation and climate-induced disasters experienced by marginalized communities globally, which are disproportionately made vulnerable and disposable (Whyte 2019; Sultana 2022a). It highlights the enduring impacts of colonialism and imperialism via climate change, thus challenging simplistic narratives of climate justice. By centering the experiences and knowledge of those most affected by climate change, climate coloniality offers a critical and decolonial lens to comprehend and address the root causes of climate injustice (Sultana 2022b). This lays the groundwork to demonstrate the fundamental necessity of alternative approaches to climate justice that address the material, epistemic, and policy aspects of climate coloniality.

Colonial logics underpin the global political economy of climate change, where extractivist

economies, neoliberal policies, and securitized governance perpetuate neocolonial relations (Malm and Warlenius 2019; Hickel, Sullivan, and Zoomkawala 2021). Climate coloniality is also discursive, reinforcing epistemic violence by marginalizing Indigenous, feminist, and decolonial perspectives on climate governance (Escobar 2018). This entry critically examines the material and epistemic dimensions of climate coloniality and explores future directions in climate justice, including climate reparations, decolonial governance, and transnational solidarities. Research in climate governance, framings, policies, and programming are revealing and challenging the ongoing climate coloniality at different scales and spaces. They offer alternative framings and praxis to subvert these injustices and decolonize climate action, moving away from an ever-increasing atmosphere of violence and escalating climate-related catastrophes.

Exploring climate coloniality

Climate coloniality reproduces the hauntings of colonialism and imperialism through climate impacts in postcolonial, occupied, and settler-colonial contexts where climate-induced disasters and heightened risks have been prevalent for some time, while enrolling new spaces subjected to coloniality, thereby complicating climate politics at global and local levels. Climate change lays bare the colonialism and imperialism of not only the past, but also the ongoing coloniality that governs and structures lives, institutions, laws, and policies, which are co-constitutive of processes of capitalism, imperialism, international development, and

geopolitics (Agarwal and Narain 2012; Burman 2017; Sultana 2022a; Táíwò 2022; Bhambra and Newell 2023; Kolinjivadi et al. 2023). Climate coloniality is perpetuated through processes of neoliberalism, racial capitalism, development interventions, economic growth models, education, training, the media, and pop culture. The uneven and unequal vulnerabilities and marginalizations, of deaths and devastation taken for granted, draw attention to continuities from the past and into the future. Yet alternative epistemologies, cosmologies, and resistances emerge from lived experiences that were/are devalued in Eurocentric modernity and climate coloniality. This requires decolonizing both epistemic violence and material outcomes for meaningful justice.

Briefly put, coloniality in lived experiences expresses the complexities of the coloniality of power (cf. Maldonado-Torres 2007; Quijano 2007; Mignolo and Walsh 2018), and the ongoing and enduring assaults of colonialism through modernity, capitalism, neocolonialism, imperialism, and international development. Coloniality relies on racial domination and hierarchical power relations established during active colonialism and ongoing in postcolonial times, where the colonial matrix of power persists. Climate coloniality persists where Eurocentric hegemony, neocolonialism, racial capitalism, uneven consumption, and military domination are co-constitutive of climate and ecological impacts experienced by variously racialized populations (see also Martinez 2014; Sheller 2020). The racial disposability of both those experiencing climate devastation in their homelands and those displaced as climate migrants demonstrate further the curtailing of self-determination and futurities (Gonzalez 2021).

Ongoing climate coloniality is expressed through insidious racism globally and continued othering, dispossessions through colonial-capitalist

extractivism and commodification, rapacious displacement and destruction, interconnected environmental degradation, creation of sacrifice zones, disproportionate exposure to harms from more powerful climate-induced hazards, and much more (Klein 2016; Mahony and Endfield 2018; Moulton and Machado 2019; Andreucci and Zografos 2022). Context matters in understanding coloniality, so it is not just an abstract analysis of the racialization of difference, but of accounting for local, embodied, material, and lived experiences of knowing subjects.

Colonial logics of extractivism continue through neocolonial and development interventions post-World War II (cf. Rodney 1972). This perpetuated climate coloniality via the unequal ecological exchange between the Global South and Global North, ongoing extractive capitalism, and the imperial structures of global trade and domination in setting policies and ideologies (Roberts and Parks 2009; Warlenius 2018). (Here I use Global South and Global North as analytical categories, but also geographical spaces marked by heterogeneity and historical differences, recognizing that they are controversial and incomplete terms.) Scholars have quantified this unequal ecological exchange, calling it the ongoing colonial plunder of resources from the Global South to the Global North, one that contributes to overdeveloping the latter at the expense of the former (Dorninger et al. 2021; Hickel, Sullivan, and Zoomkawala 2021; Fanning and Hickel 2023). Such processes continue various colonial patterns of harm and dispossession, including exacerbation of climate-fueled losses and damage. The racial logic of climate tragedies and cumulative impacts is ever-present. Thus, the undifferentiated humanity that is assumed in persistent narratives of the Anthropocene does not exist (Sultana 2023). Universalism of the Anthropocene obfuscates historical and contemporary power imbalances and responsibilities,

and the various differentiations and racializations (Davis and Todd 2017).

Climate coloniality is perpetuated through global land and water grabs, deforestation for growth, neoliberal conservation projects, fossil fuel warfare, new green revolutions for agriculture, rare earth mineral mining, and carbon offsetting programs for the wealthy that are dispossessing the historically impoverished, often elsewhere. Carbon colonialism through carbon offset projects, which are increasingly ramping up instead of down, despite known critiques and resistances, has been discussed for some time (Bachram 2004; Bumpus and Liverman 2010). Extractivism propagated by global capital and state-sanctioned interventions perpetuates geopolitical climate necropolitics within and beyond borders (Charkiewicz 2009; Grove 2014; Opperman 2019; Clark 2020; DeBoom 2021; Parsons 2023).

Colonization of the atmosphere (Malm and Warlenius 2019) means that luxury emissions and survival emissions are not accounted for appropriately, and increasingly less atmospheric space is left for greenhouse gas emissions and ecosystems loading for historically oppressed and impoverished communities (Agarwal and Narain 2012). Extraction and exploitation leave behind place-specific pollution, devastation, and loss, much of which is irrevocably irretrievable or recoverable. Yet after decades of evidence of escalating climate impacts, there has been little mitigation to halt ever-increasing greenhouse gas emissions (Stoddard et al. 2021). Instead, new mitigation and adaptation endeavors can exacerbate othering, vulnerabilities, and climate impacts (Shokry, Anguelovski, and Connolly 2023; Stock 2023) alongside the entrenchment of climate finance in maintaining certain neocolonial power relations (Ciplet et al. 2022).

Climate apartheid is the recent label for this sociospatial differentiation in who pays

the disproportionate price of climate breakdown, who is made expendable, and who is spared for now (Alston 2019; Rice, Long, and Levenda 2022). This form of eco-apartheid manifests between and across the Global North and Global South at multiple scales. Wealthier nations fortify their borders against climate refugees while leaving displaced populations in precarious conditions. Climate apartheid exists for those at the intersectionality of race, gender, and class exposed to ecological harm and toxic environments (Tuana 2019). There are complex forms of abjection, precarity, uncertainty, exhaustion, and trauma among those deemed disposable. At the same time, it becomes imperative to recognize the differential intersectionalities within communities in how harms can be reproduced at different scales (Kajjser and Kronsell 2014; Sultana 2014; Mikulewicz et al. 2023). Co-production of racial capitalism, heteropatriarchy, white supremacy, and imperialism continue in different ways, often supported by local state, elites, and community members who can be complicit. The confluence of local power imbalances, uneven creation of vulnerabilities, and production of risks, end up merging global climate breakdown with scalar intersectional factors from the planetary to the body, thereby creating more complex tapestries of outcomes in different contexts.

Ultimately, coloniality discursively limits the terms of global debate, hegemonizes knowledge of and about climate change and related fallouts, and what actions are possible, thereby destroying other epistemologies in a colonial matrix of power (Quijano 2000; cf. Maldonado-Torres 2007). It appears to make choices seem impossible, or options presented as neutral when they are not, often commodifying solutions that do not deliver justice in the end. Since Eurocentrism internalized racism and colonialism, this system of power is hegemonic globally in how

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climate is talked about, the planning that is pursued, and the dominant education around it. A lack of cognitive justice and epistemic decolonization (N'krumah 1965; Mignolo 2017; Ndlovu-Gatsheni 2018) is perpetuated in the reinforcement of climate coloniality along with hegemonization of narratives, epistemologies, and climate solutions.

Climate coloniality can constrain what actions are possible, often destroying pluriversal epistemologies, methodologies, and ontologies necessary for meaningful climate justice (Escobar 2018; Ferdinand 2022). However, this is not unchangeable. Decolonizing climate thus needs to address the interlinked complexities of colonialism, imperialism, capitalism, international development, and geopolitics of trade, migration, and economic growth that contribute to the reproduction of ongoing colonialities in atmospheres of violence that result in material, epistemic, and discursive injustices across the world (DeBoom 2022; Jimenez and Kabachnik 2023; Simpson and Pizarro Choy 2023).

Decolonizing climate coloniality

The urgent need to decolonize climate enhances our efforts toward climate justice and propels reframing narratives around climate change, but also in intentional political mobilizations and points of action. Epistemology and materiality simultaneously are central in decolonization—that is, both knowledge production and epistemological framings, but also engaging with the praxis of material politics, outcomes, and lived experiences. Decolonizing climate means rethinking and addressing various institutions and processes at multiple intersecting scales. To decolonize climate at a basic level is to integrate more decolonial,

anticolonial, feminist, antiracist, anti-capitalist, and ecosocialist critiques and struggles into mainstream climate discourses and practices to redress ongoing oppressions and marginalizations. Fundamentally though, decolonizing necessitates the critical interrogation of the complexities of empire, imperialism, and capitalism, and then of how to de-center and dismantle them, and not do so metaphorically (Cusicanqui 2012; Tuck and Yang 2012). It thus confronts and addresses material outcomes of framing and reframing, internalizing a material praxis that takes co-production seriously (cf. Fanon 1963, 1967). It is not about just recognizing the problems, but working toward distributive justice, reparations, and restitution (Táíwò 2022).

Decolonizing accounts for reflecting on the past and present, to configure future pathways to remove colonial and imperial powers in all their forms. This requires confronting and dismantling colonial ideologies and racisms baked into power hierarchies, including those that create and maintain climate breakdown. In tackling climate coloniality, the need arises to be mindful of the goal of not only undoing centuries of harm and ongoing devastations through policies, finance, events, media, and the insidiousness of everyday life, but also of rebuilding and reconstituting in different ways, using more capacious and equitable processes. Thus, research, activism, and policymaking need to be more critically reflexive of methodologies and methods used, and the cognitive biases that persist (Tuhiwai Smith 2012).

To achieve this, concerted work is needed on two parallel aspects simultaneously—first, the structural and political; and second, the epistemic and discursive—while recognizing that these are but analytical categories intricately intertwined in everyday life in spatio-scalar ways.

The structural and political dimensions of climate coloniality

It is valid to ask why there are persistent challenges to achieving decolonized climate governance, ideologies, and practices. Structural changes are necessary in international governance for equitable recognition and distributive justice to occur across and between countries (Benjaminsen, Svarstad, and Shaw of Tordaroch 2021). While desires for transforming inequitable and exploitative systems are reiterated regularly by different constituents and countries (for instance, as seen at the Conference of the Parties on Climate Change, COPs), this remains elusive. The reason is that contemporary governance systems are underpinned by centuries of colonial and imperial power structures and ideologies, whereby now a global network of nation-states, corporations, and elites dominate discursive framings around climate and the material outcomes therein. Thus, challenges to and changes in this system are resisted. Opposition to empire dying is manifested in the resistance to shared governance, accountability, and giving up control, as these threaten the loss of existing and future power and material wealth. [Unfortunately, the hegemony of fossil fuel–military industrial complex remains a stranglehold (Belcher et al. 2020) and confronting this to reconfigure alternative and just energy transitions remains a challenge (see also Jurema and König 2025)].

Nonetheless, different material solutions and outcomes have been imagined and insisted upon thus far. Demands have been made for debt cancellation as part of climate reparations for countries of the Global South, who have historically been impoverished and indentured through colonial and imperial finance mechanisms and capitalist extractivism fueled by neoliberal global trade. Green extractivism is an example of this, whereby the transition to

renewable energy relies on lithium, cobalt, and rare earth mineral mining, disproportionately impacting Indigenous communities in Latin America, Africa, and Asia (Riofrancos 2020; Andreucci et al. 2023; Vela Almeida et al. 2023). Similarly, land dispossession via carbon offsetting schemes and conservation projects displace Indigenous peoples, continuing colonial land grabs under the guise of sustainability (Fairhead, Leach, and Scoones 2012; Cavanagh and Benjaminsen 2014). In addition, the debates around climate reparations remain contentious, as loss and damage acknowledgment has not been followed through with sufficient financial support (Bakhtaoui et al. 2023; Jackson et al. 2023; McNamara and Jackson 2019).

Material decolonization would require that imperial extractivist logics that fueled the unequal exchange and plunder be first stopped and then compensation or reparation made. Efforts would also seek ways to discontinue practicing and preaching endless growth on a finite planet and pursue enhancing wellbeing. This necessitates active efforts toward decommodification and de-imperialization. For this to occur, decolonizing climate would have to rethink and address various institutions and processes at multiple intersecting scales that lead to various entanglements. One would be the role of the state, where it sits vis-à-vis the rise of mutual aid, calls for agroecological sovereignty, energy sufficiency, anti-capitalist and anti-neoliberal development. Decolonizing climate is largely meaningless if it does not accompany measurable shifts in law, policies, institutional frameworks, or material distributions. Material outcomes are adjudicated, governed, and filtered through co-constitutive processes that need collaborative work and sharing of power. Publicly accountable funding, technologies, and policies, whereby there is necessary transformation of public institutions and capacities, become central to this

across the postcolonial, settler–colonial, and occupied worlds.

Scalar geographic analyses and critiques are essential both in confronting crises and in imagining co-created solutions. A reworking of relationships becomes necessary across geopolitical scales but also in human/nonhuman relationships. Valuing indigenous and traditional knowledge and sciences worldwide is essential to this (Emeagwali and Shizha 2016; Acabado and Kuan 2021). Indigenous work in the United States, Canada, Australia, New Zealand, and Palestine points to the ways that internal colonization has been resisted in settler–colonial contexts, offering insights into border crossings for abolition justice. These are by no means the only examples since anticolonial movements across Africa, Asia, and Latin America are replete with struggles and reconstitutions. They are linked to ongoing global indigenous and peasant-led resistance against extractive exploitative practices.

What is evident is the urgent need for solidarity across frontlines for decolonization, reformulation of institutions, and power matrixes across scales, alongside geopolitical shifts in advancing the valuation of a livable planet for all. This includes epistemic decolonization and (re)commitment to collective action that crosses borders and boundaries.

The epistemic and discursive violence of climate coloniality

In conjunction with the material injustices, securitization of profit, and geopolitical planetary control, addressing discursive and epistemological climate coloniality becomes important. Imperialism is underpinned by colonial forms of racialization and race science, devaluing othered knowledge and expert voices from marginalized populations, often undergirded by Orientalism

(cf. Said 1978) and patriarchy (cf. Mohanty 1988; Shiva 1989). Epistemic violence rooted in colonialism and Eurocentrism is not simply rooted in ideology, but material harms in the creation of the other (Spivak 1988). This raises the urgency to decolonize knowledge production on climate change (Bronen and Cochran 2021; Schipper et al. 2021).

Climate governance remains dominated by Western technocratic expertise, often sidelining the lived experiences and scientific knowledge of Indigenous and frontline communities (Walsh 2007; Tandon 2021; Nxumalo and Montes 2023). This epistemic erasure manifests in whitewashing of climate discourse—climate summits such as COP are dominated by Global North policymakers and corporate actors, while frontline communities remain excluded from decision-making (Sultana 2023). Climate coloniality is perpetuated through mundane and institutionalized ways of subalternization of non-Eurocentric, nonmasculinist, and noncapitalist understandings of climate, ecology, and nature–society relations (Escobar 2018; Mitchell and Chaudhury 2020; Chakraborty and Sherpa 2021; Ferdinand 2022).

As a result, decolonizing educational systems is fundamental, as this is where systemic cognitive injustices often begin through formal Eurocentric education that has gone global. Epistemic violence and colonization of the mind need to be acknowledged and undone across universities, training centers, nongovernmental organizations, and state institutions (Sultana 2019; Stein et al. 2023). Similarly, concepts of ecocide and epistemicide help further clarify how various knowledge systems were erased and devalued, but need recovering and reconstituting (Grosfoguel 2013; Santos 2014). The decolonization of the mind remains critical for epistemic justice and pluriverse, where recuperation of collective memory and cultural practices to foster

conviviality, care, and commoning are important to overcome the colonial matrix of power (Sultana 2022c; Sheller 2023). Deconstructing climate coloniality allows for an understanding of how climate change continues to condition the material realities and discourses not only around nature–society relationships but also the epistemic violence that follows in their wake. It is the undoing of this that is at stake, and then the remaking of futures not haunted by the past and present. Decolonizing knowledge systems to confront climate coloniality requires the indigenization of knowledge and politics. Throughout history, this has not only been ignored, silenced, and resisted in dominant discussions on climate, but also often violently oppressed or erased.

Future directions

While climate coloniality can splinter us apart, it can also birth and grow solidarities and collectives. It has united and galvanized various coalitions across spaces and scales. Since climate coloniality is violence requiring care–full (full of care) resplendent climate revolutions to counter it, care and ethics of care can be the revolutionary vehicle for abolitionist climate praxis (Williams 2017; Bond and Barth 2020; Ranganathan and Bratman 2021; Sultana 2022c). Care here embraces but goes beyond the radical care of the self to encompass others, both human and more–than–human. It is care work that sustains resistance movements, cultural continuities, alternative politics, and new formulations (Walsh 1994; Dowler et al. 2019).

Therefore, while climate coloniality temporally and spatially causes eroding and erasure, there are also fissures that rupture through its weight, resist its imposition, and rework it. Multiple forms of knowledge may be excluded in hegemonic climate discourses and practices but

are valuable cosmologies of decolonial knowledge and resistance that center accountable, reciprocal, and ethical relations and processes across the globe. There are many different ways that decolonization is enacted, ranging from direct action, law, care networks, leapfrogging alliances, cultural resurgence, alternative media, and more, to center on Black, Indigenous, and People of Color’s (BIPOC) futures and pluriversality (Fanon 1967; Kothari et al. 2019).

Decolonial and anticolonial cultural praxis foster fleshing–out theories and grounding concepts. It is an affirmation of the humanity of the oppressed, and of fostering radical equality and mutuality. In other words, the agency and corporeality of the colonized come to matter. The realities and concerns of those caught up in epistemic entanglements and friction (Tsing 2015) need to be worked through, where reconciling may not be entirely possible, but differences can coexist. That is the point of pluriversality instead of universality (Escobar 2018; Paulson 2019). It is to make visible and draw attention to knowledge and lived experience, to ground theory in places geographically and ontologically.

Through such processes, the ethics of care, care networks, and prioritizing collective well-being instead of only individual wellbeing, become more clarified (Sultana 2022c). This accounts for embodied, ecological, economic, cultural, and political safety from harm and fosters flourishing. Healing the colonial wound through transgressive love and solidarity becomes possible. Alienation is fought against by reclaiming sacredness and relationalities, in moving toward liberation and self-determination without apolitically or ahistorically fetishizing or romancing the local, communities, or cultures. There is increasing recognition that resurgence and renewal are possible, seeded through the fertile grounds of the colonial wound, to move beyond its conscriptions toward strategies of

revival (Ahenakew 2019). We need to dismantle colonial oppressive institutions and apparatuses for true liberation. Collective liberation, not just emancipation, is thus necessary (Fanon 1963). Feminist and intersectional climate justice movements are increasingly integrating gendered analyses of climate coloniality, focusing on care, reciprocity, and relational ontologies (Williams 2024).

In such ways, anticolonial, decolonial, and collective care and care ethics hold the possibility for the revitalization of revolutionary potentialities against atmospheres of violence of climate coloniality. It is thereby restorative but open to transformation (i.e., not only restoring to what was but nurturing toward better). It is an iterative process and nonlinear. Intentions and politics are reassessed throughout, requiring critical self and group reflexivity of being-in-community (Guha and Martinez-Alier 1997; Martinez-Alier et al. 2016; Sultana 2021). The processes are thus dialogic and praxis-based. It is recuperative against the violence of the mind. It is a renewal and restoration of dignity (Fanon 1963). Political action can be revolutionary when it leads to fostering recursive care-full and collective wellbeing that is simultaneously social and ecological.

Building transnational movements against climate coloniality is critical for achieving climate justice. These are being pursued in different ways. Indigenous land defense movements are resisting extractivist projects through land reclamation and sovereignty struggles (Estes 2019; Leonard et al. 2023). Abolitionist climate praxis is further linking climate justice with prison abolition, anti-border movements, and anti-capitalist struggles (Ranganathan and Bratman 2021; Long 2025). Calls for climate reparations—including financial compensation, climate loss and damage funding, land back initiatives, and climate debt cancellation—have also gained increasing scholarly and activist attention (Táíwò 2022; Ghosh,

Shawoo, and Nazareth 2025). Redistribution of climate finance away from corporate-led greenwashing schemes toward frontline communities have gained traction (Khan et al. 2020; Ciplet et al. 2022; Sène 2025). Legal accountability for environmental destruction, ensuring that high-emission nations take responsibility for loss and damage, are being spotlighted (Burrkett 2014; Jackson et al. 2023). A shift toward decolonial climate governance requires moving beyond market-based solutions and prioritizing community-led, Indigenous, and feminist climate justice approaches (Schmelzer and Nowshin 2023; Haverkamp 2025; Rivera and Breder 2025). Localized, pluriversal approaches, recognizing multiple ways of knowing and being in climate policymaking, rejects one-size-fits-all approaches (Ramcilovic-Suominen, Kröger, and Dressler 2022; Turnhout 2024). Further work is being done on exposing coloniality in green extractivism and state power in the extractive frontier (Jurema and König 2025), mobility justice and climate displacement (Sheller 2023), energy transitions and blue-green technology pursuits (Carlson 2025; Kuhl et al. 2025), climate pedagogy and theory-building (Nxumalo and Montes 2023; Curley and Smith 2024).

Indigenous scholarship demonstrates the importance of self-determination and ecological kinship, more-than-human relationality, and multispecies justice (Tschakert 2022). Recognizing and valuing living complex ecosystems and agroecology, instead of marketized nature as a commodity, becomes vital. Indeed in many instances, ecological struggles and decolonial struggles are often linked (Pulido and De Lara 2018). Decolonization thus must build political community and practical solidarities that foster pluriversality and reparative relations to restore humanity and agency in the battle against climate change and its related ecological destructions. The ruthless extractions and dispossessions from

across territories showcase the connections between place-based materialities to broader extractive ideologies and colonial-capitalist greed. In other words, it is essential to pursue decolonization that is not some uncritical celebration of transnational solidarity devoid of material politics, intersectional analyses, or lived experience.

Thus, while the dominant discussions around climate tend to make climate change seem apolitical, as a physical phenomenon to be fixed only with technology and finance, it is instead a restructuring of relationships to ecologies, waters, lands, and communities that we are intimately, materially, and geopolitically connected to. While lived experiences are embodied complex processes and fraught conditions, they are legitimate sites of geopolitical knowledge and counterbalances to hegemonic framings and structural forces. To decolonize is to reveal, reassess, and dismantle colonial structures and discourses, make them nonuniversal, and demonstrate the hegemony deployed historically and through particular racialized colonial practices, and everyday tactics of oppression and empire-building. Understanding climate coloniality offers the opportunity to see the connections and strands in theory and praxis. It demands decolonizing climate justice, to tackle the complexities of colonialism, imperialism, capitalism, and development in the reproduction of ongoing colonialities through existing global governance structures, discursive framings, material outcomes, and imagined futures. It also thereby requires care, commoning, and ethical praxis in nature–society relations.

Summary

By critically interrogating climate coloniality, it is possible to open pathways for transformative

action and foster a deeper understanding of the structural injustices perpetuated by climate change and interconnected ecological degradation. Interdisciplinarity and grounded analyses from diverse contexts help elucidate the ongoing structural and systemic issues involved in climate breakdown. These are occurring across various themes—examining lived colonialities across spaces; scalar dimensions of imperialism, fossil capitalism, racial disposability, and green extractivism; material, discursive, and policy dimensions of failures in (mal)adaptation and mitigation; challenging greenwashing and quick techno-fixes; successes of interlinked social movements and strategies; pursuing structural changes in governance and policymaking—and more, to help nurture radical care-full climate justice. Further research could occur on degrowth and decommodification, reclaiming and revitalizing Indigenous knowledge, decolonizing education and pedagogy, advancing climate reparations and alliances. By analyzing and interweaving insights it is possible to develop the political insurgencies necessary for collective solidarities to confront climate coloniality.

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SEE ALSO: Climate change, concept of; Colonialism, decolonization, and neocolonialism; Environmental (in)justice; Postcolonial geographies

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