

# LGBTI+ PERSONS & THE CLIMATE CRISIS

STARTING THE TRANSFORMATION  
FROM OURSELVES

.....

# CLIMATE 101

RECOMMENDATIONS GUIDE



**17 MAYIS**



DERNEĞİ

LGBTI+ PERSONS AND THE CLIMATE  
CRISIS -  
STARTING THE TRANSFORMATION  
FROM OURSELVES

.....  
- CLIMATE 101 -  
RECOMMENDATIONS GUIDELINE

Prepared by:  
Özge Gökpınar

Policy Documents:  
May 17 Association & Kaos GL

Published by:  
May 17 Association  
[info@17mayis.org](mailto:info@17mayis.org)

Second Digital Edition in English: November 2023

Cover & Design: Özge Gökpınar

**17 MAYIS**  
  
**DERNEĞİ**

This guideline is prepared in Turkish with the title: “LGBTİ+’lar ve İklim Krizine Giriş-Dönüşüme Kendimizden Başlamak -İklim 101-Tavsiyeler Kılavuzu” in December 2021 by the May 17 Association under the "LGBTI+ Persons and Climate Justice" project with the support of the Urgent Action Fund.

This version herein with the title: “LGBTI+ Persons and the Climate Crisis - Starting the Transformation from Ourselves-Climate 101-Recommendations Guideline" is the translated version of the very same guideline from Turkish to English with the support of Mediterranean Women's Fund (MedWF) within the scope of “Ensuring Visibility of The Adverse Effects of Climate Crisis on LGBTI+ Community” project.

The content of this guideline does not reflect the official opinion of the fund providers. Responsibility for the information and views expressed herein lies entirely with May 17 Association.

This guideline can be utilized by giving an appropriate citation with reference. No parts or contents of this guideline may be reproduced, copied, or stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, recording, photocopying or otherwise, in whole or in part, without the prior consent of May 17 Association.

# TABLE OF CONTENTS

• Acknowledgments	5
• Preliminary Remarks	6
• Introduction	7
• The Origin of the Climate Crisis	9
• What Is Climate Justice - Overview of the Climate Justice Movement	16
• A Perspective on the Relation Between Gender, LGBTI+ Community, and Climate Change	20
• Queering the Climate for a Better Environment & Atmosphere- An Overview of the Ecofeminism/Queer Ecology Debates	23
• Starting the Transformation from Ourselves- Recommendations for LGBTI+ Persons and LGBTI+ NGOs	33
• Updated Policy Documents	40
• Conclusion	47
• References	48

# ACKNOWLEDGMENTS

“The political in our time must start from the imperative to reconstruct the world in common,” argues Cameroonian philosopher Achille Mbembe. If we consider the plundering of the earth’s resources for the purposes of corporate profit, privatization, and colonization itself as planetary project or enterprise, then it makes sense to devise a movement that does not send us back to our egos and identities, our cut-off lives. Such a movement will be, for Mbembe, “a decolonization [which] is by definition a planetary enterprise, a radical openness of and to the world, a deep breathing for the world as opposed to insulation.” The planetary opposition to extraction and systemic racism ought to then deliver us back to the world, or let the world arrive, as if for the first time, a shared place for “deep breathing”- a desire we all now know.

And yet, an inhabitable world for humans depends on a flourishing earth that does not have humans at its center. We oppose environmental toxins not only so that we humans can live and breathe without fear of being poisoned, but also because the water and the air must have lives that are not centered on our own.

As we dismantle the rigid forms of individuality in these interconnected times, we can imagine the smaller part that human worlds must play on this earth whose regeneration we depend upon-and which, in turn, depends upon our smaller and more mindful role.”

Quoted from Judith Butler’s article published at Time 2030[1]

This guideline was prepared and printed by the May 17 Association’s LGBTI+ Climate Studies Program with the support of the Urgent Action Fund in December 2021 and translated into English in November 2023 with the support of Mediterranean Women’s Fund. We would like to express our thanks to these fund providers, who provided support for the goals targeted by this study, and to everyone who supported us during the preparation phase of this guideline. We also thank the board of directors and members of the May 17 Association.

We would like to express our gratitude to Ipek Benek, who nourished the study by her professional experience and knowledge; to Murat Köylü, D. Umut Uzun, and Umut Güner from Kaos GL, who constantly encouraged us to work on the issue of climate change and integrate it into our advocacy activities; to Aslı Alpar and Eda Zeran, who contributed to the development of this guideline’s content by preparing policy documents; to Yıldız Tar and Dicle Çakmak, who provided their proofreading support; and lastly but not least, to Metin Uzun, the General Coordinator of the May 17 Association, who makes fruitful the every moment we worked together.

Wishing you a pleasant reading,  
Özge Gökpınar  
LGBTI+ Climate Studies Program Coordinator  
May 17 Association

[1] Butler, J. (2021) “Creating an Inhabitable World for Humans Means Dismantling Rigid Forms of Individuality.” Time: <https://time.com/5953396/judith-butler-safe-world-individuality/>

# PRELIMINARY REMARKS

Greetings from May 17!

The Climate crisis... is now faced by all of us as an awful reality...

Although it has only been a couple of years since its establishment, the May 17 Association initiated the LGBTI+ Climate Studies program to draw attention to adverse effects of the climate crisis and to initiate a transformation process against it in civil society field.

This publication, which is the very first product of the LGBTI+ Climate Studies Program, addresses the origins of the climate crisis, the concept of climate justice, the relation between gender-LGBTI+ community-climate change, and the debates of ecofeminism/queer ecology on this topic. At the end of all these discussions, it provides recommendations for both LGBTI+ persons and LGBTI+ NGOs in terms of micro-measures that can be taken to combat against the climate crisis.

With this guideline, we aim to motivate the civil society organizations we work with to bring the production of the environmental and waste policy papers to their agendas and to remind all persons under the same rainbow to fulfill their responsibilities against the climate crisis.

This is a combat of all of us!

Metin Uzun

General Coordinator, May 17 Association

# INTRODUCTION

Since the May 17 Association consists of activists who think and ask every day, "How can we advance the LGBTI+ and equality agenda further?", it started working on generating studies on the climate crisis and climate justice.

The May 17 Association has a zero-waste, environmental policy, and a vegan/vegetarian procurement policy to reduce its own carbon dioxide emissions and to create a climate-friendly atmosphere in its office. Since the climate justice is based on the principle of ensuring a planet where we all can live safely, the May 17 Association, in collaboration with the Kaos GL Association, started working in September 2021 to initiate a transformation starting from itself which paved the way for the LGBTI+ Climate Studies Program.

Within the scope of this study, the May 17 Association and Kaos GL Association aim to review their policy documents while contributing to a cleaner and more sustainable environment; at the same time to mobilize other LGBTI+ NGOs in Turkey through the information they have acquired and compiled, while making the climate change movement an indispensable part of the LGBTI+ movement through experience sharing.

Therefore, the May 17 Association prepared this guideline to highlight the elements catalyzing the climate crisis from the past to present, to address queer ecology discussions on the climate crisis, to discuss the relation between gender, LGBTI+ community, and the climate crisis, and to emphasize why climate justice is needed, to highlight how we can transform ourselves and our activism to build a better environment and to embrace a climate justice activism; and lastly to provide recommendations how to start the transformation from ourselves in that regard.

This guideline provides a framework on the origins of the climate crisis to explain the starting point of the climate crisis issue in the first chapter. The second chapter highlights the emergence of the concept of climate justice and its significance, especially for LGBTI+ persons. The third chapter discusses the relation between gender, LGBTI+ community, and the climate crisis in terms of climate justice movement. The fourth chapter focuses on the views of ecofeminism and queer ecology on the climate crisis and addresses why the climate needs to be queered. The fifth chapter provides recommendations for LGBTI+ persons and LGBTI+ NGOs for undergoing a climate-friendly transformation within the climate justice action and climate crisis movement. The sixth and the final chapter before the conclusion chapter provides the policy documents that were updated based on this guideline's recommendations.

Contributing as LGBTI+ persons to the combat against the climate crisis and a sustainable world through the transformation practices recommended by this guideline, while addressing the climate issue both in the context of climate justice and queer ecology for the vision of a world free from exploitation, will strengthen the LGBTI+ movement and LGBTI+ activism.

In a world where the resources are dwindling, the May 17 Association will continue to work to address the climate issue from a holistic perspective and to advocate for the solutions that will queer the world.



# THE ORIGIN OF THE CLIMATE CRISIS

The word “climate” originated from the Ancient Greek word klima (κλίμα), which refers to the slope of the sun's rays referring to the inclination of the axis of the earth. It is assimilated into Arabic language as a loanword: “iklim” as well as into Turkish language that is still used today for referring to the climate. Climate encompasses all temporal and situational changes that occur due to physical characteristics and atmospheric events in any geographical region. Climate change, on the other hand, refers to long-term shifts as well as events caused by changes in temperatures, weather patterns, in water, land and ice masses on the earth's surface. Such shifts and changes can be natural, due to changes in the sun's activity or volcanic eruptions and seismic events or due to changes in the climate system or these can be caused by human activity resulted in the changes in the atmosphere or determined by how the resources are used. While the weather varies slightly over the course of a day or predictably over the course of a week, the total change and variation of the climate occurs over hundreds of years.

After the Pleistocene Epoch that lasted about three million years, the Holocene Epoch provided 12,000 years of stable climate since the last ice age. In this period, the coastlines and climate cycle were shaped into a stage as they are today. After this epoch during which all human civilization developed by shaping the nature and the world, the Anthropocene Epoch (Syvitski, 2012, p.12), which is proposed to be called as the period of the new human, started. This corresponds to the beginning of the industrial revolution in 1750. After the industrial revolution, this epoch that set out to produce energy, where the capitalism, by its very nature, required constant profit-making and more domination over nature as a way of doing so, resulted in rapid industrialization, urbanization, colonialism, and globalization. In 271 years, the population increased disproportionately, however, the use of dams and water, the production and use of motor vehicles, paper and fertilizer consumption, animal breeding and surplus animal products' production and consumption, the consumption frenzy pumped for the survival of the capitalist system and the disproportionate use of raw materials, technology and energy increased, the use of chemical products increased, waste production increased, the number of factories and fossil fuel production facilities increased. These increased the concentration of greenhouse gases such as carbon dioxide, nitrogen, methane, ozone, nitrous oxide in the atmosphere.

With the balance of these gases, which are described as greenhouse gases, after the sun's rays that hit the Earth's atmosphere and the surface, most of the energy stays on the planet as absorbed and by this way, a greenhouse effect is created. Thus, thanks to the greenhouse effect, the temperature level required for all living things to live is maintained.

However, the more the ratio of these gases is high, especially of the carbon dioxide, i.e. the more carbon dioxide suspended in the atmosphere while harming the solicited concentration, the more the earth warms up while disrupting the balance of life and nature, since this causes the Earth's atmosphere to trap more and more heat. All living things on Earth release a certain amount of carbon dioxide into the air. On the one hand, plants clean the air by photosynthesis. Especially the tropical forests such as rainforests produce moisture at a high rate by oxygen and water via the leaves through evaporation and transpiration, because their hairy and tough small leaf structures results in a high pollution absorption capacity. Unfortunately, tropical forests are rapidly being destroyed by human-induced actions and, as Lynne Laake (2017) reports, according to Conserve Energy Future, the rate of deforestation is huge, acres of forest are destroyed every second, which is equivalent to loss of 20 football fields every minute.

When plants and animals die, they turn into fossil fuels under the soil. Since most of the world's energy comes from these fossil fuels, as fossil fuels are used, uncontrolled carbon emissions to the air occur. This leads to the ozone layer depletion, the degradation of the land/forest/ocean ecosystems that can balance the amount of carbon dioxide with photosynthesis, and ultimately to the extraordinary temperature increases both on air, land and at oceans.

To produce products and fuels for human use, the earth is harmed: the rapid destruction of natural forest cover such as rainforests, which can protect and renew the atmosphere composition, as mentioned above, the brutal use of water supplies, pollution, land degradation, erosion, increased desertification with the loss of natural cover, forest fires, faulty agricultural practices all cause the imbalance of biodiversity, therefore the earth would no longer be self-sufficient with its existing resources. Carbon dioxide (CO<sub>2</sub>), methane (CH<sub>4</sub>), nitrous oxide (N<sub>2</sub>O), ozone (O<sub>3</sub>) gases and fluorinated gases (hydrofluorocarbon (HFC), perfluorocarbon (PFC), sulfur hexafluoride (SF<sub>6</sub>)) arising from human-induced and especially industrial production are mostly used in electricity generation, transportation, burning fossil fuels such as oil and gas for use in industry and homes (CO<sub>2</sub>); land use changes such as agriculture, livestock (CH<sub>4</sub>) and deforestation (CO<sub>2</sub>); disposal of liquid wastes by filling solid wastes into lands (CH<sub>4</sub>) and the use of industrial fluorinated gases are the causes of the emissions. The shares of global greenhouse gas emissions are 73.2%- energy-related emissions; 18.4% -agriculture, forestry and land use; 3.2%- waste and 5.2%-industrial process of cement, chemicals and petrochemicals.[2] The second most intense rate after carbon dioxide is the methane gas release as one of the most important factors causing global climate change, comes from the livestock supply chain according to the Food and Agriculture Organization (FAO), which considers the non-human animals

[2] For more information, see. Ritchie, H. (2020) "Sector by sector: where do global greenhouse gas emissions come from?" <https://ourworldindata.org/ghg-emissions-by-sector>

as commodities, accounts for 44% of human-induced methane emissions per annum.[3]

On the other hand, the imbalance in the emission of these greenhouse gases and the heat trapped on the surface cause the glaciers and ice caps to melt faster. Glaciers prevent the weather from warming by maintaining the climate mild since they reflect the sun's rays. When glaciers melt, darker surfaces which absorb heat are exposed. This raises temperatures even more and this raises the water level which causes floods.

Within a period more than 270 years since 1750, the amount of carbon in the atmosphere has increased by 40% in total. According to NASA's data, the temperature of the planet has increased by about 1 °C since 1880 (NASA, 2018). In the United Nations Framework Convention on Climate Change, human-induced climate change is confirmed, and it is emphasized that global warming, which occurs with the change of the optimum temperature on the earth, will have negative effects on the earth's climate (IPCC, 2007, 2014). This warming results in the melting of permafrost caused significant amount of retreats in the Arctic coastlines, a shrinkage with more than two-thirds of the glacier mass.

Predictions that the earth would no longer be self-sufficient began to be made in the nineteenth century. In the early 1800s, Joseph Fourier and in 1857, John Tyndall demonstrated that gases absorbed infrared radiation could trap heat within the atmosphere which indicated the possibility that by altering concentrations of these gases in the atmosphere, human activities could alter the temperature regulation of the planet while the carbon content in the atmosphere was gradually increasing. Apart from these two studies, in another study of another scientist, Svante Arrhenius published an article that quantified the contribution of carbon dioxide to the greenhouse effect and explained how it causes global warming (Arrhenius, 1896). Despite all these studies, when it comes to the year 1938, there is still no measures taken, then the theory of global warming initiated. That year Guy Stewart Callendar argued that fossil fuel use caused millions of tons of carbon dioxide emissions in the atmosphere, which would negatively affect the planet's climate and future (Weart, 2010).

Despite such an early discovery that was made more than a hundred years ago, human-induced global warming and its possible impacts on global climate were hardly recognized by policy makers with no political recognition until the end of the 1980s. Prior to this, the United Nations Environment Programme (UNEP) set incidents such as hazardous waste and oil spills as their priority concerns. However, after an unprecedented record high temperatures and drought experienced in America in 1988, NASA scientist James Hansen testified before a US Congressional committee that a long-term trend towards human-induced global warming probably caused by the greenhouse effect posed a serious problem and would negatively affect human life in an unprecedented way (Hamblyn, 2009).

[3] For more information, see. FAO, The Aggregate Picture:  
<https://www.fao.org/3/i3437e/i3437e03.pdf>

Climate change became a topic to be discussed then. In the same year, the United Nations Environment Programme (UNEP) and the World Meteorological Organization (WMO) established the Intergovernmental Panel on Climate Change (IPCC). The international consensus and negotiation steps on addressing climate change gained momentum in the first half of the 1990s when governments participating in the UN Conference on Environment and Development (UNCED) signed three important conventions, such as the United Nations Framework Convention on Climate Change (UNFCCC), the Convention on Biological Diversity (CBD) and the UN Convention to Combat Desertification. The Kyoto protocol, which is more comprehensive than the Paris Agreement, which is the subject of debate of Turkey in recent years was signed in 1997. This transformed the climate change issue and the risk it created as the topics from the scientific domain to other contexts over time, notably to social and political context. In the 2000s, the effects of global warming and climate change started to be discussed more. Devastating damages by Hurricane Katrina experienced in the USA in 2005, release of former US Vice President Al Gore's film and book "An Inconvenient Truth" in 2006, the Nobel peace prize that was awarded jointly to Al Gore and to the IPCC in 2007, the Stern Review report on economics of climate change (Stern, 2007), the release of the Fourth Assessment Report by the IPCC in 2007, and COP15 - UN climate change conference held in Copenhagen in December 2009 brought the topic of the climate change on the top of media and political agendas.

The concentration of carbon dioxide in the atmosphere increased from 280 ppm in the 1750s to 389 ppm today. This means an increase of 2 ppm every year. 450 ppm concentration in CO<sub>2</sub> in atmosphere means that the planet has already warmed by 2 degrees. Increases in global warming brought extreme weather conditions and events such as drought, hurricane, extreme hot weather, fires and floods, which were abundantly experienced in Turkey and various parts of the world in 2021, and it is clear that those will be seen in the following years. United Nations' climate negotiations and COP21 demonstrated the will to overcome the climate crisis, so the Paris Agreement on climate change was adopted in 2015. After the Kyoto Protocol expired in 2020, the Paris Agreement came into effect.

As mentioned above, the Paris Agreement is narrower than the Kyoto Protocol. Its long-term goal is to keep the global temperature increase below 2 degrees and if possible, to keep it below 1.5 degrees without pushing the existing systems too hard. Other goals include increasing adaptation and climate resistance to the negative effects of climate change, providing a development plan with a low greenhouse gas emission target, and not damaging food production while doing so. It also aims to ensure a stable flow of financing to ensure low emission and climate change resilient development.

The principle of common but differentiated responsibilities and relative capabilities has been adopted to achieve these objectives and to abide by the

clauses of the agreement. Accordingly, countries are expected to contribute to global climate actions in line with their own means. Countries submit the report of the activities such as emission reduction, adaptation, finance, technology transition and capacity building to be carried out in accordance with this principle in every five years as their Nationally Determined Contributions (NDCs). Turkey was not a party to the agreement before but submitted its NDC and then set its goal to reduce greenhouse gas emissions by 21% in 2030. In September 2021, the discussions on the Paris Agreement were brought into the country's agenda and Turkey became a party to the agreement as of October 2021. In the draft report of the Parliamentary Commission on the Causes of Global Climate Change and the Measures to be Taken, it is stated that the temperature will increase by 6 degrees in summer in Turkey in the period of 2071-2099 and there may be a 60 percent decrease in the precipitation.

In August 2021, a new report of the United Nations Intergovernmental Panel on Climate Change was published with the call: "code red for humanity". In this report, it is predicted that sustained reductions in emissions of greenhouse gases, could quickly make air quality better in 20 to 30 years as well as the global temperatures could stabilize. It is stated that unless rapid and large-scale improvements in climate change are seen, it will not be possible to limit greenhouse gas emissions in a way not to reach or exceed 1.5°C of heating in global temperature. In Turkey, the impact of climate change is expected to be quite negative in the long term.

It is predicted by WWF (WWF, 2020) that if greenhouse gas emissions cannot be reduced, there will be an increase of about 3 degrees in the global average surface temperature by 2100. In this case, it is stated that biodiversity will disappear, access to water and food will be disrupted and the related epidemics and deaths will increase, the incidence of disasters due to extreme weather conditions will increase and this resulted more loss of life and of property, agricultural production will cease due to drought, water and food shortages, 410 million people will be damaged by drought, 49 million people will be harmed by flood due to the increase in sea level, disadvantaged groups will be damaged by epidemics and deaths in the struggle for survival due to heat waves, and coral reefs that meet the food, protection and income needs of 500 million persons will be completely destroyed. In Turkey, on the other hand, it is predicted that the sea level will increase due to global warming until 2100 and 252,000 people will be exposed to floods in provinces such as Istanbul and Izmir; there will be permanent soil loss, flood and erosion, degradation, salinization of soil, water and natural drainage loss in coastal regions and ecosystems, marine biodiversity will decrease by seventeen percent, and the amount of oxygen and food supply will be interrupted and marine life will die off. Greenhouse gases are also the most important source of air pollutants. While natural events such as volcanic eruptions, forest fires, dust storms and anthropogenic resources that occur as a

result of human activities such as transportation, industry and fuel use pollute the air together. Anthropogenic sources, which also cause climate change, cause the most damage to air quality. Even now, climate change and air pollutants remain a threat to human health. According to the general brochure "Improving air quality and establishing public awareness in Turkey project: CityAir" carried out by the European Union and the Ministry of Environment and Urbanization (City Air, 2020); every day more than 15 kg of air moves in and out of the lungs of an average person. Quality of respiration is a major factor in the effective functioning of human metabolism, and the air inhaled is fundamental to that process. However, every year, 3.7 million people die because of air pollution, and this forms the 5 percent of all deaths. Cancer cases, which have increased in the last decade, contributed to 8 million premature deaths globally in 2012, and air pollution is the most important environmental cause of cancer. In addition to cancer, everyone who is exposed to air pollution is at risk of developing heart and respiratory disease and premature death. On the other hand, it is emphasized always by the World Health Organization that deaths due to diseases of the heart and respiratory system are often directly related to air pollution, and that, correspondingly, the rate of deaths should decrease by decreasing air pollution.

Another factor that adversely affects human health and life is the excessive waste production. The most damaging factor to nature and all kinds of life forms in wastes produced worldwide is the manufacturing and use of plastic. 99% of plastic is manufactured from fossil fuels by the multinational companies such as Exxon, Chevron, ConocoPhillips, Shell and Dow, which also sell fossil fuels. While they constantly make a profit by creating the single-use product supply themselves, they cause serious damage to nature. More than half of the plastics that exist in the world have been produced in the last 15 years, and 91% have never been recycled.

32% of plastic packaging ends up littering the environment, 40% is sitting in a landfill somewhere; 14% is incinerated; 14% is recycled, but only two percent is effectively recycled, that is to say only 2% of it is recycled into something that is actually as useful as what it was before. The remaining 12% is downcycled meaning that it becomes something worse, is recycled into less useful materials (mostly nylon bags) that are not related to its older form, and this can only be done once. The recycling rate in plastic is low because, contrary to popular belief, the plastic is very hard to recycle. After the single material precious plastics are sorted and chipped into small flakes, these are washed and the washing water containing plastic particles is dumped into the sea and rivers and pollutes the marine ecosystem. After washing, melting down and extruding it out into chains to be chopped into little pellets, with melting toxic volatile organic compounds are released into the air. These compounds are very harmful to respiration. Most plastic products, on the other hand, are not precious plastics, but are made not from a single material, but from multi-layered material and by mixing materials in different proportions. For example, the packaging of

single-use processed finished products and foods consists of multi-layered materials (for example, chips and chocolate packaging consists of different materials such as plastic, aluminum, paper). Therefore, after the precious plastics made of a single material are sorted out, the residues that cannot be recycled are disposed directly, because there is no place for these wastes to go, or they are poured into random places illegally, or they are turned into mountains of waste with wild storage or burned/buried. All these methods continue to affect nature and life forms. However, the use of single-use packaged products is constantly encouraged by the system. Previously, China's national law to import plastic-based waste from other countries assumed the burden of transforming the waste produced by countries. However, China's refusal to do so and its ban on waste collection has led America and European countries go to other countries. The 2019 Emmy-winning[4] documentary "The Story of Plastic" shows that in countries such as Thailand, Indonesia, Vietnam, India, people have to live in mountains of plastic garbage that do not decompose and cannot be recycled in nature, and their average life span is shortened by up to 20%. The seven most produced and used types of plastics continue to produce greenhouse gases. Since the planet is covered in plastic mountains, it will emit much more gas over time, so there is a link between the plastic problem and climate change. In addition to the transport and energy sector, carbon dioxide released into the atmosphere by the use and burning of fossil fuels to produce cheap plastics will continue to threaten global life.

It is clear that the life of human and non-human beings will be seriously endangered if people do not act in a way that prevents climate change and if a collective global movement against companies and individual transformation cannot be initiated. Moreover, there will be no planet Earth left. The LGBTI+ movement should also do its best in this regard to ensure an egalitarian and clean world.

[4] see. Story of Plastic, 2019, <https://www.youtube.com/watch?v=4m89BpEgcsU>

# WHAT IS CLIMATE JUSTICE - OVERVIEW OF THE CLIMATE JUSTICE MOVEMENT

As a form of environmental and social justice, climate justice is an approach that questions the systems that create climate change and perpetuate discrimination, by addressing climate change from an ethical and political framework, as well as demanding that all people be treated fairly and not discriminated against in the build of policies and projects that address climate change. An increasing number of social movements and non-governmental organizations around the world are taking action for the climate justice agenda.

Climate change affects all people living in different conditions and environments in different dimensions. These effects vary from country to country and from region to region and may lead to different results in different regions within the same country. Climate change is fundamentally a matter of rights and justice linking the local to the global. With increase in global warming, access to information and resources, fundamental human rights, including the right to health, socio-economic and cultural lives of especially non-white, low-income and disadvantaged groups are affected. Those most affected and having least resources to adapt to climate change are least responsible ones for greenhouse gas emissions, both globally and on a country and local basis. The carbon emission production rate of disadvantaged groups and developing countries that try to live peacefully, try to use resources rationally or do not already have access to resources is quite low. Those responsible for 70 percent of carbon emissions are mainly large companies and the developed countries in which these are located.

The concept of climate justice emphasizes that the richest countries in the world have the greater responsibility to take action, as they contributed most to the problem. However, it predicts that international climate agreements ratified by governments will increase the unfair burden on poor and disadvantaged countries and people.

The globally agreed threshold discussed in the Paris Agreement (1.5 or 2 °C, as expressed above) of global heating is perilously close and not preventive. For this reason, it is protested worldwide. Activists like Greta Thurnberg and Jamie Margolin are trying to draw attention to the issue. It is clear that even a 0.5-degree increase will lead to disasters. The global temperature increase has already led to significant consequences for African, Asian countries, poor, continental, mountainous or small island countries, as well as twenty countries from the most disadvantaged ones in the world, where nearly 1 billion persons live. At the same time, it should be noted that with the agreement, the losses and damages of disadvantaged groups, especially the least developed countries damaged



by climate change, are recognized, but there is no clause for them to ask for compensation of these damages (Turhan, 2017). Countries stated in the category of developed countries in the Annex-1 list of the United Nations Framework Convention on Climate Change did not want to be a signatory in the first place, as they would be exempted from financial assistance. However, with the amount of funds to be allocated and spent, any country will be able to maintain its equity up to 20 times of the amount of the funds by the right investments while contributing to a livable environment. In recent years, the Paris Agreement has come to Turkey's agenda. During the preparation of this guideline, the bill on the ratification of the Paris Agreement was adopted by the General Assembly of the Turkish parliament on 6 October 2021 and entered into force after being published in the Official Gazette. However, the Laws No. 7336 and 7337 on used fuel and nuclear waste were also adopted. These laws are criticized for allowing nuclear waste to be brought from other countries to Turkey, to transit through Turkey, and to be bought and sold.

In its previous NDC, Turkey set a goal of limiting its carbon emissions (1 unit), which it envisages to reduce by 21% in 2030, to 4 units. This can be read as Turkey is trying to impose a 3-unit increase in its emissions. This shows that Turkey is not actually striving to combat against climate change. According to the article published by Önder Algedik in GazeteDuvar, Turkey can transfer its climate financing to construction projects such as Kanal Istanbul (Algedik, 2021). After Turkey ratified the Paris Agreement, it changed the name of its relevant ministry to the Ministry of Environment, Urbanization and Climate and updated its NDC and long-term strategy, which it previously announced in 2015. It announced its net-zero emission goal for 2053 as part of its goals for green development and for combating against climate change. It also withdrew its motion to be withdrawn from the Annex-1 list, which it submitted to the COP-26 agenda, which could not be held in 2020 due to the pandemic but could be held in 2021 in Glasgow between 1 November-12 November.

While the Paris Agreement became a subject of controversy, the European Green Deal was published in 2019. The Green Deal is the strategy of resource-efficient and competitive economy, ensuring no net emissions of greenhouse gases by 2050, economic growth decoupled from resource use and no person and no place left behind. While reducing emissions, it is aimed to create job opportunities and increase the quality of life. 7 policy areas in the European Green Deal are: clean energy; sustainable industry; building and renovating; sustainable mobility; biodiversity; sustainable food systems with a "Farm to Fork" vision; and the goal to eliminate pollution (Çınar, 2020). In this context, the European Green Deal Investment Plan was issued to manage the necessary investments; the Just Transformation Mechanism, which will prevent regions and communities at risk of socio-economic damage from to be affected negatively in the process; the European Climate Law, which will eliminate national implementation differences in order to

achieve a climate-neutral Europe goal in 2050, the European Industrial Strategy and the Circular Economy Action Plan, which aims at sustainable production and consumption practices, to support companies with green and digital transformation. Here, it seems that the EU has established a comprehensive vision to transform its entire economy from capitalism to a circular economy.

Climate justice as a human right emphasizes that everyone is born equal and has equal rights and should have adequate conditions necessary for their life and livelihood. These conditions include the right to security and development in a healthy environment. However, climate justice as a right to development should not be addressed by the rate of emission generation (Joshi, 2014). When combating against climate change and targeting the circular economy, the notion of justice should not be maintained and human rights should be respected and protected, the right of countries and persons to development should be supported, the benefits obtained and the burdens on persons and countries should be shared, decision-making processes for combating climate change should be ensured to be participatory, transparent and accountable, gender equality and equity should be the cornerstones and effective partnerships should be built to secure climate justice.

From this point of view, the climate justice movement emerged in the 1980s with organizations such as Greenpeace and Friends of the Earth. In the 1990s, the Climate Action Network developed the most intense activist movement. In the 2000s, it was developed more by networks such as Climate Justice Now! The climate justice movement has also developed in the 6 years between the UN climate change conference -COP15 held in Copenhagen in 2009 and the COP21 held in Paris in 2015. The direction of the movement has evolved towards addressing the problem of climate change not only as an environmental and economic problem, but as a matter of justice and equality. In this respect, the climate justice movement has built anti-capitalist and anti-system stances by adopting a rights-based approach and has evolved into a movement, striving for ensuring social and political justice. Now the movement continues its struggle as the climate movement. Towards 2020, new generation climate movement initiatives such as Extinction Rebellion (XR), #FridaysForFuture (FFF) and Sunrise Movement have emerged (Uncu, 2020). These groups engage in activities such as carrying out civil disobedience actions, influencing political arena with methods such as supporting the election campaigns of candidates such as Alexandria Ocasio-Cortez, who are not supported by oil companies and who promised to fight against the climate crisis, and especially advocating for the rights of different disadvantaged groups such as indigenous peoples, blacks, immigrants, LGBTI+ persons, and advocating for an increase in public expenditures in the fields of employment, education, health and other fundamental areas. This movement also includes LGBTI+ organizations that address diversity and try to amplify the voices to be heard, especially of those affected by climate change.

Out for Sustainability (O4S) organization from America, for example, shapes its struggle by taking LGBTI+ persons at the center of the movement and organizes anti-plastic organizations (Plastic Free Pride and Qready).

Another prominent organization, Queers x Climate (QXC), operates to bring solutions to the climate crisis from the perspective of LGBTI+ agenda.

Our Climate Voices, on the other hand, tries to contribute to the climate movement by raising awareness on the stories of LGBTI+ persons affected by climate change.

Queer Nature, on the other hand, aims to create space for LGBTI+ persons to have ecological awareness and place-based skills for healing of the marginalized populations, based on the fact that the environment should be equally accessible to everyone, and organizes justice-centered nature survival trainings.

The Queer Eco Project organization, on the other hand, focuses on raising awareness about how LGBTI+ persons are affected by climate change at the intersection of ecological justice and queer liberation.

The Venture Out Project organizes backpacking and wilderness trips for the queer and transgender community, while conducting trans inclusivity workshops like summer nature camps including nature integration, basic scoutcraft, topography, botany, water treatment and survival techniques trainings.

On the other hand, movements have been initiated to create a safe space against climate change. The most striking example of this is the "womyn's land" movement that started in the 1960s. It started in order for lesbians, who were widely discriminated against in urban life, to live by establishing farms and engaging in agriculture in small settlements and became widespread in order to provide safe spaces and gathering areas for other lesbians. There are 150 examples of communities like this across America.

# A PERSPECTIVE ON THE RELATION BETWEEN GENDER, LGBTI+ COMMUNITY, AND CLIMATE CHANGE

Vulnerability and being disadvantaged to the effects of climate change depend on a number of factors such as gender, age, socioeconomic status, class and disability status. The coping strategies of poor individuals, persons with disabilities and those of certain classes are more vulnerable to the effects of climate change, as they can be limited both by social norms and stigma, but also by lack of mobility and lack of knowledge and poverty.

Considering the different gender roles and responsibilities assigned to genders at the household and community level, climate change will have more severe consequences for women and/or LGBTI+ persons due to gender inequality. Women are often more affected and vulnerable to climate change because they are poorer, have fewer access to education opportunities, and are not involved in the domestic decision-making processes that affect their lives. For example, cultural norms on gender roles sometimes limit women's ability to make rapid decisions in disaster situations and may restrict their range of movement to escape disasters (Nellerman et al., 2011). Similarly, within the socio-cultural structure based on gender, girls do not have access to education, and in particular they are not encouraged to learn survival skills and bushcraft (such as swimming, sheltering, using hand tools, and climbing trees, which help them survive during disasters) skills.

Women's domestic roles often make them disproportionate users of natural resources such as water, firewood and forest products due to the cultural norms and low socioeconomic status in society, as well as their domestic roles assigned to them. As these resources become scarce, women are forced to cope with an increasing workload and, as a result, may fall further into poverty. Increasing population growth puts more pressure on resources. Natural disasters can also have gender-based consequences, and mortality rates for women and men are often different in natural disasters, i.e. more women die during disasters than men (Neumayer and Plumper, 2007). Women are often unable to express their special needs. The suppression of women's voices also means that they cannot benefit from comprehensive knowledge on the protection of the environment and resources.

The crop failure as a result of sporadic rainfall may result in the selective malnourishment or starvation of girls and women, especially in cultures where men are used to eating before women and girls. Selective malnourishment of less important members of the family can also be used as a strategy to ensure the

family's survival (Alston and Whittenbury, 2013). Women also often face the most negative economic implications of crop failure as they usually have fewer economic resources to fall back on in times of crisis (Goh, 2012). This also has implications for the health of many women and girls, as malnourishment increases the risk of contracting infections. Further, women and girls' lower socioeconomic status make it more difficult for them to access and pay for treatment (Swarup, et al. 2011)

Although international commitments aim to leave no one behind, not all voices are being accounted for (Anschell, 2021). Climate change affects people differently, and those who are most discriminated against are those who are most affected, i.e. the ones denied accessing their right to safety and access to social justice. LGBTI+ persons are at the forefront of these people.

Gender and sexual minorities, LGBTI+ persons, face unique challenges in dealing with climate change, as well as other hazards, which are compounded by experiences of discrimination and human rights violations in their everyday lives. In particular, social stigma, tenuous informal employment, and limited access to safe spaces were highlighted as exacerbating their increased vulnerability. They often lack access to resources and means of adaptation that are readily available to other groups in society. For example, they may not receive adequate information about climate change, because of exclusion, isolation, and restricted social networks, which would otherwise allow them to prepare and respond properly to the disasters. They often depend on unreliable informal work, which can contribute to health problems in extreme weather, especially for busker and sex worker LGBTI+ persons who spend most of their time outside.

During disasters, LGBTI+ persons and LGBTI+ couples may not receive relief support if they are not recognized as legitimate couples by the governments. They cannot take part in statistical studies and their needs become invisible. Similarly, non-binary persons may not have access to gender specific services and can be turned away from emergency shelters or face other challenges in receiving aid during relief and recovery efforts. Stigma around gender and sexual identity means that some are wary of seeking assistance for fear of being ostracized.

In addition to these adversities, LGBTI+ persons face lower income opportunities and problems in accessing services. The ones with more economic power are better able to cope with the effects of climate change. Those who have the opportunity can access restricted food and water supply more easily by paying a premium, easily drive out of the cities they live in cases of extreme disaster situations or rebuild their homes after an extreme weather event.

They also have more access to information channels in emergencies. Low-income ones cannot do any of these things, they cannot easily uproot their families, leaving their homes and jobs for a new city, i.e. they face increased risk under the same set of circumstances as those with more privilege.

LGBTI+ persons in general, and gender diverse/trans persons in particular, face financial challenges stemming from discrimination and intolerance, making it difficult for them to find secure and inclusive jobs. Unemployment, on the other hand, puts LGBTI+ persons at greater risk of poverty and homelessness, making them more vulnerable to the effects of climate change.

Based on the best examples in the world, the LGBTI+ movement in Turkey should also include climate justice and the combat against climate crisis in its policy in order for LGBTI + persons, who are ignored in disaster situations, to survive and multiply their support mechanisms.

# QUEERING THE CLIMATE FOR A BETTER ENVIRONMENT & ATMOSPHERE - AN OVERVIEW OF THE ECOFEMINISM/QUEER ECOLOGY DEBATES

The ecology movement is a movement that progresses together with the women and LGBTI+ movement. The starting point of the movement is to oppose the usurpation of nature through the idea that nature is feminine and female and open to domination, exploitation of women in the same way, and to be against the same domination covers these two groups. Ecofeminism, on the other hand, states that the liberation of the world and nature can only be achieved with the liberation of non-trans women. Queer ecology, on the other hand, offers a more inclusive framework than ecofeminism, placing the liberation and emancipation of non-trans women and LGBTI+ persons, that is, the intersections that ecofeminism ignores, at the center of its discourse.

In both movements, there is an opposition to the binaries that innately shape and impose human interaction with the environment. Women are identified with the "emotional" and men with the "intelligent", women and animals are evaluated similarly and perceived under domination, and men are the dominant persons. Instead of seeing man as a part of nature, the patriarchal system creates a sharp distinction between the "world of human" and the "natural world". Nature is built separately from humanity. By understanding man separately from nature, the system places man at the center of the narrative and turns to resources as if they were unlimited to ensure human survival and causes irreversible damage to these resources.

In ecofeminism, it is underlined that animals are exploited just like women and used for all kinds of experiments, products and food for human use. Suffragettes and early feminists opposed the use of animals in this context but failed to build qualified climate/animal liberation policy. Since ecofeminism only opposes the binarism between women and men, and even liberal ecofeminists demand that "women shall rise to the level of men" (Bayraktar, 2021), it ignores other intersections, victimizations over race, sexual orientation and gender identity. Some feminists, on the other hand, have embraced this relationship of women with nature, seeing the connections between the female body and natural forces and fertility as a source of strength. However, this is an exclusionary approach for LGBTI+ persons, especially nonbinary persons and non-trans women who cannot have or do not want children, and it does not consider heteronormative structure as a problem.

However, the heteronormative structure brought by the system is the structure itself that distinguishes between gender dichotomies and people and considers white heterosexual men who are allowed to exploit resources in nature as the most acceptable human category and should be combated against. Binary considerations, such as gender binarism, are based on the colonial worldview, which in any form requires that one always be dominated by the other. Rather than getting rid of an oppressive duality, adhering to the restrictive definitions attributed to nature and women undermines the true emancipatory potential to break down these imposed structures, so queer ecology seeks to break down masculine oppression and domination in relation to heteronormative structure.

Queer theory essentially is about challenging dualism and binary thinking to relate to the world in a more nuanced way. When the environment is evaluated by queering it, different inquiries and previously ignored observations can be made. Since historically women have been associated with nature while men been associated with culture, this duality tries to suppress both women and nature, portraying them as in need of the domination of wild, rebellious and masculine civilizing forces (Gaard, 1997). Based on queer theory, queer ecology tries to reject the culture (masculine)/nature (feminine) dualism with the fact that every living thing is nature itself and nature is in it, without exception, or challenges the concept of nature originally put forward. Queer ecology seeks to provide an alternative in which all people of all genders are equally committed to culture and nature. The queer point of view also questions whether the nature/culture distinction really exists; it asks whether there is a pure, untouched, fertile nature in reality, or whether nature is a fantasy world that does not really exist at all. Humans are both creatures of nature and creators of culture, culture and nature are intrinsic to each other. In two intertwined existences, it is unreasonable to believe that man, born into nature, can control it from the outside.

Queer ecology queerifies ecofeminism, changing how we interact with and understand nature and the environment. It says that if we see nature as part of our daily lives and existence, rather than as something to be preserved and protected within the confines of nature parks' zoos, we can interact with our environment in a more sustainable way. Green architecture and smart city planning to be implemented in parallel are examples of questioning the nature/culture distinction. Cities are seen as the castles of culture, but those who live in cities often feel the need to escape to nature and try to escape to nature when they first have the opportunity. Although our living spaces are products of nature, the places we live are not seen as natural. But as we begin to understand that nature is not an abstract concept or place, but an element that makes us who we are, by queering our living spaces and cities, we can begin to find ways to make our homes/living spaces more sustainable, both for ourselves and for the plant and animal life around us. With queer ecology theory, we can reject the dualisms maintained by the discourse of environmentalism and find new and creative solutions for sustainable



future beyond the nature/culture distinction, and we can also take steps that can stop climate change. Queer ecology also focuses on the relationship of humans with other living things in nature. Unlike ecofeminism, it evaluates nature with respect to the rights of all non-human beings. According to queer ecology, all living things in the world exist collectively, and the existence of each non-human sentient beings is valuable and unique, and they are subjects like humans. It stands against the objectification of animals.

Queer ecology, fundamentally, deeply questions the concepts of “naturalness and what is natural” brought about by the widespread capitalism and patriarchy. It stands against whatever the system has naturalized. To explain this, Mortimer-Sandilands and Erickson (2010) discussed how the system shaped its naturalized concept using the reductionist Aristotelian Logic and how it was devalued and made open to exploitation. This shaping lies behind everything, behind anti-LGBTI+ discourse. The underlying argument is as follows: “What is natural is right. What is unnatural is wrong. Homosexuality is unnatural. Therefore, homosexuality is wrong”.

This *modus tollendo ponens*, which is the inference of Aristotelian logic (where the first hypothesis is necessarily followed by the consequential antecedents with deductive inference and is also used to verify the propositions/absurdities that follow with an erroneous hypothesis), is the point of argument for LGBTI+ opposition.

Queer ecology first tries to change this argument. As mentioned above, it suggests that everything is part of nature and that nature is in everything. Everything is natural with their own embodied naturalness. From this point of view, it argues in defense of homosexuality that what is natural is right. What is unnatural is wrong. Homosexuality is natural. Therefore, homosexuality is right. All cases attributed as right and wrong are put forward from a moralist point of view. From here, queer ecology first argues that living things, especially humans and their actions, should be re-evaluated.

Queer ecology tries to deconstruct the gender roles of the system and the forms of sexuality that the system regards as natural from the sexualities the human beings are experiencing. Renaturalizing humanity is necessary by reminding its own embodied naturalness and acknowledging the impossibility of delinking nature from others. It says that the view of sexuality with gender roles, which is the result of the system, comes out of the concept of natural that has been hollowed out and tried to be naturalized, and therefore is distorted and not truly natural and normative information. It tries to show that the concept of nature, which has been tried to be naturalized, is an artificial approach put forward according to biological concepts and built social determinations.

According to the patriarchal system’s perspective that queer ecology stands against, it is emphasized that the naturalized (cisheterosexual sexualities) is

also distorted by unnatural structures. Therefore, according to the system, LGBTI+ persons distort the natural because they are unnatural and wrong. From here, an argument is produced that is also opposed to the existence and sexualities of LGBTI+ persons. In order to attribute a value to the sex acts of ordinary people, they try to naturalize certain types of sex acts, labeling others unnatural and wrong. Sexualities are often used as indicators of environmental degradation. Queer ecology also opposes such patriarchal arguments that can go so far as to say that the reason for the degradation of the world is the unnatural life of LGBTI+ persons and tries to show the existence of intersex and gay animals for this. "Well-meaning ecologists, convinced of the evolutionary pathology of same-sex sexual behavior, argued that the widespread presence of female homoerotic activity among seagulls in a particular location must be evidence of some major environmental catastrophe. As it turns out, it wasn't the world is apparently full of lesbian gulls" (Mortimer-Sandilands and Erickson, 2010).

The word "queer" itself is a verb used to blur, reject, or otherwise deconstruct, bend, and reconstruct dichotomies and binaries. Queer theory itself, on the other hand, believes that by emphasizing sexualities, dualisms and identities should be queerized, and gender and identity debates should be addressed from this perspective. The point at which queer theory reconciles sex and ecology is shaped by its rejection of the concept of essence and the fact that nature itself is already queer. According to Donald Hall, queer ideologies work to challenge and undercut any attempt to render identity singular, fixed, or normal. To do so is to challenge any essentialist views of things, which brings us to the first tenet of queer theory, anti-essentialism (Hall, 2003, p.15).

Essentialism is the belief that there is a property or set of properties to be fulfilled which make x things x, to be called asx. This is a dualist point of view. For example, an essentialist view of woman may be that to be a woman is to have a womb: the characteristic of having a womb is necessary to being a woman. In this essentialist view of womanhood, the property of having a womb is the necessary condition for womanhood: to be a woman entails having a womb, as a universal term with a common essence. For example, in order to call the table a table, it is necessary to have pillar under that will form the table, there are real tables, but no single essence that unites them. That is, there exists a group of tables, but no universal table, by virtue of which all tables are tables. (Robertson & Atkins (2016). Anti-essentialists deny that there is a significant property that defines xness and which all x's share, which make them all x. That is, queer ecology rejects essences (anti-essentialist). Likewise, it says that there can be many women, but there cannot be a single universal woman who unites them. From here, it is possible to say that there may be many sexualities and identities, but there cannot be a universal sexuality and identity that will unite them.

The anti-essentialist groups objects together based on relevant distinctions between differences, while the essentialist may turn such distinctions into dualisms or dichotomies. A dualism marks a strong distinction in which two

categories are in opposition: a thing is either in one category or the other, and there are necessary characteristics placing things in one or the other. There are essential properties that define each side of a dualism. A dualism that is of particular interest in the field of queer ecology is the gendered identification of mind and body. The mind/body dualism reiterates the essentializing notion that men are associated with the mind and women are associated with the body. However, patriarchal structures, which are thought to be natural, can be turned upside down and reconstructed (Butler, 1990, s.159). The way we construct our own subjectivity as anti-essentialists influences how we understand our own and others' sexuality and gender, underlining the need for a reconstruction or radical deconstruction of sexuality and gender. The anti-essentialist stance of queer theory rejects these associations that are given as necessary characteristics of womanhood and manhood. The argument of Simone De Beauvoir: "one is not born a woman, but, rather, becomes one" also eliminates the essence of gender, which is used as the determining element of gender, as an antithesis to universal female discourse, reveals that identities are not rigid. The issue of nonfixed identity is an idea shared by Butler and Foucault (2014). While queer theory draws a theory based on the idea that identities are not fixed or stable and closed to external factor, on the contrary, fluid and transitional, benefit from Foucault's discourse, knowledge and power model, Lacan's psychoanalytic models of decentered, unstable identity, Derrida's (1991) deconstruction of binary conceptual and linguistic structures.

From this point of view, queer theory and, of course, queer ecology put forward the stance of anti-essentialism not only in terms of gender assigned at birth, gender and sexuality, but also as a philosophy of understanding the world. It tries to bend all the strict and sharp distinctions and categories imposed by essentialism, and in doing so, it uses the verb queering: to queer something is to ruin essentialist views of things and ruin dichotomies. There can be countless ways to queer-ruinate a dualism, that is, by proving that the respective parts of the dichotomy do not exist; one could show how the parts of a dichotomy are not actually dichotomous, and one could queer the parts themselves.

From this point of view, queer ecology also tries to address this deconstruction and ruination by queerizing ecology. Ecology itself examines the environment itself, the relationship between humans and the world in which living beings and non-human beings live. Here, while queer ecology queerifies ecology, it uses queer theory to emphasize the distinction between how people view the non-human world and what actually happens in the non-human world. The non-human world itself is already queer, but the way human perceives this natural world must be bent and twisted. In the book "Biological Exuberance: Animal Homosexuality and Natural Diversity", Bagemihl (1999) showed that there are queer creatures, over 450 species of nonhuman animals exhibit sexual and gender diversity. In nature, there are animals with multiple sexual organs, such as intersex animals, worms, snails, and small fish, bisexual animals, such as dolphins and some species of squirrels,

asexual breeding animals, and animals that can change their sex and have homoerotic activity under certain conditions.

In some species of bats (such as gray-headed and bonin-flying foxes), and in some species of foxes (such as the red fox), 95% of females have queer pairs with non-breeding purposes. Giraffes, albatrosses, dolphins, lions, bison, macaques, swans, and sea lions have queer intimate relationships, flirts and one-night stands, or queer monogamous or polyamorous relationships.[5] Red squirrels seasonally bend their sexuality and have polyamorous lives. Bonobo monkeys are bisexual and make social connections with their sexualities. There are queer lives in plants as well. Orchids imitate the shape of female bee sex organs and sometimes male bees even preferentially pick mating with Orchid flowers over mating with real female bees. Fungi and inter-plant mutualisms, parasitic plants, myco-heterotrophs blur the boundaries between couples. Fungi have over 36,000 forms of embodiment and an orchestra of sexual strategies. Lichen, the product of symbiogenesis, are composed of algae, fungi, yeasts, and countless other bacterial populations, are universes that explode individuality, they show self-sexualizing queer fluid characteristics, with amphigenesis and blastogenesis features. Where each being wanders, there are mycelium arms (Strand, 2021), that is, queer mushroom roots that necessarily carry signals, covering the surface of the earth, teach us about the way that all organisms are in constant dialogue with their surroundings. These queer beings establish a cyclical connection between the world and other beings, while eliminating human-induced pollutants (Bauck, 2021).

The system always attributes heterosexual, married, monogamous and traditional family characteristics to nature, whereas humans and non-human animals may differ from the perceived norms in all their diversity. Queer ecology says that the sexuality and reproduction of human and non-human animals should not be viewed from an anthropomorphist perspective and that beings should not be viewed from the perspective that the system attributes and considers natural.

Queer ecology asks us to abandon ideas of human exceptionalism and anthropomorphism, and instead urges us to see ourselves as unique parts of a complex and interworking system, whose patterns and processes are different from our own. It deconstructs the dualistic notions of “human” and “natural,” and strips the word “natural” of any power. In the human world, the word “natural” has been ascribed a level of authority and moral agency – to be heterosexual is “natural.” To be cisgender is “natural.” To be able-bodied, monogamous, and to fill one’s designated societal role is “natural.” It is natural for sexuality to be experienced only for reproduction and reproduction purposes. In this context, “natural” becomes less of a classification for what is other-than-human, and more a tool for humans to categorize, suppress, and restrict one another. When the system assigns a tag and identity to something, it immediately tries to restrict it.

[5] For more information, see. Brandlin. A. S. (2017) “10 animal species that show how being gay is natural”: <https://www.dw.com/en/10-animal-species-that-show-how-being-gay-is-natural/g-39934832>

When nature and persons are understood differently from each other, or when some are called natural and some unnatural, divisions are created where intersectionality, inclusivity, and diversity should exist. However, nature should be perceived in such a way that it is not dominated from an egalitarian perspective with all its diversity and all forms of existences. In a human example, specific definitions such as “woman” have demanded an explicit set of criteria that doesn’t apply to many women – for instance, possessing a certain biology or monogamy and heterosexuality (Subberwal, 2021). However, just as there are gender diverse identities with a female phenotype, there are also women who oppose these assigned identities. The system, which emphasizes family values, creates individuals and lives that are more controllable and that will consume what it produces. It creates its own individuals and species to maintain the system. Together with its individuals it created, the system rapidly destroys the environment every day and exploits animals by using them for its own benefit and consuming them excessively for its own continuation.

In the essay of Ladelle McWhorter (2010, p.74) in the second part of Mortimer-Sandilands and Bruce Erickson's "Queer Ecologies", genetic diversity is defined by the system as a resource for the protection of "species" against extinction and evolutionary progress. The species mentioned here are the humans. The understanding that non-human species exist for human use is scientificized and reiterated by the biology. "The category “species” is just as unstable, especially when used to “prove” human superiority over nonhumans: “A major lesson to be learned from a look at the history of the concept species is that science has not demonstrated that it merits the authority often given it to decide social, political, and moral questions. At its best, science is an important tool and component in the process of making such decisions, not a final arbiter. In many cases, we do better to question the authority –and in some cases the validity–of the science used against us rather than to embrace scientific concepts and values uncritically” (p.91). This perspective has historically served as a tool for racism, sexism, homophobia and oppression of the persons with disabilities. Science and biology have been used to establish superiority and hierarchy between humans and non-human animals and to exploit those who do not fit into the acceptable category.

In order to hide other facts, the system tries to ensure its own survival by objectifying and making a resource non-human beings in order to maintain the survival of its own acceptable species, while at the same time projecting human characteristics to them for its own continuation. Noel Sturgeon, with Penguin Family Values (2010), brought a queer ecological critique to the portrayal of penguin families and sexuality in human media and how it reflects the assumed superiority of the American family structure whether heteronormative or homonormative and its damaging effect on the environment. He begins by pointing out how feminists of color have worked very hard in expanding the white-woman-

centered concept of “reproductive rights” (abortion, the day-after pill, etc.) into the less racist, culturally-broader concept of reproductive justice, which includes the right to access to the means to properly care for and nurture children—childcare, prenatal care, childcare, access to clean air, healthy environments and food, freedom from coerced sterilization, to name just a few (p. 103). He argues that the “politics of reproduction—of people, of families, economies, and environments—centers around gendered arrangements of work and sexuality, and recognizing this politics is important in coming up with solutions to social and environmental problems, let alone in resisting manipulative political discourses” (p. 104). Sturgeon goes on to explain that, hegemonically, heterosexuality is considered “natural” and therefore “correct” because it is a form of sexuality that is reproductive. However, in reality, only one type of heterosexual family is being defended, for example, by the Christian right in the U.S. The fear of women, especially young women, being fully in control of their reproductive rights “concurrently appeals to an underlying racism and classism that wants to prevent women of color and poor women in particular from having access to choices and support for their own reproductive decisions, and thus forming other kinds of families than the kind imagined to be the model blessed by the right-wing God (pp. 106-107). In this sense, limiting reproductive justice to the non-white, working class women in the U.S. actually also works in “promoting environmental damage by naturalizing heteronormative patriarchy, preventing us from imagining and putting into place alternative ways of living more lightly on the earth” (p. 107). From here, Sturgeon criticizes the portrayal of penguins, which are used to suppress and reproduce sexuality in humans and pump the white American model nuclear (heteronormative and homonormative) family. Although there are queer penguins in nature, the fact that penguins strive and act together for their eggs has been blessed by human media and used to support the heteronormative family structure. Movies such as *The March of the Penguins* and *Happy Feet* glorify patriarchal, heteronormative nuclear family structures. Likewise, for the homonormative family structure, the concept of family was glorified in another way with the news of a gay penguin couple who adopted an orphaned baby penguin. Here, Sturgeon queered the penguins by mocking the pumping of this family idea, saying that this same-sex penguin couple broke up afterwards, and that one of the couples mated with a female penguin. According to Sturgeon, discussing the superiority of nuclear family structure over penguins, whether homosexual or heterosexual, leads to ignoring environmental problems and the true nature of penguins. According to Sturgeon, discussing the superiority of nuclear family structure over penguins, whether homosexual or heterosexual, leads to ignoring environmental problems and the true nature of penguins (p.114). We can see these environmental problems only by not looking at penguin and animal sexuality from above and outside, by knowing that our own species is also an animal, only if we understand ourselves as animals among other animals, with varied sexualities, complicated family relationships, complex political systems, and multiple desires, and we can take action to stop the destruction (p.129). In the same way, we should also question how we become beings who serve the system we have created, destroying, burning, disintegrating,

consuming and trying to dominate all other creatures in the world. In serving the fossil fuel economy, we should also consider how we are harming indigenous peoples who share the same geography as penguins and are marginalized. In this respect, we should internalize the queer ecology policy by questioning non-vegan consumption practices, violence against non-human (mostly female) species for human benefit, environmental destruction produced by factory farming, the ethical consequences of killing animals, and the sexual-cultural meaning of eating and exploiting animals. By imagining an inclusive, non-exploitative, non-violent, cruelty-free world, we should include those who experience the unjust treatment in climate justice and the non grata people excluded by the system in politics.

In summary, the relationship between sexuality and ecology, which is discussed by queer ecology and may be seen as irrelevant at first, is actually relevant in many ways. Most importantly, queerness and nature are interconnected through the common places in which dominant western systems are positioned in their value-attributing dualism. Generally, duality between concepts and beings is created by placing it at two separate ends as "good by nature" and "bad by nature". According to the distinction between man and nature, which is one of the dualisms created by the dominant system, man is good and strong, and nature is bad and weak. It is therefore open to exploitation, plunder and disposal.

In the natural/unnatural duality, which is another duality, there is a perception that those who come from nature are good and those who do not are bad. Although this seems to contradict the human/nature dichotomy, these contradictory and conflicting perceptions are common in societies. Methods such as organic foods, beauty recommendations by natural methods are glorified. However, on the one hand, we continue to exploit nature itself by abusing resources, ignoring environmental warnings, and continuing to pollute. In another dichotomy created, namely the heterosexual/non-heterosexual dichotomy, the system accepts the heterosexual as natural and therefore good, while homosexuality is seen as unnatural and bad. In the perception of society created by the system, man exploits the evil and the natural world, because man is superior to everything according to this understanding. As a result, non-cisheterosexuals and the natural world damaged heavily by the domination practices and injustices of the capitalist and patriarchal world. The system dominates both the natural world and LGBTI+ persons, and this common enemy is the point that combines ecology and queerness. In order to understand how the world is collapsing with climate change and the large-scale negative impact of human environmental destruction on non-human animals, queer ecology empathizes and questions the ways of how to deal with all this destruction, loss and death.

While questioning this, it questions how nature and culture are perceived, what are the balances of power behind this distinction, what are the environment and its elements, the place and importance of non-human animals in the environment and their relationship with humans, the dimensions of torture, mistreatment and massacre in which non-human animals are subjected to due to human interests, the

importance of vegan/vegetarian policies, the burden of meat consumption on the climate and its share in human diseases, hegemonic (male, white, able-bodied, healthy etc.) human treatment of nonhuman animals and other (unprivileged, colored, feminized, nonhuman-animalized, poor, diseased, disabled, from different ethnic origins, etc.) human animals (Considering as many areas as possible, namely economic, affective, sharing of spaces / landscapes, confinement and/or exploitation), the extent of parallelism in that regard, socially accepted sexual orientation and gender identities, beings accepted as normal and natural- their family structures, the relationship between the environment, the ecological landscape and/or the natural and the sick and disabled, reproductive justice, which groups are most affected, the reaction of hegemonic groups to these groups, who has access to which “natural” resources- which power relations mediate this access, who is in need and who is rich, the origin of the acceptance of non-human animals as a natural resource, the effects of human intervention on ecology and its effects on human and non-human living groups and the importance of challenging the exploitative systems of economic globalization, changing gender roles, militarization, depletion of natural resources and/or environmental pollution by seeking alternative/sustainable ways to live on this planet (Rodriguez, 2018). While the LGBTI+ movement is also struggling with the climate crisis, it centers these queer ecology questions in its struggle.



# STARTING TRANSFORMATION FROM OURSELVES - RECOMMENDATIONS FOR LGBTI+ PERSONS AND LGBTI+ NGOS

As addressed in detail in the chapters above, the wealthiest developed countries and multinational companies located in these countries have been the most responsible ones for climate change and global warming. The top 100 companies in the world have been the source of more than 70% of the world's greenhouse gas emissions. One-third (33%) are the top 20 fossil fuel companies. Therefore, in the combat against climate change, the government policies should change in a way to bring sanctions for companies. For this, it is necessary to take steps that will affect policy makers by building the climate activism from a political basis. The LGBTI+ movement should also engage in activism together with movements such as zero waste movement and zero plastic movement. Zero plastic waste movement[6] is also important in combating against the climate crisis.

Because the combat against climate change, the climate movement and climate justice are not only about protecting the planet, but also about caring for the beings and humankind on the planet. The green policies and plans to be created should also create opportunities for marginalized groups and all exploited beings. The programs like adaptation to climate change, disaster risk reduction and humanitarian aid should center LGBTI+ persons, in order to ensure climate justice and to eliminate queer food insecurity and homelessness, to accept the needs of sexual minorities, to protect disadvantaged communities and to reduce the threats and risks to these communities, and climate activism should cover these issues.

The recommendations in this chapter alone are insufficient to prevent climate change. The most comprehensive combat against climate change is possible with global policy changes and the prevention of excessive, unplanned production and consumption. However, implementing the measures to be taken by individuals is one of the steps shall be taken for this purpose.

[6] This is a movement that calls governments to implement an extended producer responsibility policy. Extended Producer Responsibility is about extending the producers' responsibility of the product to the waste stage of branded products' life cycles. For example, buying a packaged food means buying the food itself, not the packaging that comes with it. Therefore, the producers should both take responsibility for their recollection and support governments in the waste treatment. This movement is trying to create public opinion about having laws to reduce waste and holding companies responsible. It supports reusable packaging. While \$200 billion will be invested in 325 new or expanded petrochemical plants, especially of plastics in the US by 2025, it argues that more budget should be allocated to existing waste management and the cleaning of the planet, based on the knowledge that only \$1.5 billion is allocated to recycling and waste management.

For this reason, LGBTI+ persons should also contribute to the combat against climate change and a sustainable world. Addressing the climate issue both in the context of climate justice and queer ecology and the imagination of a world without exploitation also strengthens the LGBTI+ movement and activism. Based on its examples in the world, in order for LGBTI + persons who are ignored in disaster emergencies to survive and to increase their support mechanisms, the LGBTI+ movement in Turkey should embrace climate justice and the combat against climate crisis as a policy. In the same way, it should question how we have become beings that serve the system, consuming excessively in consumption frenzy, and try to dominate all other living things, while it produces discourses and policies for the abandonment of the fossil fuel economy. It should advocate for a circular economy and zero waste policy. While establishing our activism on an eco-political basis, we, as LGBTI + persons and LGBTI+ NGOs, can improve our queer ecology policy by questioning the sexual-cultural meaning of eating and exploiting animals with the ethical consequences of torture and animal slaughter on the axis of non-vegan consumption practices, violence against individuals for human benefit, and combating environmental destruction produced by factory farming, and we can improve our climate struggle practices by imagining a world free from exploitation and cruelty.

As activists, we can transform our offices and homes, starting from our individual spaces. In our living spaces (or offices and homes), we can use clean and renewable energy and benefit from solar energy by adopting energy efficiency as our motto. With the transition to renewable energy sources, 1.6 tons less carbon emissions are achieved per average household every year. If we live in apartments and do not have such a chance of transformation, we can try to use the existing energy efficiently. For example, we can use LED bulbs. Quality LED bulbs are more durable and can last 25 times longer, using at least 75 percent less energy than other bulbs. Studies predict that with the widespread use of LEDs over the next 10 years, could save the equivalent annual electrical output of 44 large power plants (approximately 348 Twh) (Sisson, et al., 2020).

Maintaining air conditioner devices (thermostat and air conditioner) and having their filters cleaned/replaced regularly will enable the devices to operate more efficiently and consume less energy. This is also important in terms of workplace safety and health rules. Insulating homes and offices allows energy to be used 25% more efficiently. Renovations such as thermal insulation, switching to low-permeability glasses such as pvc windows, and changing and maintaining heat-supplying devices reduce carbon emissions by an average of 0.8 to 0.9 tons. Choosing A+ + + products ensure more rational use of energy, while harming the environment less. Small appliances use the same amount of energy in an instant use as a refrigerator uses in a day, so we can limit the use of small appliances. The total energy use and greenhouse-gas emissions produced by a single load of dishwashing and laundry come from warming the water itself, therefore if clothes and dishes are washed at lower temperatures, energy consumption is reduced.

These kinds of measures, including hang-drying clothes instead of using the dryer, would save 3.3 percent total residential output of carbon dioxide of an average country annually.

When there is a need for new furniture or clothes, we can utilize recyclable materials or second-hand products. Similarly, instead of throwing away the furniture and clothes we can donate them through second-hand or free cycle channels, so that others can use them.

Designing the workspace around natural light and turning lights off is also important. Electronic devices shall be unplugged when they are not in use. Just because a device or appliance appears to be off does not mean it is not drawing power. About a quarter of all residential energy consumption is used on devices in idle power mode costing upward of \$19 billion in electricity bills in U.S. annually (Sisson, v.d, 2020).

It is also important to try to use each drop of water rationally. Turning off the faucet when not in use prevents tons of water from being wasted. Operating a dishwasher in eco mode, using water efficiently in offices during cleaning times, and choosing plants that are resistant to drying and do not require much water in the selection of ornamental plants also enable us to use water efficiently. While there are other wise solutions such as trying to recycle used water and trying to harvest rainwater, applying them in offices is not feasible.

Opposing the exploitation of animals is an important individual measure against the climate crisis as well as being politically consistent for queer ecology. The queer vegan movement respects the lives of nonhuman animals, refusing to instrumentalize and use nonhuman animals for food, clothing, entertainment, or any other reason. By adopting this individual decision by LGBTI+ activists, by their NGOs and making it a policy, the following scientific data can be reminded more often: cattle industry, i.e, raising animals for people to eat produces methane. Going vegan significantly reduces our carbon footprint. A vegetarian diet reduces carbon emissions by about 500 kg each year, and vegan diet reduces carbon emissions by about 800 kg each year.[7]

Reducing food waste is also important. According to the EPA, the amount of waste caused by food that is left on the plate or thrown away because it is not eaten is 38 million tons per year. It is important to be thrifty about food and consume it rationally, rather than stacking it. Consuming beverages in recyclable glass bottles rather than disposable plastic bottles, prevents more than 2 million tons of plastic waste from accumulating in landfills in a year. When the use of plastic bottles is abandoned, 1.5 million barrels of oil spent on its production is no longer spent and significantly reduces carbon emissions (ibid., 2020). For this

[7] See. Environmental Research Letters data: <https://www.science.org/content/article/best-way-reduce-your-carbon-footprint-one-government-isn-t-telling-you-about>

reason, we can choose glass bottles instead of plastic bottles in our own spaces and offices, reuse these glass bottles, stop consuming plastic glasses, buy as much food as we can eat, and avoid waste.

Recycling food waste into compost by bokashi[8] method and recycling to be used as fertilizer in plants and even attempts to recycle these wastes into biogas enable us to recycle 30% of our food waste and obtain new products and energy from these wastes. However, again it can be difficult to implement these methods in our offices. We can still choose to implement it in our private homes. In our offices, we can collect our wastes separately as glass, paper and plastic for recycling purposes.

Another way to reduce our carbon footprint is to change our travel choices. The use of automobiles should be limited, if they are used, they should be maintained regularly and the rate of fuel consumed should be limited. Using electric cars and investing in electrically powered public transport guarantees 2 to 4 tons less carbon emissions per household. We can also choose vehicles such as electric bicycles and e-scooters, which are 20 times more energy-efficient than automobiles. Walking to and from our workplaces and on shopping, using bicycles or public transportation are other methods we can prefer.

We can produce policy papers such as environmental policy, travel policy and zero waste policy to identify what we can do in our offices, and we can determine ways to reduce our own carbon footprint. In this way, we can reduce waste production while using resources and energy efficiently. For this, we can primarily improve waste management, by reducing the use of paper in this context, and by setting up different bins for the organic wastes, medical wastes, and other wastes for recycling.

Instead of ordering food by delivery, we can go out to eat and prevent the storage containers such as plastic and foam from being waste while refraining from overconsumption. We can plant trees in the garden where the office is located, compost food waste by bokashi, and use this compost to care the tree we plant.

We can choose the cleaning materials we will use in the office from water soluble products that are the least harmful to the environment and have not been tested on animals. In order to minimize the consumption of paper and plastic in the office, we can disseminate internal documents by swinging to their soft copy e-versions.

We can choose environmentally friendly lighting options, use LED and sensor fitted bulbs, and adjust working hours to minimize environmental harm.

[8] Bokashi is Japanese for "fermented organic matter." Bokashi composting is a convenient way to compost using a specific group of microorganisms to anaerobically ferment all food waste, then the compost is ready to be integrated into the soil/ garden Waste recycled with Bokashi is not only used in such plant care both also used in household cleaning, and it contributes to a sustainable environment.

To minimize carbon emissions, we can prefer online meetings to minimize travel, and we can choose experts locally who will provide expertise in face-to-face meetings. We can use train option rather than arranging flights wherever possible. Giving up a round-trip flight means an average of 2-4 tons less emissions.

We can choose stationery materials used in the office from fillable/recyclable materials. Reduce, reuse, and recycle at the office by using both sides for printing and copying, only printing what we need, buying supplies made from recycled materials; and recycling paper products, reusing the blank surfaces of the papers reduces pollution and emissions.

Instead of single-use products, we can choose products that are suitable for further recycling/upcycling. We can use paper clips instead of staples, paper/cardboard files/envelopes instead of bags. Instead of instant tea, we can use brewed tea, reusable glass/porcelain plates, glass flasks and bottles instead of plastic plates/cups. We can use tea and coffee waste directly in bokashi compost. We can choose products that are not tested on animals and do not contain animal products in every product that enters the office, both to reduce the carbon footprint of the office and due to climate justice and ethical approach.

We can select all electronic devices such as computers, lighting, printers, telephones supplied to office staff from devices that consume minimum electricity and we can save energy by encouraging unplugging unused electronic devices or turning off the switch of the triple outlet before leaving the office at the end of the working hours.

We can use online tools such as Google drive and calendar in the routine operation and work of the office. We can minimize the number of publications to be printed from the office and archive our publications in soft copies electronically.

Instead of allocating a waste bin for each staff, we can encourage the use of common can and provide the division of labor to separate the wastes for recycling and bokashi compost. In addition to leftovers of the foods such as bagels and pastries that we consume in the weekly team meetings as breakfast, we can share the other leftovers from other foods that we eat in the office with birds, insects and stray animals.

We can choose places or open spaces that can be illuminated by daylight in the events to be organized. During the meeting, we can prefer reusable glasses that can be reused to minimize plastic and waste consumption. We can prefer vegan/vegetarian products in events. We can carry out our activities in logistically accessible places and reduce the use of car use. When choosing our suppliers, we can choose animal and climate-friendly companies with a sustainable environmental policy.

Considering that it is more oriented towards working remotely, especially due to the COVID-19 pandemic in 2020, we can move on to measures that will also reduce our digital carbon footprint.

4 billion people in the world, that is, half of the world's population, use cloud technology and the internet. The contribution of information technologies to global greenhouse gas emissions is about 3.5%, which is almost equivalent to what air transport produces. 0.2 grams of carbon emissions occur due to the electrical energy spent with each google search, which means 2,330,041 tons of carbon emissions and as much megawatt energy consumption, considering the approximately 1.8 billion websites currently on the internet and the 4 billion users who visit them daily.

When it will not be reused within 2 hours, turning off our devices completely or reducing the screen brightness in the devices, using it in battery saving mode allows the devices to be used for a longer time without charging. Even using it by reducing the screen brightness to 70% reduces the energy used by the screen by 20%. Using a device until it breaks down, having it repaired and reusing it when it breaks down reduces the burden on existing resources.

Some of the measures that can be taken are to go directly to the websites we know the web address without using the search engine, to access the websites we will use again by saving them to our favorites, to use cloud technologies based on renewable energy, to download the videos we will watch again instead of watching them online, to listen to radio or mp3 while traveling, to turn off the open pages and videos that are not used in the background, to turn off the location services feature and to limit the use of GPS, to turn off third-party tracking, to turn off the automatic playback feature in the transition between streams on social media, to use search engines such as Ecosia that using some of its profit to plant trees. [9]

Just limiting the use of receiving and sending e-mails, cleaning old e-mails out of the inbox, unsubscribing from automatic newsletter subscriptions that do not interest us anymore or even turning off e-mail notifications from social media accounts and emptying the spam folder saves 33 billion kilowatt hours of energy per year[10], and a city can be illuminated for 4 hours with the energy to be saved by deleting 50 of everyone's old e-mails (“equivalent to torching off 2.7 billion light bulb for 1 hour”). [11]

[9]For other alternative search engines and email service providers, see <https://en.reset.org/act/how-reduce-your-digital-carbon-footprint-01012020>

[10]ICF & McAfee, The Carbon Footprint of Email Spam Report: [http://img.en25.com/Web/McAfee/CarbonFootprint\\_12pg\\_web\\_REV\\_NA.pdf](http://img.en25.com/Web/McAfee/CarbonFootprint_12pg_web_REV_NA.pdf)

[11] <https://choudharytushar668.medium.com/why-we-have-to-empty-our-spam-folder-71151d70d0b4>

Each unnecessary e-mail causes 0.3 grams, each ten-minute video viewing causes 1 gram, each tweet causes 0.2 grams, and each e-mail with attachments causes 50 grams of carbon emissions[12]. This is equivalent to the 1-hour[13] electricity and carbon footprint of an average nofrost refrigerator (if A+++ fridge, then 2 hours of electricity).

Not using the camera unnecessarily in video conference calls and leaving the camera off unless it is required otherwise reduces the digital carbon footprint to be generated throughout the conference by 90%. Each hour of video conferencing results in carbon emissions of up to 1 kilogram, which is equivalent to one-eighth of the total amount caused by a gallon of gasoline burned from a car emits.[14]

Limiting the time spent watching videos, series, movies from digital platforms or on social media to certain hours a day or watching videos at a lower resolution reduces energy use.

[12] [https://lfca.earth/ALL\\_tr/NL-karbonayakizi/](https://lfca.earth/ALL_tr/NL-karbonayakizi/)

[13] <https://yeniinsanyayinevi.com/karbon-ayak-izi-olcumu/>

[14] <https://www.sciencedaily.com/releases/2021/01/210114134033.htm>

# UPDATED POLICY DOCUMENTS

Based on the recommendations provided above, the May 17 Association and Kaos GL undertake to provide all the contribution they can make to the combat against climate change and a sustainable world, to include climate justice and the combat against climate change in their policies, to have discourses and policies for the abandonment of the fossil fuel economy, and to advocate for a circular economy and zero waste policy.

To start the transformation from themselves, these two associations acted together and updated their policies. From the policy documents prepared by the Kaos GL Association and updated by the May 17 Association, the environmental policy and zero waste policy papers are presented here as annex documents to provide samples to other LGBTI+ NGOs:

## Environmental Policy

*The May 17 Association and Kaos GL undertake to make all the contribution they can to the combat against climate change and to a sustainable world; to include climate justice and the combat against climate change in their policies; to have discourses and policies for the abandonment of the fossil fuel economy; and to advocate for a circular economy and zero waste policy. This policy document was created as part of the will of the May 17 Association for transforming itself for taking environmental conditions, including the climate crisis, into account in planning, implementation, and monitoring of its strategies.*

*The May 17 identifies the "sustainability of the environment" as one of its goals in its own works, in the works of other institutions it cooperates with, and the activities it supports:*

- 1. Carbon emissions and environmental policy, in general, are the integral parts of all of the organization's policy documents, including the Human Resources Administrative Procedure document, Procurement Guidelines and Travel Policy; and all relevant documents are expected to be compliant with the environmental policy.*
- 2. By taking into account the climate crisis, the May 17 organizes capacity building meetings for both itself and its partners on organizing and event planning that do not harm the environment.*
- 3. One of the May 17's main goals within this environmental policy herein is to reduce CO2 emission caused by full-time staff by 15% by 2023 via swinging to different modes of transport and meeting preparations.*
- 4. The May 17 will prepare an environment monitoring guide and conduct yearly environmental monitoring to reduce its environmental damage during the 2021-2023 period.*



### Travel and Logistics:

Within the scope of its travel policy, the May 17 Association prefers the transportation modes that least harms the environment:

- Taking into account the intersectionalities of the target group, the May 17 decides which means of transportation would be used, by negotiating with the participants, considering the discrimination, mistreatment, and violence that may occur during the travel. It does not prefer a means of transportation that the participants do not approve of.
- It is organized in such a way that participants to be least affected by this process during the pandemics or outbreaks.
- It aims the implementation of environmental policy in such a way that it does not affect the ability to attend the meetings of the participants, who work during the week and who are not open and proud in their workplace.
- It prefers to work with local experts to minimize long-distance round trips at the events it supports.
- It aims to organize online interviews/meetings to reduce the CO2 emissions caused by travels as much as possible. It prefers using digital tools where the impact of the activity will not be challenged.

### Meeting and organization services:

- As meeting places, the May 17 prefers to choose the venues that are illuminated by daylight or that are open spaces itself.
- It aims to minimize plastic and other waste production during the meetings by refraining from using the single-use plastic water bottles, rather using glass jugs and cups.
- The May 17 tries to reduce its environmental impact therefore it has a vegetarian catering procurement policy with vegan options that applies to all orders and arrangements paid by the May 17 in all activities from breakfasts to lunches, to dinner, receptions, and events.
- It prefers to use the premises of other NGOs as its meeting venues.
- It encourages the use of digital tools in the activities of the other organizations it supports. In cases they do not have the necessary tools, it tries its best to provide them with the mentioned tools.
- It aims to hold meetings/events in logistically accessible places while limiting the vehicle use.
- It encourages the use of digital tools also for minimizing paper and plastic consumption. (as the programs of the activities, M&E tools, etc.)
- It encourages the use of dry erased white board to limit paper waste during meetings and workshops.

### Digital carbon footprint:

• The May 17 Association encourages to completely turn off the devices without leaving them on sleep when not be reused within 2 hours, to reduce the brightness levels on screens, to use them in battery saving mode and thus to run the devices for a longer period of time on battery power. It reduces the burden on existing supplies by encouraging the use of the office equipment and devices properly to avoid they get deteriorated faster, and to repair and reuse those gadgets when they break down instead of replacing them with new ones.

• The May 17 Association encourages to make the search as exact as possible to avoid multiple searches for accessing a website where it is possible to avoid the extra step by just putting the website name in directly, to access the websites to be use again by saving them into the bookmarks folder, to use cloud technologies using renewable energy, to download the videos for once if it will be watched again instead of streaming them each time, to listen to the radio or predownloaded/saved songs while traveling, to closing the webpages and videos that are previously opened and retained in the background, to turn off the location services and limit the use of GPS/maps, to turn off third-party trackings, to turn off the automatic playbacks while scrolling down on social media, to use search engines such as Ecosia which uses the ad revenue from the searches to plant trees.

• The May 17 Association encourages limiting the use of receiving and sending e-mails, cleaning old e-mails out of the inbox, unsubscribing from automatic newsletter subscriptions that do not arouse interest anymore or even turning off e-mail notifications from social media accounts and emptying the spam folder, to turn off e-mail notifications from social media accounts, not to use the camera unnecessarily in video conference calls and to keep the camera off unless it is required, and thus to limit the digital carbon footprint to be produced during the conference calls.

### Office management:

1. The May 17 Association monitors the building process of environmental policy, its implementation and monitoring in the programs and projects,

2. It improves waste management, by setting up different bins for different type of wastes like glass and paper, organic wastes, medical wastes (masks especially used during the pandemic, etc.), other wastes for recycling purposes and disposing of them to the relevant public waste bin at the end of the day. It encourages its staff to store their beverages in reusable and recyclable glass bottles, rather than single use plastic bottles for completely abandoning the use of plastic bottles and for ending the consumption of plastic cups. It encourages to be thrifty and smarter about consumption and storage of the food.

3. It pays attention to energy efficiency labels in the selection of devices to be purchased for the office, it encourages having them maintained regularly, uses environmentally friendly lighting options, and in this context, switching into the use of floor lamps and LED lamps with high energy efficiency in office premises.

4. It plans working hours in a way that is least harmful to the environment,
5. It minds the water use and preferring the products that are soluble in water to be used in office cleaning, that are least harmful to the environment and not tested on animals,
6. It encourages the development and implementation of digital tools to minimize paper and plastic use within the office (for timesheets, daily leaves, annual leaves, assignments, procurement forms, etc.),
7. It encourages using both sides of the paper to minimize paper use in cases where paper use is inevitable (If it is necessary, setting the printer to print on both sides and trying using the blank side of old documents for faxes, drafts or scrap paper)
8. As required by the policy of minimizing CO2 emission due to travel; it plans of annual trips (roughly) of staff, by reviewing annual travel expenses, the modes of transportation, online meetings that are possible to be held, etc. In this context, each program is responsible for making its own planning,
9. It encourages walking to and from our workplaces and on shopping, using bicycles or public transportation.
10. It makes environmental assessment for internal programs/projects, preparation of indicators for this and makes sure that they are feasible,
11. It aims to go paperless and using dry erased white board in office meetings, for reducing/limiting or preventing paper waste.

Rev. No.	Date	Board Decision No.
-	18.10.2020	2020/10
Rev.01	14.12.2021	
Translated version	15.11.2023	

## Zero Waste Policy

### 1. Why "Zero Waste"?

As a human rights organization that combats against the discrimination and hate against LGBTI+ community, the 17 May Association is committed to establishing and adopting principles related to the environmental rights for regulating its daily work. The 17 May Association addresses the struggle for the environment rights, which imposes responsibilities on individuals, non-governmental organizations and states, without alienating it from human and non-human animal rights and reviews its duties and responsibilities in the office accordingly.

In this context, with the zero-waste policy document herein that the 17 May Association have developed; the May 17 aim to contribute to pass on a healthy environment to future generations, to reduce the carbon footprint of its office premises, to prevent waste production, and to use supplies/resources more efficiently.

### 2. The consumption charts and waste

The May 17 Association, in its office premises and with its staff, produce kitchen, office, and toilet waste daily.

These can be summarized as recyclable, upcyclable and non-recyclable domestic waste such as paper, cardboard and composite waste, food residues, tea and coffee pulp, plastic waste, used toilet paper, napkin and paper towel, glass/bottle waste, vegetable oil.

### 3. What do we do for "Zero Waste"?

#### • On Lunch breaks...

The staff are encouraged to cook in the office or bring their lunch to the office. Bringing litter free lunch to the office in reusable containers or cooking in the office reduces waste in that regard. The May 17 offices have kitchen appliances and equipment that are reusable. Staff shall inform the restaurants to avoid single-use plastic utensils and napkins unless these are requested with take out. Instead of ordering food, the staff are encouraged to enjoy a break from the office to take time to eat in at a local café/restaurant, to avoid excessive consumption, waste production and unnecessary packaging such as plastic and foam containers.

#### • Efficient use of office supplies

The offices are places where waste is produced due to the large number of shared tools. The May 17 staff use wisely the tools and equipment that are used jointly or individually. Storing the stationary items that may dry very quickly in a closet away from sunlight as much as possible, using both sides for copying, reusing the blank surfaces of the papers, using recyclable office products indicates the commitment of May 17 Association staff' to zero waste.

#### • Substitute products

In order to prevent excessive waste, the products that are suitable for upcycling are preferred rather than non-biodegradable or single-use products. The May 17 uses paper clips, paper envelopes or cardboard files instead of single use staples turning into waste, the newspapers instead of bubble wraps or plastic bags.

- *Reducing paper use*

Turkey ranks 16th in the world in paper consumption.[15] In our country, where consumption and zero waste awareness is not profound, the responsibility of institutions and businesses is great in order to change this ranking into a much more ecological level.

For this purpose, the May 17 sends many of its administrative and financial documents to its staff via emails, and they similarly assess and address such documents online.

Both sides of the papers are being used in cases where printouts are needed, and the blank surface of the incorrect printouts are being used as note papers.

- *Durable products*

The May 17 Association prefers to buy durable products instead of disposable products, such as brewed tea instead of instant tea, reusable glass/porcelain plates instead of plastic plates, glass flasks and bottles instead of plastic plates/cups, cloth bags, glass bottles. Completely abandoning the use of plastic bottles, ending the use of plastic cups, purchasing food necessary enough for avoiding waste are also the approaches that the May 17 Association supports and encourages.

- *Preferring v-label vegan products*

Preferring vegan products in the cleaning of the office is an ethical approach that is valuable to reduce the carbon footprint of the office and it is in accordance with the May 17 Association's vegetarian policy with vegan options. These products that are not tested on animals and do not contain animal products are being preferred because significantly less waste is produced during the production of these products.

- *Reducing energy waste*

Attention is paid to the energy efficiency of the devices to be taken to the office and their regular maintenance is carried out. Office staff have been informed about the minimum electricity consumption of all electronic devices such as computers, lighting, printers, telephones, faxes. Unplugging unused electronic devices or turning off the triple outlet, not starting the dishwasher before it is full and using it in eco mode are some examples to these measures.

Staff working less in the office due to reasons such as pandemic conditions and encouraging only certain staff to be in the office on certain days are also the outcomes of the efforts in that regard.

- *Taking notes online reduces waste.*

Taking notes on papers is a very traditional and non-ecological method that increases waste. The May 17 staff take their notes to online tools such as drive and calendars with the technological facilities provided by Google. In addition to creating a healthier in-office coordination, this method also aims to reduce waste.

Note taking at the meetings is done with refillable markers on a no-paper, dry erased boards.

[15] According to the results of a study conducted by the Istanbul Chamber of Commerce in 2018.

#### • Cooperation with the Municipality

The May 17 supports the zero-waste campaign of the local government of Çankaya district of Ankara, where the May 17's offices are located. The May 17 is in contact with them for office wastes that is sorted for the address-based collection and public waste bin systems of Çankaya Municipality.

#### 4. Glossary

**Zero waste:** is a goal defined as waste management philosophy that involves preventing the wastage, using the resources more efficient, reviewing the reasons for waste formation, preventing or minimizing waste formation, and collecting and recovering waste at source separately.[16]

**Recycling:** is the process of collecting and processing materials that would otherwise be thrown away as trash and turning them into new products. In other words, reintroducing materials that became waste after use into manufacturing processes as raw materials after various undergoing physical and chemical processes.[17]

**Upcycling:** is taking something that's considered waste and repurposing it. The upcycled item often becomes more functional or beautiful than what it previously was.[18]

**Carbon footprint:** is the damage caused by the emission of greenhouse gases (including carbon dioxide and methane) into the atmosphere as a result of especially the use of fossil fuels, which is shown to be the main responsible for global warming or caused by the use of energy by the individuals and companies directly/indirectly or in terms of the production of the products they use.[19]

Rev. No	Tarih	Board Decision No.
-	18.10.2020	2020/10
Rev.01	14.12.2021	
Translated version	15.11.2023	

[16] <https://sifiratik.gov.tr/sifir-atik/sifir-atik-nedir#:~:text=%E2%80%9CS%C4%B1f%C4%B1r%20At%C4%B1k%E2%80%9D%3B%20israf%C4%B1n%20%C3%B6nlenmesini,%C3%B6netim%20felsefesi%20olarak%20tan%C4%B1mlanan%20bir>

[17] <http://ekolojist.net/geri-donusum-nedir-nasil-yapilir/>

[18] <http://upcycleturkey.com/ileri-donusum-upcycling-nedir/>

[19] <http://www.karbonayakizi.com/>

# CONCLUSION

In this guide, the May 17 Association has tried to highlight the causes of climate change and its course from the past till today, to address the queer ecology discussions in terms of climate change, to emphasize the relation between gender, LGBTI+ community and the climate crisis and why climate justice is needed, and how we can transform ourselves and our activism for building a better environment and climate justice activism, and to provide recommendations on how we can start the transformation from ourselves.

Australian forest fires, hurricanes and disasters such as drought, flood, fire, which were seen all over the world and in Turkey in 2021, provides us a perspective on what we are facing due to climate change. If we cannot maintain the planetary temperature without increasing, the balance of the world will be further disturbed, disasters due to climate change will increase, and the life of all living things will be adversely affected.

Addressing the climate issue in the contexts of combating climate change, climate justice and queer ecology will contribute to a more sustainable and equal world.

As LGBTI+ persons, we should strive to contribute to the combat against climate change and a sustainable world, and we should start the transformation from ourselves. In a world where resources are increasingly scarce, we must continue to work together to address the climate issue from a holistic framework and advocate for solutions that will queer the world.

Another world is always possible, but there is no other planet for us!

# REFERENCES

- Algedik, Ö. (2021). "Paris İklim Anlaşmasının Anlatılmayan Hikayesi". GazeteDuvar: <https://www.gazeteduvar.com.tr/paris-iklim-anlasmasinin-anlatilmayan-hikayesi-makale-1537215>
- Alston, M., & Whittenbury, K. (2013). Research, Action and Policy: Addressing the Gendered Impacts of Climate Change. Springer.
- Anschell, N. (2021). Climate justice means involving gender and sexual minorities in policy and action: <https://www.sei.org/perspectives/climate-justice-gender-sexual-minorities/>
- Arrhenius, S. (1896). On the influence of carbonic acid in the air upon the temperature of the ground. Philosophical Magazine Series 5: 41(251), ss. 237-276.
- Bagemihl, B. (1999) Biological Exuberance: Animal Homosexuality and Natural Diversity. New York: St. Martin's Press
- Bauck, W. (2021). Mythos and Mycology: <https://atmos.earth/fungi-mushrooms-merlin-sheldrake-interview/>
- Bayraktar, D.E. (2021). Kuir Ekolojinin Anlaşılması Zorunluluğu: <https://www.iklimhaber.org/kuir-ekolojinin-anlasilmasi-zorunlulugu/>
- Brandlin. A. S. (2017) "10 animal species that show how being gay is natural": <https://www.dw.com/en/10-animal-species-that-show-how-being-gay-is-natural/g-39934832>
- Butler, J. (2021) "Creating an Inhabitable World for Humans Means Dismantling Rigid Forms of Individuality." Time: <https://time.com/5953396/judith-butler-safe-world-individuality/>
- Butler, J. (1990) Gender Trouble- Feminism and the Subversion of Identity. New York: Routledge
- CityAir (2020). Genel Broşür. Çev. Özge Gökpınar: <https://www.cityairturkiye.com/brosur/>
- Çınar, Ş. (2020) AB Yeşil Mutabakatı Nedir, Escarus Blog: <https://www.escarus.com/ab-yesil-mutabakati-nedir>



# REFERENCES

Derrida, J. (1991). *Cinders*, Lincoln: University of Nebraska Press.

Environmental Research Letters verileri:  
<https://www.science.org/content/article/best-way-reduce-your-carbon-footprint-one-government-isn-t-telling-you-about>

FAO, The Aggregate Picture: <https://www.fao.org/3/i3437e/i3437e03.pdf>

Foucault, M. (1982). The Subject and Power. *Critical Inquiry*, 8(4), ss. 777-795.

Gaard, G. (1997) "Toward a Queer Ecofeminism." *Hypatia* 12, 1:25.

Goh, A. H. (2012). A literature review of the gender-differentiated impacts of climate change on women's and men's assets and well-being in developing countries, CAPRI Working Paper: 106, s. 38.

Hamblyn, R. (2009). The whistleblower and the canary: rhetorical constructions of climate change. *Journal of Historical Geography*: 35(2), ss. 223-236.

Hall, D. (2003). *Queer Theories*. New York: Palgrave Macmillan

IPCC. (2007). AR4 Climate Change 2007: Impacts, Adaptation, and Vulnerability: <https://www.ipcc.ch/report/ar4/wg2/>

IPCC. (2014). AR5 Climate Change 2014: Impacts, Adaptation, and Vulnerability: <https://www.ipcc.ch/report/ar5/wg2/>

Joshi, S. (2014) "Environmental Justice Discourses in Indian Climate Politics", *GeoJournal*: 79(6), ss.677-691.

Laake, L. (2017). "Are Rainforests Natural Air Filters? Camfil USA Air Filters: <https://cleanair.camfil.us/2017/08/25/rainforests-natural-air-filters/>

McWhorter, L. (2010) "Enemies of the Species." C. Mortimer-Sandilands & B. Erickson (Eds.), *Queer Ecologies: Sex, Nature, Politics, Desire*, Indiana University Press, ss. 73-101, <http://www.jstor.org/stable/j.ctt16gzhnz.6>.

Mortimer-Sandilands, C., & Erickson, B. (2010) "Introduction: A Genealogy of Queer Ecologies." *Queer Ecologies: Sex, Nature, Politics, Desire*. Bloomington: Indiana U, ss. 1-47.

# REFERENCES

- NASA (2018). "Global climate change vital signs of the planet": <https://climate.nasa.gov/vital-signs/global-temperature/>
- Nellemann, C. Verma, R. and Hislop, L. (eds.) (2011). Women at the frontline of climate change: Gender risks and hopes. A Rapid Response Assessment. United Nations Environment Programme and GRID-Arendal: <https://genderandenvironment.org/women-at-the-frontline-of-climate-change-gender-risks-and-hopes-a-rapid-response-assessment/>
- Neumayer, E. & Plumper, T. (2007). 'The Gendered Nature of Natural Disasters: The Impact of Catastrophic Events on the Gender Gap in Life Expectancy, 1981-2002' *Annals of the Association of American Geographers*, 97(3), ss. 551-566
- Ritchie, H. (2020) Seragazı Emisyonlarının Sektörlere Göre Dağılımı: <https://ourworldindata.org/ghg-emissions-by-sector>
- Robertson, T. & Atkins P. (2016). "Essential vs. Accidental Properties." *The Stanford Encyclopedia of Philosophy*
- Rodrigues, A. J. (2018). Jiménez, A. (2018). 'Strange coupling:' vegan ecofeminism and queer ecologies in theory in practice chapter 2: queer ecologies, complications and possibilities in coupling with queer vegan ecofeminism(s). *Revista de Lenguas Modernas*: 28 <http://dx.doi.org/10.15517/rlm.v0i28.34847>
- Stern, N. (2007). *The economics of climate change: the Stern review*. Cambridge: Cambridge University Press.
- Sturgeon, N. (2010). *Penguin Family Values: The Nature of Planetary Environmental Reproductive Justice*. C. Mortimer-Sandilands & B. Erickson (Eds.), *Queer Ecologies: Sex, Nature, Politics, Desire* (ss. 102-133). Indiana University Press. <http://www.jstor.org/stable/j.ctt16gzhnz.7>
- Sisson P., Barber M., & Alissa W. (2020). "101 ways to fight climate change": <https://archive.curbed.com/2017/6/7/15749900/how-to-stop-climate-change-actions>
- Story of Plastic, 2019: <https://www.youtube.com/watch?v=4m89BpEgcsU>
- Strand, S. (2021). What is Queer Ecology?: [https://www.facebook.com/groups/wayoftherose/permalink/2439968039466778/?comment\\_id=2440241222772793](https://www.facebook.com/groups/wayoftherose/permalink/2439968039466778/?comment_id=2440241222772793)

# REFERENCES

Subberwal, P. (2021). Queer Ecology. The Years Project: NASA (2018). "Global climate change vital signs of the planet": <https://climate.nasa.gov/vital-signs/global-temperature/>

Swarup, A., v.d. (2011). 'Weathering the Storm: Adolescent Girls and Climate Change', Plan International

Syvitski, J. (2012). Anthropocene: An Epoch of Our Making. Global Change, 78: ss. 12-15.

Turhan, E. (2017) Herkes için İklim: İklim Adaleti Mücadelesi İçin 10 Durak: <https://www.stgm.org.tr/e-kutuphane/herkes-icin-iklim-iklim-adaleti-mucadelesi-icin-10-durak>

Uncu, B.A. (2020), Hem İklimi Hem Adaleti Savunan Bir Hareket: İklim Adaleti Hareketi: [https://www.tesev.org.tr/wp-content/uploads/baran\\_alp\\_uncu\\_mizanpaj.pdf](https://www.tesev.org.tr/wp-content/uploads/baran_alp_uncu_mizanpaj.pdf)

Weart, S. R. (2010). The idea of anthropogenic global climate change in the 20th century. Wiley Interdisciplinary Reviews: Climate Change: 1(1), ss.67-81.

WWF (2020): İklim ve Enerji: [https://www.wwf.org.tr/calismalarimiz/iklim\\_ve\\_enerji/](https://www.wwf.org.tr/calismalarimiz/iklim_ve_enerji/)

Digital Carbon Footprint Data Resources:

<https://en.reset.org/act/how-reduce-your-digital-carbon-footprint-01012020>

ICF & McAfee, The Carbon Footprint of Email Spam Report: [http://img.en25.com/Web/McAfee/CarbonFootprint\\_12pg\\_web\\_REV\\_NA.pdf](http://img.en25.com/Web/McAfee/CarbonFootprint_12pg_web_REV_NA.pdf)

<https://choudharytushar668.medium.com/why-we-have-to-empty-our-spam-folder-71151d70d0b4>

[https://lfca.earth/ALL\\_tr/NL-karbonayakizi/](https://lfca.earth/ALL_tr/NL-karbonayakizi/)

<https://yeniinsanyayinevi.com/karbon-ayak-izi-olcumu/>

<https://www.sciencedaily.com/releases/2021/01/210114134033.htm>

Recommendations for Further Reading:

Gandy, Matthew. 2012. "Queer Ecology: Nature, Sexuality, and Heterotopic Alliances." Environment and Planning D: Society and Space 30 (4): 727 – 747.

# REFERENCES

Catriona Mortimer-Sandilands and Bruce Erickson, "A Genealogy of Queer Ecologies," in *Queer Ecologies: Sex, Nature, Politics, Desire*, ed. Catriona Mortimer-Sandilands and Bruce Erickson, Indiana University Press, 2010: 1-47

Val Plumwood, 1991. "Nature, Self, and Gender: Feminism, Environmental Philosophy, and the Critique of Rationalism," *Hypatia*, Vol. 6 Issue 1: 3-27.

Maria Mies and Vandana Shiva, *Ecofeminism* (London: Zed Books, 1993): 1-21.

Taylor, Dorceta. "Women of Color, Environmental Justice, and Ecofeminism," in *Ecofeminism: Women, Culture, Nature*. Kay Warren, ed. Bloomington: Indiana University Press, 1997: 38-81.

Karen J. Warren, "The Power and the Promise of Ecological Feminism," *Environmental Ethics* 12, no. 2 (1990): 125-46.

Gaard, Greta. 1997. "Toward a Queer Ecofeminism." *Hypatia* 12 (1): 114-37.

Sandilands, Catriona. 1994. "Lavender's Green? Some Thoughts on Queer(y)ing Environmental Politics." *UnderCurrents* (May): 20-24.

Gaard, Greta. 2011. "Ecofeminism Revisited: Rejecting Essentialism and Re-Placing Species in a Material Feminist Environmentalism." *Feminist Formations* 23(2): 26-53.

Cerullo, Margaret, and Phyllis Ewen. 1984. "The American Family Goes Camping: Gender, Family and the Politics of Space." *Antipode* 16.3: 35-46.

Valentine, Gill. 1995. "Out and About: Geographies of Lesbian Landscapes." *International Journal of Urban and Regional Research* 19 (1): 96-111.

Darren J. Patrick, "The Matter of Displacement: A Queer Urban Ecology of New York

Herring, Scott. 2007. "Out of the Closets, Into the Woods: RFD, Country Women, and the Post-Stonewall Emergence of Queer Anti-Urbanism." *American Quarterly* 59.2: 341- 72.

Chamberlain, Kathleen, and Victoria Somogyi. 2006. "You Know I Ain't Queer": Brokeback Mountain as the Not-Gay Cowboy Movie. *Intertexts* (Lubbock) 10.2: 129-44, 195-96.

David Bell. 2000. "Farm Boys and Wild Men: Rurality, Masculinity, and Homosexuality." *Rural Sociology* 65 (4): 547-561.

# REFERENCES

Haraway, Donna Jeanne. 1989. "Teddy Bear Patriarchy. Taxidermy in the Garden of Eden, New York City 1908-1936." *Primate Visions. Gender, Race and Nature in the World of Modern Science*. London: Routledge, p. 26-58.

Levin, Amy K. 2010. "Straight Talk: Evolution Exhibits and the Reproduction of Heterosexuality." In *Gender, Sexuality and Museums: A Routledge Reader*, ed. Amy K. Levin. Taylor & Francis, p. 201-211.

Rebecca Machin, "Gender Representation in the Natural History Galleries at the Manchester Museum," in *Gender, Sexuality and Museums: A Routledge Reader - Krisostomus*, ed. Amy K. Levin (Taylor & Francis, 2010), p. 187-200.

Stacy Alaimo. 2010. "Eluding Capture: The Science, Culture and Pleasure of 'Queer' Animals". In: C. Mortimer-Sandilands and Bruce Erickson (eds.), *Queer Ecologies: Sex, Nature, Politics, Desire*. Bloomington: Indiana UP, p. 51 - 72.

J. Jack Halberstam. 2008. "Animating Revolt/Revolting Animation: Penguin Love, Doll Sex and the Spectacle of the Queer Nonhuman". In: Noreen Giffney and Myra Hird (eds.) *Queering the Non/Human*. Ashgate, p. 265 - 282.

Deckha, Maneesha. 2012. "Toward a Postcolonial, Posthumanist Feminist Theory: Centralizing Race and Culture in Feminist Work on Nonhuman Animals." *Hypatia* 27 (3): 527-545.

Hird, Myra. 2006. "Animal Transex." *Australian Feminist Studies*, 21(49), 35-50.  
Eva Hayward and Che Gossett, "Impossibility of That," *Angelaki* 22, no. 2 (April 3, 2017): 15-24.

Karen Barad, "Transmaterialities: Trans\*/matter/realities and Queer Political Imaginings," *GLQ* 21, no. 2-3 (01 2015): 387-422.

Harlan Weaver. 2015. "Pit Bull Promises Inhuman Intimacies and Queer Kinships in an Animal Shelter," *GLQ: A Journal of Lesbian and Gay Studies* 21, no. 2-3 (January 1, 2015): 343-63.

Eva Hayward. 2008. "Lessons from a Starfish." In: Noreen Giffney and Myra Hird (eds.) *Queering the Non/Human*. Ashgate, p. 249 - 264.

Mel Y. Chen, "Toxic Animacies, Inanimate Affections," *GLQ: A Journal of Lesbian and Gay Studies* 17, no. 2-3 (January 1, 2011): 265-86

# REFERENCES

- Ah-King, Malin, and Eva Hayward. "Toxic Sexes: Perverting Pollution and Queering Hormone Disruption." *O-zone: A Journal of Object Oriented Studies* 1 (2013),
- Hogan, Katie. 2004. *Detecting Toxic Environments: Gay Mystery as Environmental Justice*. In *New Perspectives on Environmental Justice: Gender, Sexuality and Activism*, ed. Rachel Stein, 249-61. New Brunswick, N.J.: Rutgers University Press.
- Andrea Smith, "Queer Theory and Native Studies. The Heteronormativity of Settler Colonialism," *GLQ: A Journal of Lesbian and Gay Studies* 16, no. 1-2 (January 1, 2010): 41-68.
- Tavia Nyong'o, "Little Monsters: Race, Sovereignty, and Queer Inhumanism in Beasts of the Southern Wild," *GLQ: A Journal of Lesbian and Gay Studies* 21, no. 2-3 (January 1, 2015): 249-72.
- Greta Gaard, "Indigenous Women, Feminism, and the Environmental Humanities," *Resilience: A Journal of the Environmental Humanities* 1, no. 3 (2014), (14 pages).
- Scott Lauria Morgensen, "Settler Homonationalism. Theorizing Settler Colonialism within Queer Modernities," *GLQ: A Journal of Lesbian and Gay Studies* 16, no. 1-2 (January 1, 2010): 105-31.
- Gosine, Andil. 2001. "Pink Greens: Ecoqueers Organize in Toronto." *Alternatives* 27.3: 35-36.
- Gloria Anzaldúa, *Borderlands: The New Mestiza/La Frontera* (San Francisco: Spinsters/Aunt Lute, 1987), 15-24.
- Edelman, Lee. 1998. "The Future Is Kid Stuff: Queer Theory, Disidentification, and the Death Drive." *Narrative* 6 (1) (January 1): 18-30.
- Neel Ahuja, "Intimate Atmospheres Queer Theory in a Time of Extinctions," *GLQ: A Journal of Lesbian and Gay Studies* 21, no. 2-3 (January 1, 2015): 365-85.
- Lee Edelman. 2004. *No Future: Queer Theory and the Death Drive*. Duke University Press Books.
- Claire Colebrook. 2014. "Feminist Extinction" and "Ethics of Extinction" in: *Sex After Life: Essays on Extinction, Volume Two*, Open Humanities Press, p. 7-22 and 137-148.

# REFERENCES

Donna Haraway. 2016. "Making Kin. Anthropocene, Capitalocene, Plantationocene, Chthulucene" in: *Staying with the Trouble. Making Kin in the Chthulucene*. Durham and London: Duke University Press, p. 99-103.

Coole, Diana, and Samantha Frost. 2010. "Introducing New Materialisms." In *New Materialisms: Ontology, Agency, and Politics*, ed. Diana Coole and Samantha Frost, 1- 43. Durham, London: Duke University Press Books.

LGBTI+ PERSONS AND THE CLIMATE  
CRISIS -  
STARTING THE TRANSFORMATION  
FROM OURSELVES

.....  
- CLIMATE 101 -  
RECOMMENDATIONS GUIDELINE

MAY 17 ASSOCIATION

[info@17mayis.org](mailto:info@17mayis.org)

[17mayisdernegi@gmail.com](mailto:17mayisdernegi@gmail.com)

Facebook: <https://www.facebook.com/17mayis>

Twitter: <https://twitter.com/17mayisdernegi>

Instagram: <https://www.instagram.com/17mayisdernegi/>

MAY 17 ASSOCIATION, November 2023



**17 MAYIS**  
  
**DERNEĞİ**