

POSTCOLONIALISM AND THE ENDURING LEGACIES OF INEQUALITY IN THE GLOBAL SOUTH

UDC 316.323.83

327:911.3

551.583


Nife Ogunbodede¹, Abiodun Fatai-Abatan², Tope Shola Akinyetun³

¹Department of Political Science and International Relations, University of Delaware, USA


²Department of Political Science, Lagos State University, Lagos State, Nigeria

³Department of Political Science, Lagos State University of Education, Lagos State, Nigeria


ORCID iDs: Nife Ogunbodede

 <https://orcid.org/0009-0003-3128-0615>

Abiodun Fatai-Abatan

 <https://orcid.org/0000-0003-3776-7048>

Tope Shola Akinyetun

 <https://orcid.org/0000-0002-1906-3410>

Abstract. *The contemporary global order is shaped by pressing international relations (IR) issues, including structural inequality, climate change, and geopolitical tensions. This study examines the enduring legacies of colonial rule in shaping global North and South dichotomy through the lens of postcolonialism. While few scholarships have explored these concerns, there remains a gap in holistically applying postcolonial theory to explain their interconnectedness. This study seeks to fill this gap by critically analyzing how colonial structures continue to influence global inequalities, climate vulnerabilities, and power struggles. The study contends that structural inequality in the global south is a direct consequence of colonial exploitation, reinforcing economic dependency and social stratification. Similarly, climate change disproportionately affects the Global South, exacerbating poverty and displacement, while powerful nations evade accountability. The study also argues that contemporary geopolitical tensions, such as the Russia-Ukraine War, can be traced to imperialist legacies and historical power struggles. This analysis underscores the strengths of postcolonialism in elucidating these phenomena, particularly its ability to deconstruct colonial narratives and expose persistent global hierarchies. The study concludes that addressing these challenges requires decolonizing global governance structures, advocating climate justice, and fostering equitable international relations. It recommends structural reforms in global governance, reduction of dependency on exploitative foreign investments and a combination of economic justice, environmental accountability, and political agency.*

Key words: *climate change, geopolitics, global South, inequality, postcolonialism.*

Received March 6th 2025/Accepted April 22nd 2025

Corresponding author: Tope Shola Akinyetun, Department of Political Science, Lagos State University of Education, Lagos Badagry Expressway, Lagos State, Nigeria; e-mail: akinyetunts@lasued.edu.ng

1. INTRODUCTION

The world is presently conflated by contending issues that lay at the heart of intensified International Relations debate and scholarship. As argued in this study, some of these issues include structural inequality, climate change, and geopolitical tensions. We show how the challenge of inequality in the global South occasioned by colonialism entrenches the north-south divide in the international systems. We equally put forward the argument that climate change negatively affects the global South region and increases the incidence of inequality in the region. This itself is a product of the exploitation caused by colonial rule, thus propelling the calls for climate justice and reparations. The third issue discussed in this study concerns the rising geopolitical tensions in Europe, such as the Russia-Ukraine war. The aim is to show how this tension is an offshoot of historical power structures and legacies of imperialism. The second part of the study examines postcolonialism as a useful theoretical framework in underscoring these aforementioned issues. Specifically, we attempted to underscore structural inequality, and climate change in the global South from the postcolonial prism, showing how years of European colonialism created a skewed system that has been reinforced over time to reinvent neocolonial practices adding to the region's socioeconomic and sociopolitical woes. This study also adopts the postcolonial perspective to appraise the question of geopolitical tensions in international relations (IR). The third part of the study focuses on the strengths and weaknesses of the framework and its overall relevance to IR.

The field of IR focuses on the connections between countries across wide-ranging areas, such as economics, politics, military, environment, energy, and culture. These interactions are shaped by states' interests, cultural factors, alliances, shifts in world power and communication patterns, the international system, and perception of foreign policy (Stevanović, Pavličević, Vujinović, 2023:6). More so, the interaction between states is influenced by factors such as the enduring legacies of colonialism. Scholars such as Acemoglu and Robinson opine that colonial rule engendered income level variations in colonies while powers were concentrated in elites, fostering autocratic rule. However, scholars like Herbst and Kohli add that colonialism negatively impacted state building and state capacity as colonial governments struggled to control their territories, leading to the bequeathing of ineffective states (De Juan, Pierskalla, 2017:160). Robinson (2019) shows how European colonialism had enduring negative legacies in the global South by creating artificial borders, creating ethnic chauvinism through indirect rule, creating distrust toward the state, distancing the state from civil society, and creating conditions for inequalities that linger till the present time. To this end, scholars presented the postcolonial theory as an approach to unpacking colonial legacies without drawing undue attention to colonialism (Parashar, Schulz, 2021:868).

Postcolonial theory may not be the first critique of colonialism considering the strides made by anti-colonialism; however, it thoroughly explores the continued cultural and political impacts of colonialism on the colonizer and the colonized. This is better explained by Young (2001): "Postcolonial theory involves a political analysis of the cultural history of colonialism, and investigates its contemporary effects in western and tricontinental cultures, making connections between that past and the politics of the present" (Young, 2001:6). For Ahluwalia (2006), postcolonial theory is 'a counter-discourse that seeks to disrupt the cultural hegemony of the modern West with all its imperial structures of feeling and knowledge' (Ahluwalia, 2000:6). This theory is adopted in this study to underscore contemporary issues such as inequality in the global South, climate change, and geopolitical tensions.

The term global South entered international politics during the Cold War era and gained significant traction in the 1990s. Reinforced by the idea of the resistant south following the Zapatista revolt in Mexico and the ‘African Renaissance’, the term refers to regions like Asia, Latin America, Africa, and Oceania. It is used to describe areas outside North America and Europe in a way similar to terms like ‘periphery’ or ‘Third World’. The term not only refers to areas with low income and cultural marginalization; it describes global power struggles and dynamics (Dados, Connell, 2012:12; Pinheiro, 2017:56, 2024:2). According to Pinheiro (2024), the global South itself refers to “moral geographies of inequality”, underscoring the prevalence of disparity in the region across various dimensions (Pinheiro, 2024:2).

The need to address inequality is captured in the United Nations’ Sustainable Development Goal 10, which holds that “Inequality threatens long-term social and economic development, harms poverty reduction and destroys people’s sense of fulfillment and self-worth” (United Nations, 2023:1). In addition to hindering economic growth, inequality weakens democracy, limits public goods provision, threatens social harmony, and increases the chances of conflict (Akinyetun, Ogunbodede, Ahoton, Alausa, 2023:21; Canelas, Gisselquist, 2019:971; Crawley, Garba, Nyamnjoh, 2022:3). While social inequality has risen globally, its effect has been felt more in the global South, thus limiting the potential to drive progress and increasing the migration incidence (*Figure 1*). The prevalence of income and gender disparity, poverty, unemployment, lack of access to basic services, and limited rights are evidence of inequality in the region. This was worsened by the COVID-19 pandemic which further marginalized the citizens of the countries in the region, exacerbated their vulnerability, and deepened their systemic inequalities (Crawley et al., 2022:3; United Nations, 2023:2).

Tricontinental: Institute for Social Research (2022) sums up the disparity and level of inequality between the North and South in the following words: “we can see that the Global South has higher income and wealth inequality rates than the Global North. In terms of incomes, we find that in North America and Western Europe, the richest 1% of the population received around 35% of the wealth in 2020, while the poorest 50% received 19% of total income. In contrast, we find that in Latin America, the Middle East and North Africa, South Asia, and sub-Saharan Africa, the poorest 50% of the population receives between 9% and 12% of national income, while the richest 10% receives between 45% and 58%” (Tricontinental: ISR, 2022:10).

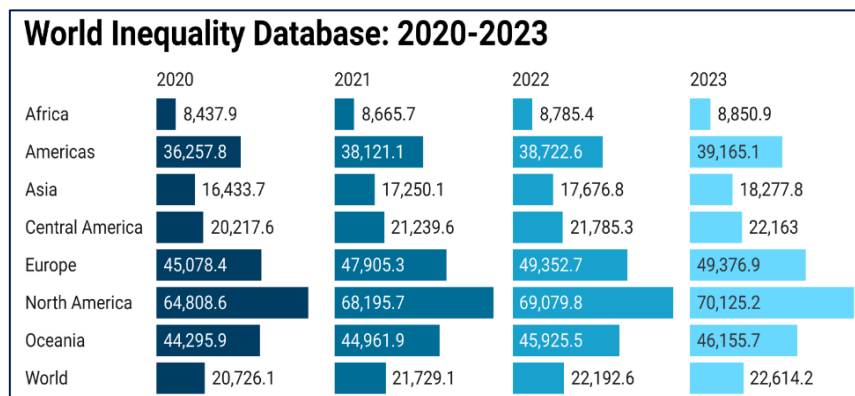


Fig. 1 Global North-South Inequality (2020-2023)

Source: World Inequality Database

1.1. Challenge of Climate Change

Beginning in the 1980s, global temperatures have risen steadily, leading to extreme hot weather conditions in 2023. The global South, due to its reliance on agriculture and natural resources, is among the regions most affected by climate change where water scarcity, flood, and soil degradation put pressure on livelihoods. Moreover, the attendant food shortages urban-rural migration, and displacement increase the incidence of inequalities in the affected countries (Almulhim, Alverio, Sharifi, 2024:3). Malmqvist (2024) finds that, while climate change poses great threats to countries of the world, its impacts are more devastating in the global South. “Global South countries such as those we surveyed in Africa and the Middle East and Latin America are more vulnerable to the impacts of climate change including rising sea levels, flooding, drought, and other extreme weather events” (Malmqvist, 2024:1).

Climate change exacerbates the incidence of poverty, inequality, pollution, displacement, agricultural loss, humanitarian crises, conflict, and destruction of property and infrastructure (Bandera, 2024; Strazzante, Rycken, Winkler, 2021; Akinyetun, Ogunbodede, 2023:20; Akinyetun, Fatai-Abatan, Ogunbodede, 2024:13). Ngcamu (2023) observes that climate change has an adverse effect on the vulnerable populations in the global South, worsening gender inequality, poor governance, and socioeconomic conditions. For instance, women, children, and infants face heightened risks during climate-induced disasters. They are often exposed to gender-based violence, and lack access to education, safety, and health facilities, which reinforces their vulnerability (Ngcamu, 2023:980). Arguing that the global North and South have different climate change realities, Strazzante et al. (2021) maintain that the North, due to its privileged lifestyle generates a carbon footprint 100 times greater than that of the South which has benefitted less from fossil fuel use. Not only does this expose global inequality but it also exposes the root of historical inequality characterized by colonial rule.

Bandera (2024) submits that there is a clear disparity in the effect of climate change on the global north and global south, whereby the latter is more affected by the phenomenon. This view is better articulated by Bandera: “The climate crisis is a global issue. However, it has an incontestably more destructive and noticeable effect on communities living in the Global South, which have been marginalised and have fewer resources to adapt or respond to natural catastrophes...” Meanwhile, countries in the Global North, who are primarily responsible for the majority of cumulative greenhouse gas (GHG) emissions that contribute to climate change, are pressuring the world to modify their habits and practices through well-intentioned, but arguably hypocritical environmental campaigns (Bandera, 2024: 1).

1.2. Rising Geopolitical Tension

The term geopolitics is used to underscore how international politics is shaped by geography (Topalidis, Kartalis, Velentzas, Sidiropoulou, 2024:3). The scope of geopolitics covers the interaction between geography, politics, natural resources, physical location, and societal dynamics. It examines these within the context of military, ideological, economic, security, and territorial interests (Stevanović et al., 2023:6). Global politics is increasingly responding to geopolitical tensions such as ideological differences, regional power struggles, and territorial disputes with far-reaching implications for the economic and political stability of the parties involved. Meanwhile, intractable geopolitical events increase the chances of conflict, war, the destruction of lives and property, and a fragmented world economy (Afonso, Alves, Monteiro, 2024:4; Tran, 2024:2).

A prominent example of such a geopolitical event in recent times is the Russian-Ukraine standoff. The conflict highlights geopolitical tensions in Europe where states of the UN are forced to either take sides with major powers or stay neutral, further revealing global power dynamics and increasing competition (Stevanović et al., 2023:8). The conflict is attributable to two major factors: Russia's imperialist proclivity and its personalistic regime. As Nadkarni, D'Anieri, Kerr, Sharafutdinova, Pu, Ollapally, Junior, Moore, Divsallar (2024) put it, "Putin appears to be personally invested in nationalist historiography. His writings reveal a vision of Russia-Ukraine relationships based on Russian superiority and the belief that Ukrainian independence is part of a Western plot to weaken Russia" (Nadkarni, D'Anieri, Kerr, Sharafutdinova, Pu, Ollapally, Junior, Moore, Divsallar, 2024:457). These explanations are evidenced in the imperial practices of Russia, such as the annexation of occupied Ukraine territories, and the penchant for the country's leadership to hold on to power (Sonin, 2024: 6).

Russia and Ukraine share a deep historical, cultural, and religious memory that spans from medieval Kievan Rus, the Soviet Union, and the Great Patriotic War. This history is characterized by conflicting narratives underscored by imperial legacy. However, the relationship between the two countries is asymmetric, whereby Russia seeks to dominate Ukraine politically and culturally. Arising from this imbalance relationship, Russia sees Ukraine as part of the sphere of its influence, using tools such as the Orthodox Church and the prevalence of the Russian language to maintain its influence. However, Ukraine seeks to break away from this imperialistic control (Ellison, Cox, Hanhimäki, Harrison, Ludlow, Romano, Zubok, 2023:124; Kappeler, 2014:107). In the words of Kappeler (2014), "Russia regards Ukraine as a part of its own strategic orbit". Meanwhile, "The Russian-Ukrainian relationship was and is still characterized by an obvious asymmetry, a hegemony of Russia over Ukraine" (Kappeler, 2014:107).

2. CURSORY OVERVIEW OF POSTCOLONIALISM AS A THEORETICAL FRAMEWORK

Postcolonial perspective is influenced by the works of scholars such as Aimé Césaire, Frantz Fanon, Edward Said, W.E.B. Du Bois, Walter Dignolo, Gayatri Chakravorty Spivak, Homi Bhabha, Anouar Abdel Malek, Kwame Nkrumah, Amílcar Cabral, Aníbal Quijano, Robbie Shilliam and Thomas Sankara (Persaud, Sajed, 2018:2; Sajed, 2022:62; Wilkens, 2017). The theory provides insights into the experience of colonial rule in the global South, even though postcolonial experience in the region is not uniform. Postcoloniality encompasses not only the period after independence but the entire history of European colonial rule. It has evolved as a dominant voice in global resistance and an alternative lens to examine domination in the periods before and after independence (Persaud, Sajed, 2018:2). "Postcolonial theory can therefore be seen as the direct product of the struggles for liberation and emancipation of societies in Africa, Asia and Latin America" (Sajed, 2022:62).

Postcolonialism makes significant claims: 1) the Third World is influenced by the international system; 2) Postcolonialism is rooted in a broader IR literature; 3) The contemporary world arises from multiple sources; 4) Colonialism and other related concepts continue to shape the global world; 5) Racism is central to creating a world order; 6) European colonization is rooted in gendered domination and exploitation; 7) Issues of gender and race are germane to nation-building and the global economy; 8) Repressive actions are being sponsored by Eurocentric powers to defend the status quo (Persaud, Sajed, 2018:2).

Postcolonialism studies how colonialism has shaped modern politics and how the legacies of colonial rule and violence affect the contemporary international system. It is rooted in earlier discussions, such as the Bandung Conference, Non-Aligned Movement, Suez Crisis, and Tricontinental Conference (Sajed, 2022:63). Postcolonial studies focus on the power dynamics of colonialism, examining how modern colonialism brought about division, exploitation and created inequalities. It further studies how this marginalization continues to drive the exploitation of resources and creates unequal access to resources (Castro Varela, Shure, 2024:34).

Persuad and Sajed (2018) opine that “The claim of postcolonialism is rather that colonialism is a historically specific set of processes and practices associated with the expansion and conquest by European powers of most areas of the world” (Persuad, Sajed, 2018:3). This process had a lasting impact on societies and their economies by extracting wealth from the local economies and linking them to the European system, creating a flow of resources from the colonized countries to the colonial powers.

Postcolonial studies have been significantly shaped by Edward Said’s Orientalism which focused on the role of representation in colonial power. He studies how knowledge production was tied to colonial conquest, arguing that it reinforces power structures of domination. Here, the Orient is portrayed as lazy and barbaric while the West is rational and civilized, thus justifying the need for colonial control (Sajed, 2022:63). Modernity connected parts of the world through colonialism and adopted the invention of geographies as tools of power. As Edward Said observes, through modernity, imagination became a privilege of the colonizer used to divide the world into center and periphery. To this end, Orientalism became a Western tool that applies imagination in creating a representation of the ‘other’ to reinforce domination and serve colonial interests (Pinheiro, 2017:57).

Rooted in Marxism and infused with human rights ideas, the theory explains the effect of imperialism in the global South with an attempt to engender freedom from domination. The theory, which combines material conditions, explores the cultural and psychological effects of imperialism and critiques all forms of oppression and marginalization. This idea of cultural politics is rooted in the ideas of socialists and revolutionaries, such as Cabral and Fanon, advancing cultural revolution as a means to counter colonial narratives (Young, 2001:6).

Applied to the issues raised earlier in this study, postcolonialism offers significant insights. Colonialism had an immense impact on the development of the global South with a devastating scale of destruction and exploitation of resources. The plundering of these natural resources and cultural wealth became the emblem of the European powers and set the stage for instability in the respective nations (Olaiya, 2022:3). Meanwhile, the exposition of African writers, such as Ama Ata Aidoo and Ayi Kwei Armah, has shed more light on postcolonial literary criticisms against colonialism and imperial structures in the global South. In addition to characterizing the enduring legacy of inequality occasioned by colonial structure, their works link the phenomenon to the incidence of corruption, psychological disillusionment, racism, political instability, and economic decline in the region (Machado-Guichon, 2024:604).

For Bandera (2024), the global North contributes to ‘climate colonialism’ and ‘climate apartheid’ in the global South when the former exploits the resources of the latter and asserts its power through funding solutions to the challenge. The notion of climate apartheid highlights the unequal impact of climate change on nations in the North and South. For instance, countries in the South that have contributed the least to greenhouse

gas emissions pay the most in terms of consequences such as natural disasters. Meanwhile, the richer countries are often better prepared to mitigate climate crises whilst benefitting from historical exploitation (Bandera, 2024: 1).

Concerning climate change, Strazzante et al. (2021) argue that addressing the challenges posed by the incidence requires rethinking history and decolonizing the climate narrative. The global South should not depend on the North to solve climate change-induced challenges, rather it should seek solutions beyond the colonizer. Since climate change is rooted in increased production and consumption occasioned by colonial rule, it is essential that affected countries in the global South challenge such harmful economic ideas. (Strazzante et al., 2021: 1).

Regarding geopolitical tensions and the Russia-Ukrainian conflict, Sonin (2024) argues that Russia's longstanding imperialistic traditions are responsible for its propaganda for the war in Ukraine. By exhibiting deep connections with its imperial mindset, Putin seeks to assert his rule and extend Russia's powers by imposing the country's history and language on Ukraine's occupied territories. In addition to this conquest mission, the war reflects Russia's ideology of a personalistic regime driving its imperial ambitions (Sonin, 2024: 14).

2.1. Strengths and Weaknesses of Postcolonialism

Postcolonialism has emerged as a critical voice in challenging post-structuralism and feminism for oversimplifying gender issues. It emphasizes the need to consider other issues such as race, sexuality, and class, examining their connections to colonialism and imperialism (Sajed, 2022:63). The theory has several strengths in interrogating the discourse of colonialism, inequality, and conflict in the global South.

First, the theory sheds light on how years of colonialism created structures of inequality in the colonized country, and how such inequality has become ingrained and reinforced in the years after independence. Colonial rule and its imperial tendencies not only created an unbalanced system characterized by the two publics (Ekeh, 1975), but it also created foundations for ethnic and identity-based chauvinism that has reinforced itself and constituted a bane to development. Second, the theory highlights how the continued relationship between the colonizer and the colonized further entrenches inequality as evidenced in the disparity between the global North and South concerning development, trade, and climate change discourse. Third, using climate change as the unit of analysis, the theory underscores the historical legacies of inequality and structural imbalance that create a system of dependence of the colonized on the colonizer. Nations in the global South, despite contributing little to climate crises, are forced to pay the price as evidenced by the incidence of flood, disaster, drought, desertification, and displacement experienced in the region. This has reinforced the idea of climate colonialism, thus sparking the debate on the need for climate justice and economic reparations. Fourth, when appraised from the prism of geopolitical tensions, using Russia's campaign in Ukraine as a case study, the theory explains how ingrained imperialistic proclivity and personalistic agenda shape state behavior and intensify conflicts in international politics. As such, addressing the historical legacies of imperialism and hegemon tendencies is key to curtailing global conflicts.

However, due to the affinity between postcolonial theory, post-structuralism, and postmodernism, postcolonialism has become subject to the criticisms of modernity as these theories. Since postcolonial theory originated from Western frameworks such as post-structuralism, it lacks African roots and the periphery, thus casting doubt on its originality,

especially from an outsider's perspective. If the theory would pass for a framework that addresses experiences in the global South, it requires an authentic African philosophical reflection of such experiences.

The theory is also criticized for relegating the pre-colonial histories of societies because of the colonial era. By prioritizing the colonial period, scholars invariably overshadow their indigenous histories and run the risk of erasing the gains of this period and the modes of interaction established among indigenous communities thereupon. It is also argued that the obsession with the ills of the colonial period ignores the civilization and the establishment of political, economic, and cultural structures by the colonizers which continues to shape the systems of many colonized nations till now (Parashar, Schulz, 2021:867).

The theory has been criticized for ignoring the issue of settler colonialism and indigenous voices. Despite its attempt to address struggles for national liberation, it generally overlooks the experiences of indigenous communities in settler colonies in the global North, such as in New Zealand, Australia, and North America. Meanwhile, Marxist scholars argue that postcolonialism has shifted its focus from materialism in underscoring colonialism, towards post-structuralism. Its emphasis on textual analysis and literature ignores the political economy of colonial and postcolonial states (Sajed, 2022:64).

In addition to the above criticisms, we add that the theory ignores the developmental strides and achievements attributable to the colonial period. For one, the period allowed for knowledge production and transfer from the colonizer to the colonized. One would expect that such knowledge should have been sustained and reproduced to improve the region's development. Moreover, it appears overreaching to continue to ascribe the lack of development, corruption, inequality, poverty, and conflicts in the region to colonialism considering that colonial rule ended many years ago. Overall, the theory ignores the complicity of the *petit bourgeoisie* in the global South in the region's underdevelopment. If anything, the theory should begin by exploring these linkages before attempting to seek redress for past years of colonial rule.

3. CONCLUSION

This study demonstrated that structural inequality, climate change, and geopolitical tensions are deeply embedded in the historical legacies of colonialism, perpetuating disparities between the global North and South. By employing a postcolonial theoretical lens, the study underscores how colonial structures establish economic and political dependencies that continue to shape global inequalities. The persistence of structural inequality in the global South is a direct consequence of colonial exploitation, wherein wealth and resources are extracted to serve imperial interests, leaving postcolonial states with fragile economies and governance structures. Climate change, while a global crisis, disproportionately affects the South due to historical carbon emissions from industrialized nations, further exacerbating poverty and displacement. Contemporary geopolitical conflicts, such as the Russia-Ukraine War, reflect enduring imperialistic tendencies and historical power struggles, reaffirming the relevance of postcolonial analysis in understanding modern IR issues. While postcolonialism effectively deconstructs these global hierarchies, it is not without its limitations. The theory's emphasis on colonial causality sometimes overlooks the role of internal governance failures and the agency of postcolonial states in shaping their trajectories. Nevertheless, addressing these challenges requires a decolonized approach to global governance, climate

justice initiatives, and equitable international cooperation. In conclusion, this study reaffirms the necessity of postcolonial perspectives in IR discourse, advocating structural reforms that promote justice and inclusion.

As a way forward, there is an urgent need for structural reforms in global governance to address the inequalities and systemic challenges identified in this study. International institutions must adopt more inclusive policies that amplify the voices of the global South, ensuring that postcolonial states play a meaningful role in shaping global economic and political decisions. This entails revising trade agreements, restructuring international financial institutions, and advocating fairer economic policies that promote sustainable development in formerly colonized nations. Moreover, climate justice must be prioritized through policies that hold industrialized nations accountable for their historical contributions to climate change. Wealthier countries should provide reparative financing, including climate adaptation funds and technology transfers, to assist the Global South in mitigating environmental degradation and enhancing resilience.

Additionally, developing nations must reduce their dependency on exploitative foreign investments by fostering regional cooperation and sustainable development initiatives that prioritize local economies and indigenous knowledge systems. To address geopolitical tensions, a more balanced and decolonized diplomatic approach is required. The international community must actively challenge the imperialistic tendencies that perpetuate conflict and instability. Postcolonial states should strengthen their political institutions, embrace democratic governance, and foster regional partnerships that promote self-reliance and collective security.

Furthermore, education systems in the Global South should integrate decolonial perspectives, ensuring that future generations critically engage with history and develop policies that challenge neocolonial structures. Ultimately, dismantling the lingering effects of colonialism requires a multifaceted approach that combines economic justice, environmental accountability, and political agency. By fostering solidarity among marginalized nations and advocating for equitable international relations, the global South can assert greater autonomy and reshape the structures that have historically disadvantaged them.

REFERENCES

- Afonso, A., Alves, J., Monteiro, S. (2024). Beyond borders: Assessing the influence of geopolitical tensions on sovereign risk dynamics, *European Journal of Political Economy*, Vol. 83. Retrieved from <https://doi.org/10.1016/j.ejpoleco.2024.102550>
- Ahluwalia, D. P. S. (2000). *Politics and post-colonial theory: African inflections*, Routledge, London. Retrieved from <https://www.h-net.org/reviews/showrev.php?id=5841>
- Akinyetun, T. S., Fatai-Abatan, A., Ogunbodede, N. (2024). Heated environment, armed people: Between “climate change conflict” and “fragility conflict” in the Sahel, *Journal of Asian and African Studies*, Vol. 0, No. 0. Retrieved from <https://doi.org/10.1177/00219096241285108>
- Akinyetun, T. S., Ogunbodede, N. E. (2023). Weather conflict: Climate change as a driver of pastoralist conflicts in the Lake Chad region, *Jurnal Politik*, Vol. 9, No. 1, pp. 1–32.
- Akinyetun, T. S., Ogunbodede, N., Ahoton, S., Alausa, J. (2023). The rise of autocracy in the Sahel of Africa: Insights from Resource Curse Theory. *Research in Social Change*, Vol. 15, No. 1, pp. 19-30
- Almulhim, A. I., Alverio, G. N., Sharifi, A., et al. (2024). Climate-induced migration in the Global South: An in-depth analysis, *NPJ Climate Action*, Vol. 3, No. 47, pp. 1–12. Retrieved from <https://doi.org/10.1038/s44168-024-00133-1>
- Bandera, G. (2024, July 21). How climate colonialism affects the Global South, *Fair Planet*. <https://www.fairplanet.org/story/how-climate-colonialism-affects-the-global-south/>
- Canelas, C., Gisselquist, R. M. (2019). Correction to: Horizontal inequality and data challenges, *Social Indicators Research*, Vol. 145, pp. 969–984. Retrieved from <https://doi.org/10.1007/s11205-019-02157-1>

- Castro Varela, M. d. M., Shure, S. (2024). Social inequality from a postcolonial perspective / In Jodhka, S. S., Rehbein, B. (eds), *Global handbook of inequality*, Springer, Cham, 2024. Retrieved from https://doi.org/10.1007/978-3-030-97417-6_83-1
- Chimuka, T. A. (2002, January). Review of Ahluwalia, Pal, *Politics and post-colonial theory: African inflections, H-SAfrica, H-Net Reviews*, <https://www.h-net.org/reviews/showrev.php?id=5841>
- Crawley, H., Garba, F., Nyamnjoh, F. (2022). Migration and (in)equality in the Global South: Intersections, contestations, and possibilities – Editorial introduction, *Zanj: The Journal of Critical Global South Studies*, Vol. 5, No. 1/2, pp. 1–13. Retrieved from <https://www.jstor.org/stable/48676301>
- Dados, N., Connell, R. (2012). The Global South, *Contexts*, Vol. 11, No. 1, pp. 12–13. Retrieved from <https://doi.org/10.1177/1536504212436479>
- De Juan, A., Pierskalla, J. H. (2017). The comparative politics of colonialism and its legacies: An introduction, *Politics & Society*, Vol. 45, No. 2, pp. 159–172. Retrieved from <https://doi.org/10.1177/0032329217704434>
- Ekeh, P. P. (1975). Colonialism and the two publics in Africa: A theoretical statement. *Comparative Studies in Society and History*, Vol. 17, No. 1, pp. 91–112. <http://www.jstor.org/stable/178372>
- Ellison, J., Cox, M., Hanhimäki, J. M., Harrison, H. M., Ludlow, N. P., Romano, A., Zubok, V. (2023). The war in Ukraine, *Cold War History*, Vol. 23, No. 1, pp. 121–206. Retrieved from <https://doi.org/10.1080/14682745.2023.2162329>
- Fuhr, H. (2021). The rise of the Global South and the rise in carbon emissions, *Third World Quarterly*, Vol. 42, No. 11, pp. 2724–2746, <https://doi.org/10.1080/01436597.2021.1954901>
- Kappeler, A. (2014). Ukraine and Russia: Legacies of the imperial past and competing memories, *Journal of Eurasian Studies*, Vol. 5, No. 2, pp. 107–115. Retrieved from <https://doi.org/10.1016/j.euras.2014.05.005>
- Machado-Guichon, M. L. (2024). The postcolonial world as a cargo globe: Ideas of inequality in early Ghanaian fiction, 1968–1977, *Canadian Journal of African Studies*, Vol. 58, No. 3, pp. 601–620. Retrieved from <https://doi.org/10.1080/00083968.2024.2360582>
- Malmqvist, T., (2024). People in Global South are most worried about climate change, survey finds, *Trellis*, 12 Sept. 2024, Retrieved from <https://trellis.net/article/people-in-global-south-are-most-worried-about-climate-change-survey-finds/>
- Nadkarni, V., D’Anieri, P., Kerr, S., Sharafutdinova, G., Pu, X., Ollapally, D. M., Velasco Junior, P., Moore, C., Divsallar, A. (2024). Forum: The Russia–Ukraine war and reactions from the Global South, *The Chinese Journal of International Politics*, Vol. 17, No. 4, pp. 449–489. Retrieved from <https://doi.org/10.1093/cjip/poae021>
- Ngcamu, B. S. (2023). Climate change effects on vulnerable populations in the Global South: A systematic review, *Natural Hazards*, Vol. 118, pp. 977–991. Retrieved from <https://doi.org/10.1007/s11069-023-06070-2>
- Olaiya, T. A. (2022). Shifting the goalposts: Postcolonial Africa and the West in the global “two publics” of the development paradigm, *Sage Open*, Vol. 12, No. 2, pp. 1–12. Retrieved from <https://doi.org/10.1177/21582440221097927>
- Parashar, S., Schulz, M. (2021). Colonial legacies, postcolonial ‘selfhood’ and the (un)doing of Africa, *Third World Quarterly*, Vol. 42, No. 5, pp. 867–881. Retrieved from <https://doi.org/10.1080/01436597.2021.1903313>
- Persaud, R. B., Sajed, A. (2018). Introduction: Race, gender, and culture in international relations / In Persaud, R. B., Sajed, A. (eds), *Race, gender, and culture in international relations: Postcolonial perspectives*, Routledge, 2018, pp. 1–19.
- Pinheiro, C. (2017). The BRICS countries: Time and space in moral narratives of development / In Wagner, P. (ed), *The moral mappings of South and North*, AEGS – Annual of European and Global Studies, Edinburgh, 2017, pp. 51–71.
- Pinheiro, C. (2024). From the Third World to the Global South: Definitions of moral geographies of inequality in anti-colonial intellectual traditions, *Sociology Compass*, Vol. 18, No. 8, pp. 1–12. Retrieved from <https://doi.org/10.1111/soc4.13262>
- Robinson, A. (2019, March 26). Colonial rule and its political legacies in Africa, *Oxford Research Encyclopedia of Politics*. Retrieved from <https://oxfordre.com/politics/view/10.1093/acrefore/9780190228637.001.0001/acrefore-9780190228637-e-1346>
- Sajed, A. (2022). Postcolonialism, In: Devetak, R., True, J. (eds), *Theories of International Relations* (6th ed., Chapter 4), Bloomsbury.
- Sonin, K. (2024). Modern imperialism and the origins of the Russia-Ukraine war (Working Paper No. 2024-115). Retrieved from https://bfi.uchicago.edu/wp-content/uploads/2024/09/BFI_WP_2024-115-1.pdf
- Stevanović, M., Pavličević, P., Vujinović, N. (2023). International relations challenges and sustainable development in developing countries after 2022: Conceptualization of the risk assessment model, *Energy, Sustainability and Society*, Vol. 13, No. 48, pp. 1–17. Retrieved from <https://doi.org/10.1186/s13705-023-00430-3>

- Strazzante, E., Rycken, S., Winkler, V., (2021, October 27). Global North and Global South: How climate change uncovers global inequalities, *Generation Climate Europe*. Retrieved from <https://gceurope.org/global-north-and-global-south-how-climate-change-uncovers-global-inequalities/>
- Topalidis, G. T., Kartalis, N. N., Velentzas, J. R., Sidiropoulou, C. G., (2024). New developments in geopolitics: A reassessment of theories after 2023, *Social Sciences*, Vol. 13, No. 109, pp. 1–11. Retrieved from <https://doi.org/10.3390/socsci13020109>
- Tran, H. (2024). How can the Global South navigate geopolitical rivalry and geoeconomic fragmentation?, *Policy Center for the New South*. Retrieved from https://www.policycenter.ma/sites/default/files/2024-03/PB_07_24%20%28Hung%20tran%29-new.pdf
- Tricontinental: Institute for Social Research (2022). *The geopolitics of inequality: Discussing pathways towards a more just world* (Dossier No. 57). Retrieved from https://thetricontinental.org/wp-content/uploads/2022/10/20221019_Dossier-57_EN_Web.pdf
- United Nations (2023). Sustainable Development Goals: *Goal 10: Reduce inequality within and among countries*. Retrieved from <https://www.un.org/sustainabledevelopment/inequality/>
- Wilkins, J. (2017, November 20). Postcolonialism in international relations, *Oxford Research Encyclopedia of International Studies*. Retrieved from <https://oxfordre.com/internationalstudies/view/10.1093/acrefore/9780190846626.001.0001/acrefore-9780190846626-e-101>
- World Inequality Database (2024). *World inequality*. Retrieved from <https://wid.world/data/>
- Young, R. J. C. (2001). Colonialism and the politics of postcolonial critique, In: *Postcolonialism: An historical introduction*, Blackwell Publishers Ltd, Massachusetts, 2001, pp. 1–11.

POSTKOLONIJALIZAM I TRAJNO NASLEĐE NEJEDNAKOSTI NA GLOBALNOM JUGU

Savremeni globalni poredak oblikuju aktuelna pitanja međunarodnih odnosa, kao što su strukturna nejednakost, klimatske promene, i geopolitičke tenzije. U ovom radu se razmatra trajno nasleđe kolonijalne vladavine u oblikovanju globalne dihotomije severa i juga kroz prizmu postkolonijalizma. Kako se mali broj naučnih radova bavi istraživanjem ovih problema, i dalje postoji praznina u holističkoj primeni postkolonijalne teorije kako bi se objasnila međusobna povezanost tih problema. Ova studija nastoji da popuni tu prazninu kroz kritičku analizu kako kolonijalne strukture nastavljaju da utiču na globalne nejednakosti, osetljive klimatske probleme i borbu za moć. Nalazi otkrivaju da je strukturna nejednakost na globalnom jugu direktna posledica kolonijalne eksploatacije, jačanja ekonomske zavisnosti i društvene stratifikacije. Slično tome, klimatske promene nesrazmerno utiču na globalni jug, povećavajući siromaštvo i raseljavanje, dok moćne nacije izbegavaju odgovornost. U studiji se takođe ističe da se savremene geopolitičke tenzije, kao što je rusko-ukrajinski rat, imaju istorijsku pozadinu koja doseže do imperijalističkog nasleđa i istorijskih borbi za moć. U analizi se podvlači snažan uticaj postkolonijalizma u razjašnjavanju ovih fenomena, a posebno sposobnost postkolonijalitičke teorije da dekonstruiše kolonijalne narative i razotkrije postojane hijerarhijske strukture na globalnom nivou. Autori zaključuju da rešavanje ovih izazova zahteva dekolonizaciju struktura globalnog upravljanja, zalaganje za klimatsku pravdu i negovanje ravnopravnih međunarodnih odnosa. Autori predlažu strukturne reforme u oblasti globalnog upravljanja, smanjenje zavisnosti od eksploativnih stranih investicija, kao i kombinaciju ekonomske pravde, ekološke odgovornosti i političkog delovanja.

Ključne reči: klimatske promene, geopolitika, globalni jug, nejednakost, postkolonijalizam.