

MIGRATION AND ENVIRONMENT FROM A GENDER PERSPECTIVE

EXAMPLES FROM CIVIL SOCIETY IN TURKEY

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Front matter

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Abbreviations

ASAM	Association for Solidarity with Asylum Seekers and Migrants
CSO	Civil Society Organization
DEDEF	Federation of Dersim Associations
DKM	Nature Conservation Center
EGE ÇEP	Aegean Environment and Culture Platform
EU	European Union
GAR	Association for Migration Research
GBV	Gender-Based Violence
HR	Human Resources
HRDF	Human Resource Development Foundation
IVA-HAGED	Integration of Vulnerable Groups Association
PSS	Psycho-Social Support
SMDD	Association for Solidarity with Syrian Refugees
SRH	Sexual and Reproductive Health
TEMA	Turkish Foundation for Combating Soil Erosion, for Reforestation and the Protection of Natural Habitats
TTM	Tarlabası Community Centre
UN	United Nations
UNFPA	United Nations Population Fund
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations Children's Fund
UN Women	United Nations Entity for Gender Equality and the Empowerment of Women
WWF	World Wildlife Fund
YAHA	Youth Approaches to Health Association

1. Introduction

Global migration and the climate crisis are two of the most pressing concerns shaping the world's agenda in the twenty-first century. As a matter of fact, in summer 2021, while we were finalizing this report, both issues became the main topics of conversation in Turkey with the mass migrations arriving from Afghanistan that were met with rising anti-migrant and anti-refugee hostility, and the successive fire and flood disasters erupting across the country. Most governments' approaches to these common challenges are far from being solution-oriented, as neither expanding bordering measures against migratory flows, nor developing technology to ameliorate the effects of climate crisis address the root causes of these global issues. While migration and environment have historically been considered as separate topics, recently there have been some attempts to bring the two together, as we see in the case of the 'climate refugees' concept. This research has a similar purpose; however, it applies a rather different approach by looking at how these two fields intersect with another field of concern, that of gender-based phenomena. Gender, like migration and the environment, continues to be an important area of struggle in Turkey, especially due to the increasingly conservative and oppressive government, which in July 2021 declared Turkey's official exit from the Istanbul Convention, marking the beginning of another difficult period for women and LGBTI+ rights. Therefore, this study tries to bring these different fields together by examining how gender related issues are incorporated in the migration and environment fields in Turkey. And it does so through a focus on civil society organizations involved in the advocacy and improvement of migrant and refugee rights on the one hand, and environmental rights and climate justice on the other.

Academic literature contains numerous studies on the ways that gender inequalities affect the direct subjects of migration movements and/or environmental disasters. However, there are only a limited number of studies examining gender awareness among civil society organizations working in these fields, whose numbers and influence have started growing exponentially over recent decades both globally and in Turkey. Moreover, there are seemingly no studies addressing migration and environment together, as they are often seen as separate topics both for research purposes and by civil society organizations. Our research is thus shaped around two basic questions: How do civil society organizations working on migration and environmental issues in Turkey associate gender with their field of work, and how do they integrate gender awareness and equality both in the works they carry out and their organizational structures? In what ways does a research project conducted around this question with an intersectional approach contribute to addressing migration, environment, and gender issues together?

Building on these questions, the first chapter of the report provides a summary of academic publications and reports centered on Turkey, covering the intersections of the four basic concepts forming the background of this research, namely civil society, gender, migration and environment. For this research, we conducted in-depth interviews with 30 civil society organizations, 15 working on migration related issues and 15 working on environmental issues. The second chapter covers the methodology applied to select these organizations and conduct interviews. The third chapter analyzes the findings, first in the field of migration,

then environment. Both sections follow the same structure, introducing first the different conceptual perspectives identified in the context of how the organizations see the relationship between gender and their field of work. Secondly, we discuss how organizations incorporate gender awareness and/or steps towards gender equality in their current work. Finally, the internal structures of the interviewed organizations are evaluated within the framework of gender equality. Appendices 4 & 5 contain tables that summarize the information provided by the interviewed organizations. In the conclusion and discussion chapter of the report, the findings from the sections for migration and environment are summarized and certain inferences drawn by thinking about migration and environment together are expressed.

This report was originally written in Turkish and published in October 2021. In the Turkish version, the analyses of the authors under the migration and environment sections are complemented by substantial excerpts from the interviewees to demonstrate the collaborative efforts that shaped the report and give voice to the diverse perspectives of the research participants. This condensed English version presents only the authors' analyses of the interviews.

2. Conceptual framework

2.1. Defining civil society

Civil society is conceptually defined in different ways. In general terms, it can be defined as a space where people take an active role as citizens, and which aims to contribute to the structure of a democratic society and adoption of pluralistic policies (Putnam 1993). Another definition for civil society is that it is a domain either intertwined with or completely outside of politics, while sharing a common mission of finding solutions to social problems (Keyman 2016). Civil society is also defined as having the main function of a mechanism that monitors the effectiveness of state policies and the decisions of individuals who hold political power, while also enabling citizens to contribute to this monitoring mechanism (Linz & Stepan 1996). Individuals can get involved in the civil sphere voluntarily and independently, or they can become organized around certain political, social or religious issues (Diamond 1994). In this study, we define civil society as a sphere that acts in an organized manner on a voluntary basis, where individuals struggle against political and social inequalities and try to accomplish societal progress. We define a civil society organization (CSO) as an organization either with an official status such as an "association" or in the form of an initiative that has volunteers and/or professional members, and is actively involved in the civil domain, in raising awareness and creating public opinion on societal issues.

According to the current statistics of the General Directorate of Civil Society Relations of the Ministry of Interior, there are 121,957 associations working actively in Turkey.¹ This figure includes professional groups, education and research associations, humanitarian aid associations, associations for maintaining social values, and associations focusing on other subjects such as health and religious services. In the context of the topics covered by this report, 1,486 associations in Turkey are engaged in human rights and advocacy, and 2,633 associations focus on environmental and nature protection.² While these figures can give some idea about the extent of civil society and the kinds of issues that civil society organizations are working on in Turkey, available data is in fact very limited. The data provided by the General Directorate of Civil Society Relations does not include information about the date of the latest data collection, the scope of the activities or the number of members/volunteers of the associations. The figures also statistically reflect only those organizations that are officially recognized as an association.

Today, civil society in Turkey involves multiple organizing practices as there are many platforms, commissions, initiatives, groups and collectives which are not officially regarded as an association and are also actively working in the civil sphere. Accordingly, today's civil sphere in Turkey consists both of hierarchical, institutional and/or official structures, as well as horizontal organizations with no official status. The practices currently used in the civil sphere include informing the public, lobbying, organizing educational activities, raising social media awareness and organizing physical protests. As the methodology section of the report explains in more detail, this research focuses on civil society organizations which work on migration and environment in Turkey with a rights-based approach and without any government support, while at the same time, it tries to reflect the growing diversity in the civil sphere since the 1990s.

¹<https://www.siviltoplum.gov.tr/dernek-sayilari> (Accessed August 21, 2021)

²<https://www.siviltoplum.gov.tr/derneklerin-faaliyet-alanlarina-gore-dagilimi> (Accessed August 21, 2021)

2.2. Civil society and gender in Turkey

In Turkey, there are three primary areas of debate at the nexus of civil society and gender. The first area focuses on the relationship between civil society and the feminist movement and discusses this relationship in the context of the political processes from the Ottoman period to the Republican period in particular, as well as from the post-1980 coup to the European Union (EU) harmonization period (Arat 1991; Budak 2018; Çaha 2016; Tekeli 1990). Studies examining civil society after the 1980s argue that women's civil society organizations played a key role in the development of gender policies in Turkey during the EU harmonization period (Çaha 2016; Coşar & Onbaşı 2008). Since the 2000s, the sole emphasis on women's liberation in civil society is said to have expanded with the incorporation of different ethnic, religious, gender and sexual identities, and various organizations have emerged in the civil sphere that are now working for the LGBTI+/Queer movement, Kurdish women's movement, Islamic women's movement, and the like (Budak 2018; Çağlayan, Bora & Yeğen 2013; Parmaksız & Öztan Körün 2021; Savcı 2020).

The studies on the organization of the feminist movement in Turkey argue that institutionalization of feminist activism through associations and foundations can have a negative impact on the political nature of the movement. Some argue that women's organizations' limit their work to topics prioritized by state policy, which in turn limits the influence and field of action of the feminist movement (Silliman 1999). It is also claimed that funding provided by male-dominated decision-making mechanisms controls the work of women's organizations, and that relying on such funding prevents them from attending to the issues raised by the grassroots movement (Diner and Toktaş 2010). Studies criticizing this position, which is also called 'project feminism', argue that feminist organizing practices should become less institutionalized and adopt more horizontal and non-hierarchical organizational practices (Bora and Günel 2002). Therefore, organizations currently engaged in gender related work in Turkey contain a multitude of actors, including foundations and associations as well as many horizontal feminist organizations, such as collectives, initiatives, and platforms. These debates do not directly correspond to the subject of the current study since civil society formations that expressly define themselves as a feminist and/or LGBTI+ rights association and/or initiative purposefully not included in the research. Nevertheless, similar discussions and tendencies can be found when it comes to environmental organizations and environmental activism, which are the subjects of this report.

The intersections of gender and civil society are also studied in relation to the *gender mainstreaming* movement, which aims to cement gender equality into institutional culture. Gender mainstreaming was first set as a goal in 1995 in the Beijing Declaration and Platform for Action, adopted at the UN's Fourth World Conference on Women and defined as follows: "It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated" (as cited in Üstün 2011). The definition emphasizes the necessity of integrating gender equality into all policy-making processes and social life. Following the global developments, a similar gender mainstreaming movement emerged in Turkey. There are significant parallels between the gender mainstreaming movement in Turkey and the women's movement, which has gained momentum since the 1980s. The women's movement's efforts to

achieve gender equality brought along discussions about the representation of women in social and political spheres. In return, the gender mainstreaming movement began to spread in the civil sphere in the 1990s in Turkey in parallel with increased global interactions. Moreover, gender equality is a criteria for receiving EU funding for civil society organizations, which has raised the importance of mainstreaming of gender equality in the civil society sphere (Üstün 2011). Lately, funding entities have started placing greater importance on how proposed projects advocate gender equality, how different gender identities are affected by the projects, and in which area gender equality is promoted as an outcome of the projects. There are many reports, directives and evaluation documents produced to help and guide civil society organizations to mainstream gender. In addition numerous international studies conducted on the subject (Grabowski & Essick 2020; ILO 2012), there are special studies conducted by different funding institutions and civil society stakeholders in Turkey (Üstün 2011; Kurtoğlu & Bayrakçeken-Tüzel 2020). Last, but not least, Turkey announced a five-year National Action Plan for Gender Equality in 2008 to specify the nationwide steps to be taken for the mainstreaming of gender equality (General Directorate of Women's Status 2008). The adoption of this action plan is an indication that the importance of mainstreaming gender equality has been acknowledged in Turkey. These directives and action plans once again underline the significance of gender equality in the political, social, and civil spheres, as well as the necessary procedures that must be in place to foster it.

Another field of study examines gender distributions in the civil society sphere, including gender differences in determining the kinds of social issues preferred as a field of work, and the relationship of working in the civil domain with gender roles and its transformative effects on society. There is extensive international literature on the gender dimensions of both volunteering (Themudo 2009; Wilson 2000) and professional work (Cosgrove 2010; Lee 2014). Though still limited, it is also possible to see some developments of this research field in Turkey, especially on gender and volunteering. For example, a study conducted by Bilgi University shows that 68% of the volunteers participating in the research were women (Erdoğan & Uyan-Semerçi 2019), and it is argued that women are more prone to volunteering because of its perceived proximity to the care and service sectors. Another study mentions that women have a long history of being involved in philanthropy, and they embrace volunteering because of their own experiences, therefore volunteering in domains such as education, children, youth, and gender, etc. (Yurttagüler 2019). Parallel to these discussions, another study conducted with volunteers in Turkey states that female participants define volunteering as a responsibility, duty, or dedication (Keysan 2016). A study conducted on urban poverty in Turkey argues that women may be more inclined to volunteer for social issues because they empathize with other women (Küçükyakış Bilgin 2016). Looking at these studies together, we can say that female volunteers in different organizations interpret their volunteering in parallel with their social and traditional roles, and they volunteer for social issues that they can relate to.

In our study, we combine these different discussions about the intersection of gender and civil society, while focusing on the questions of how gender is conceptualized in civil society organizations involved in the fields of migration and environment, and whether gender equality is supported in the communities and organizational structures they interact with. By meeting with both vertically and horizontally organized civil society organizations working on migration and environment related issues in different regions of Turkey, we intend to expose the different

perspectives on and practices for gender equality. But before moving on to this analysis, we would like to briefly touch upon the research on gender and civil society in Turkey in the context of migration and environmental studies.

2.3. Gender and civil society in migration studies

Gender has remained a key issue in international migration studies in Turkey (Akis 2012; Biehl & Daniş 2020; Körükmez, Karakılıç and Daniş 2020; Williams, Coşkun and Kaşka 2020). The very first studies focused on the 'feminization of migration' and experiences of women migrants. For example, since the 1990s, many studies have been conducted on female migrants from the former Soviet countries who came to Turkey to do business or work in different sectors (Akalın 2007; Buz 2009; Erder and Kaşka 2003; Toksöz and Ünlütürk Ulutaş 2012; Yüksek 2003). There are more recent studies that draw attention to the increase in female migrants in Turkey coming from different continents, including Asia and Africa (Coşkun 2016, 2018). As women and girls comprise half of the total population of the forced migrants from Syria after 2011, studies focusing on gender in this field have also been significant (Akbaş and Ünlütürk Ulutaş 2018; Barın 2015).

Various intertwined topics stand out in research on migrant and refugee women in Turkey. There are many studies on the roles and experiences of women of different nationalities or legal statuses in various labor markets in Turkey, especially in domestic service and family care, textile, agriculture, entertainment, and prostitution sectors (Akalın 2007; Akbaş and Ünlütürk Ulutaş 2018; Dedeoğlu 2011; Daniş 2007; Deniz 2018; Teke Lloyd 2018). Other areas of research include sexual and gender-based violence, linked also with unpaid wages or harassment in the workplace (Coşkun 2016; Toksöz and Ünlütürk Ulutaş 2012; Özden and Ramadan 2019), as well as polygamous marriages and early marriages, which are increasingly common problems experienced especially by Syrian refugees.

There are also various studies on the effects of migration on the transformation of patriarchal gender norms. For example, some suggest that participation in labor markets or the programs of civil society organizations greatly contributes to women's empowerment, social mobility, and self-confidence, thus also to the promotion and renegotiation of gender equality norms (Daniş 2007; Körükmez, Karakılıç and Daniş 2020; Pehlivan 2019). The same studies also find that participation in the workforce along with the burden of family and home care creates a 'double burden' and that awareness of equal rights can rarely be put into practice due to the dysfunction of institutional processes. Another important research topic covers the gender identities, roles and inequalities imposed by the legal order, policies and practices for migration and asylum in Turkey, which often ascribes being a female migrant or refugee with victimization, vulnerability, motherhood or being a wife (Kıvılcım and Baklacioğlu 2015; Pehlivan 2019). Such studies also address the methods of resistance, transformation, and empowerment of individuals in the face of the stigmatization, challenges and violence they experience due to their gender or status as a migrant.

Most of the studies have an intersectional approach, arguing that the experience of living and working as a migrant or refugee in Turkey is shaped by the intersection of various components, including gender, race, ethnicity, religion, class, and legal status (Coşkun 2016, 2018; Daniş 2007; Teke Lloyd 2018). Building on such an approach, different studies exploring the relationship

between migration and hierarchical representations of women in society suggest that being a 'good woman' or 'good mother', as defined by patriarchal moral values, is reproduced through the bodies and embodied practices of migrant women (Teke Lloyd 2018). Such gender-based discourses are also frequently used as a means of legitimizing social stigma, discriminatory and racist violence against migrants; in other words, anti-immigrant discourses and the patriarchal order feed off one another. While female sexuality is often at the center of such representations about migrants (e.g., the 'natasha'); sexuality and close emotional relationships are in fact rarely studied in Turkey (Bloch 2011) as well as on a global scale more generally (Ahmad 2011).

In recent years, researchers have been studying gender beyond merely addressing it as a women's issue. Building again on an intersectional approach there are studies exploring how gender identity, sexual orientation and migration status shape discriminatory approaches and violence in the context of accommodation, employment, and healthcare, etc. (Göçmen and Yılmaz 2017; Kivilcim and Baklacioğlu 2015). Others offer insights into the governance of different gender identities and sexualities by focusing, for instance, on the 'true', 'legitimate' and 'deserving' LGBTI+ subjectivities created and imposed by various international and national actors and procedures that are part of the asylum regime in Turkey, including civil society (Geatrick 2019; Koçak 2020; Saleh 2020a, 2020b; Sarı 2020). There are also studies that examine how migration is positioned in the construction of masculine identity as well as the tensions and transformations it creates, especially among Afghan immigrants, though such studies comprise only a small group (Bozok 2019; Bozok and Bozok 2019; Hakimi 2020).

Despite the breadth of research on the context of migration and gender in Turkey, there are relatively few studies examining and evaluating civil society organizations working in the field of migration from a gender perspective. These studies are discussed in more detail below, as they directly concern the subject of this research.

Özden and Ramadan (2019) investigate various economic, legal, and social difficulties faced by Syrian women living in Turkey and their methods of resistance, while exploring also the role of Syrian and Turkish rights-based civil society organizations in this context. The report details the historical development of civil society working for refugees in Turkey, pointing to the initial domination of a needs-based approach in line with the policies of the Turkish government and the priorities of the funding institutions. This approach also mostly focused on women for different reasons (e.g., men were ashamed of getting help, they were employed, etc.), which led to the perception that women were victimized spouses and mothers who tried to support their families in need, rather than being individuals having rights. These policies and priorities changed after 2015, and funding opportunities increased, initiating a period in which civil society started to work intensively with refugee women, especially through newly established community centers (Biehl 2019). The skills and vocational training courses for women (focusing on hairdressing, sewing, cooking, etc.) offered in many community centers in this period have been criticized by some for reproducing traditional gender roles. Özden and Ramadan, on the other hand, show that such courses have transformative effects beyond developing skills, provide an opportunity to get out and socialize, and that people who meet in such spaces can establish informal networks of solidarity, with some even turning into more permanent structures such as cooperatives. Finally, Özden and Ramadan's report briefly asks the question to what extent Syrian civil society organizations working in Turkey promote gender equality in their work. Among the 24 organizations they interviewed, 35% report that they have gender policies while 57% report that

they do not have a separate gender policy, some of which attribute this to the fact that they always have female employees. It is noteworthy that we have obtained almost the same results from our interviews with 15 organizations (see: Conclusion and Discussion - Table 2). Özden and Ramadan's study also points out that the solidarity between Turkish feminists and Syrian women remains weak, where they refer to both the political and ethnic identity-based approach of the feminist movement in Turkey, as well as the role of funders.

Özgür-Keysan and Şentürk (2020) look at three civil society organizations operating in Gaziantep, where they examine the impacts of their efforts to 'empower' Syrian women by considering the categorical differences of civil society. They emphasize that the concept of 'empowerment' has different definitions, varying in its economic, political, social, psychological and relational aspects, and suggest four different methods of 'empowerment': 'empowerment through assistance' (e.g., in-kind/cash assistance, psychological and legal support), 'empowerment through social integration' (e.g., language and skills courses), 'empowerment through raising awareness' (e.g., training to raise awareness of rights), and 'empowerment through socialization' (e.g., processes of solidarity and collective action to solve problems). The main argument of the article is that civil society organizations' methods of and influences on empowerment are not homogeneous and they vary depending on whether they are needs- or rights-based organizations, and for those that are rights-based, depending on whether they are professional or feminist-oriented.

Pehlivan's (2019) master's study thesis similarly evaluates the effects of empowerment activities for women, by focusing on civil society organizations in Hatay and also including the perspectives of Syrian refugee women. According to the research, empowerment activities such as awareness raising workshops that cover topics including civil rights, equality between women and men, early marriage, sexual and gender-based violence, have a positive awareness-raising effect on women, increasing their hope for their future and that of their daughters. On the other hand, the study shows that this intellectual awareness can only be put into practice to a limited extent, also depending on educational background and age of individuals. The study also explores how this effects the women. Accordingly, while women feel stronger when they are aware of their rights, an inability to exercise their rights, due to relevant laws not being applied or the fact that they must continue living in environments of patriarchal and religious pressure, can lead to a state of internal conflict and despair. Given this context, the study points to the importance of conducting more community-oriented activities to raise awareness.

Lastly, Dağtaş and Can (2021) comparatively address the solidarity practices of Turkish and Syrian women's organizations in Hatay and open for discussion two of the common dualities prevailing in refugee studies, namely of needs-based vs. rights-based civil society and aid vs. solidarity. Through ethnographic narratives, the article shows that Turkish women in feminist organizations criticize the Syrian women with whom they try to carry out solidarity work for not being political enough and not contributing to feminist politics, and for having a perceived tendency to focus on basic needs such as daily aid assistance and socialization. The research also examines the solidarity networks established by Syrian women based on the deep legal uncertainties and discrimination they experience in Turkey and invites readers to rethink the political effects of their struggles to hold on to daily life and of the social networks of solidarity that are established in this course.

2.4. Gender and civil society in environmental studies

The field of gender in environmental studies is still developing in Turkey and the discussions on gender still rely mostly on a binary understanding of gender. Still, there are a great number of valuable studies in the field. There are publications by both academics and environmental activists on ecofeminism and other feminist approaches to environmental issues (Berktaş 2011; Çetin 2005; Değirmenci 2018). More recently, there have been studies focusing on the broad participation and visibility of women in local environmental struggles that have played a significant role in determining the environmental agenda since the 1990s in Turkey. Researchers have been curious about understanding how and why women remain at the forefront of such struggles, given especially the dominance of patriarchal social structures in rural areas. They usually explain women's participation in the struggles by their closer relation with land and water due to their roles in agricultural production and as caregivers. Some analysts attribute this closeness to the biological characteristics of women, while others adopt a feminist political ecology perspective, which criticizes representations that confine rural women's role to either victimhood or heroism and that consider women closer to nature with reference to their biology. They argue that such approaches serve to reproduce women's assigned gender identities and burden women with new responsibilities such as protecting nature. These studies also emphasize the importance of understanding the micropolitics of the relations that local women have with and within the places they defend (Aslan and Işıl, 2014; Aslan 2016; Akbulut 2015). For example, Aslan (2016) explains in the case of Cerattepe what Cerattepe means for women and how it differs from the perspective of men, and how the defense of place is also intertwined with the defense of women's freedom. Akbulut (2015) argues that the role of women in the food chain is an important determinant in their relationship with land, and defines women as "the collecting, protective and developing brain of agricultural production" (p.33). Accordingly, it is not possible to understand the presence of women in environmental struggles without looking at the "spaces of empowerment-solidarity, collective knowledge and forms of existence" that they establish through the land (Akbulut 2015, 34). Yavuz and Şendeniz (2013) claim that in the Eastern Black Sea region, women have a closer relationship with the land because men work in big cities, and this close relationship with the land causes women to approach the water problem less materialistically. In addition, they use the concept of "sustenance culture" in showing how women's domestic responsibilities, such as house cleaning and taking care of basic household needs, changes their relationship with water. Kadirbeyoğlu and Bakan (2019) focus how participating in environmental struggles changes the lives of women, which they see as process of subject formation, wherein women and mothers confined to the private sphere emerge as citizens who know and can defend their rights and make demands from the government. There are also some studies examining the relationship between women and the environment in terms of bodily experiences, senses, and emotions, focusing on subjectivity (Yaka, 2017). In all these studies, gender is mostly approached from a binary conception of male and female identity, concentrating on women's practices, experiences, and representations, while other gender identities and dynamics, including masculinity, are not included in the analysis.

Another research area in the field of gender and environment has been the role of women in the context of sustainability and climate change. In these studies, women are either portrayed as victims of environmental crises or as actors who have a responsibility to save

the planet from these crises. Different reasons come to the fore in explaining women's role as environmental protectors, including the key role of women's consumption and production patterns in the climate and sustainability struggle, women's assumed direct relationship with natural resources, women's relationship with nature arising from their caregiving responsibilities, women's biological features, and women's role as educators in families (Alica, 2017). Other research emphasizes that women have greater awareness of climate change in 'developed' countries (Talu, 2016). From these perspectives, women's production and consumption habits and intergenerational knowledge transfer emerge as new fields of governance. Women become a new target who needs to be educated and informed to achieve goals such as "developing a model where women are wise consumers", "encouraging women's entrepreneurship in clean and renewable energy resources" and "in areas such as ecological agriculture and ecotourism" (Alica 2017, 170). In the context of climate change, similarly women are defined by their roles as "the main energy managers at home," "important actors of the food system in the transition to climate-resilient agriculture," and "strong actors that will affect low-carbon development economies in areas such as sustainable energy and transportation" (Talu 2016, 75).

Similarly, these studies also emphasize how women, as victims of adverse environmental conditions, are among those groups that will be affected by climate change the most, including natural disasters. The reasons pointed out are similar, including how women are the primary users of natural resources, do unpaid work in unsafe conditions and live under patriarchal structures, which are linked with the urgent need to develop gender-sensitive climate policies (Alica 2017; Ar, Gülçubuk and Kadim 2012; Külçür 2020; Talu 2016; Tatgın 2019). It is argued that possible future problems concerning natural resources and access to food will increase women's burden of care (Alica 2017, 163). The situation of women in this context is evaluated in two aspects: vulnerability and adaptive capacity. There are studies that address women's vulnerability to environmental factors in terms of social and economic conditions, and others that discuss it with reference to their biology. The most important issue in this regard is food insufficiency/insecurity. Accordingly, compared to men, women are affected to a greater extent by environmental factors due to their increased nutritional needs during menstruation, pregnancy, and postpartum period (Dündar and Özsoy 2020; Akyıldız, Özmen and Kiraz 2020). Studies focusing on social and economic conditions draw attention to migration due to environmental reasons and its consequences, such as early marriages and sexist violence. They also point out various difficulties faced by women in accessing services such as sexual and reproductive healthcare while they experience infrastructure problems due to natural disasters. In this sense, environmental problems and climate change are considered as factors that increase gender-based inequalities. Another point of emphasis is how all these relate to women's roles in society, production and households, or their control of and access to financial power, education, skills, knowledge and resources, and decision-making mechanisms (Külçür 2020).

There are only a few studies in Turkey that address the issues of environment, civil society, and gender together, apart from the doctoral thesis by Külçür (2012) and this report, which both show parallel results. Külçür comparatively investigates the gender awareness of civil society organizations working on environmental protection and resource management in Turkey and the UK. The study is set in the contexts of growing international awareness and recognition of gender dynamics as an important component of environmental policies thanks

to the efforts of organizations such as the United Nations and the women's movement. In her assessment of the two countries, Külçür finds that most environmental organizations do not consider gender as directly related to the issues they deal with and do not organize special campaigns for women. She adds that this tendency is stronger especially in those organizations involved in nature protection. Gender awareness of the organizations interviewed was generally based on the principles of non-discrimination. Organizations also noted that they usually incorporate gender components in their work when necessary for their funding applications. She finds that environmental organizations in Turkey talk about gender especially when they address issues surrounding rural development or water conservation. Women are also included in the scope of campaigns about chemicals that threaten public health and especially children. Women's participation in these campaigns is generally based on their biological and social roles.

Külçür argues that gender awareness may not be directly correlated with the gender distribution of organization, as she finds that there is a very weak tendency to associate environmental problems with gender roles even when women are predominant in the board of directors or among employees. Külçür also draws attention to the gender-based division of labor in environmental organizations and reminds that the intense participation of women in voluntary work is not a coincidence (in both countries, more than half of the volunteers are women). In the environmental organizations that Külçür examines, the percentage of women among the employees is striking, but men dominate leadership positions. The participants in Külçür's research suggest that there are more women than men working as an employee or volunteer because women have a greater sense of social responsibility and environmental awareness compared to men. Women's greater involvement in the civil society sphere more generally, which is marked by lower wages and more limited career opportunities, is also associated with gender roles. Külçür emphasizes that women working in such organizations are mostly young, single, and childfree. She argues that these characteristics are particularly preferred as they can adapt to the long and irregular working hours, including weekends and evenings, and frequent travels in the sector. Lack of childcare services in such organizations is also pointed out as another reason why parents do not prefer working in this sector.

3. Research methodology

As stated in the introduction above, this study aims to examine how civil society organizations working on migration and environmental issues in Turkey conceptualize the place of gender in their respective fields, and how they integrate it into their organization's works and internal structures. The previous section included the conceptual definitions of civil society on which the report is based. This section, in turn, explains in detail the selection process of the civil society organizations interviewed for this research.

Civil society in Turkey is defined by a wide range of actors. There are officially recognized foundations, associations, and professional chambers, as well as many platforms, commissions, initiatives, groups and collectives that do not have an official status that also actively work in the civil sphere. This research mainly focuses on officially recognized associations and foundations working in the field of migration and environment. However, we also included some informal civil society organizations working specifically in the field of environment due to their numbers and significance. In total, we conducted semi-structured interviews with 30 civil society organizations, 15 working on migration related issues and 15 on environmental issues. These 30 organizations were selected in a two-stage process.

3.1. Mapping of civil society actors in Turkey

As a starting point for the research, we first made two separate lists of civil society organizations working on migration and environmental issues in Turkey respectively, by using different databases and applying the screening criteria determined in accordance with the research theme. These lists were made in consideration of the historically unique development of civil society in both fields. For example, in the environmental field in addition to associations and foundations, there are countless networks, initiatives, unions, collectives and platforms that are very important. In the field of migration, there are many civil society organizations that do not specifically mention the issue of migration in their mission but carry out many projects in this field in response to the rapidly increasing refugee population in Turkey. Different sources of data were used to identify these organizations.

Sources used to determine civil society organizations working in the migration field:

- Civil Society Development Center: <http://www.stgm.org.tr/tr/stoveritabani>
- UNHCR Service Advisor: <https://turkey.servicesadvisor.org/en>
- Bilgi University Center for Migration Research: <https://goc.bilgi.edu.tr/tr/baglantilar/5/sivil-toplum-kuruluslari/>
- Graph Commons - National and International NGOs assisting Syrian Refugees in Turkey - <https://graphcommons.com/graphs/0711e621-a8c5-4651-a1d6-33106c7bb3f1>
- Lists from the project coordinator's previous research and recommendations from the project advisory board

Sources used to determine civil society organizations working in the environment field:

- Civil Society Development Center: <http://www.stgm.org.tr/tr/stoveritabani>
- Directorate General of Relations with Civil Society <https://www.siviltoplum.gov.tr/>
- Change.org: <https://www.change.org/>
- Ecology Union: <https://ekolojibirligi.org/>
- For initiatives: Organizations mentioned in the news archives about Hydro Electric Power Plant projects, Bergama Environmental Movement, Mount Ida Gold Mining Project, Nuclear Power Plants protests, etc.
- Recommendations from the project advisory board

These sources produced long lists of actors which had to be shortened, especially in the field of environment which includes, for instance, numerous associations focused on doing outdoor activities (hunting, scouting, mountaineering, camping, fishing, etc.). These were excluded, in addition the following common elimination criteria were used in both fields:

- Having a website and/or social media account that is still actively being used/ updated
- According to information available on these web platforms, currently conducting projects, advocacy activities, etc.

As a result of this mapping, we identified 68 organizations involved in the field of migration (See Appendix 1) and 104 organizations and civil initiatives in the field of environment (See Appendix 2), who were seen as potential candidates relevant to the research.

3.2. Selection of CSOs to be interviewed

In the process of further trimming the initial list of actors identified under the previous exercise, we applied the following criteria:

- The organization conducts rights-based work and advocates for rights (for example, we excluded such organizations in the field of environment that are only interested in nature tourism, clean energy production and consumer behavior or cooperative-like entities that aim to generate income; and in the field of migration, we excluded organizations solely doing charity work and/or providing humanitarian aid).
- If their works are project based, the organization is, or was until recently, actively conducting projects in the field (for example, organizations that had only done one-time and short-term work on migration were not included)
- If their works are advocacy-based, the organization remains active, or was until recently
- The organization does not self-identify as a women's and/or LGBTI+ organization in their mission statement

Once the lists were trimmed based on the above criteria, two other criteria were taken into consideration to select the 15 organizations to be interviewed in both fields. First, we gave priority to organizations that seemed to have carried out activities and/or projects incorporating some elements around gender awareness/equality as the main goal of this study is not to

Table 1: : Civil society organizations interviewed for research

Organizations working in the field of migration	Abbreviation	Organizations working in the field of environment	Abbreviation
Association of Peace and Solidarity Ambassadors	Badael	Buğday Association for Supporting Ecological Living	Buğday
Association for Migration Research	GAR	Federation of Dersim Associations	DEDEF
Integration of Vulnerable Groups Association	IVA - HAGED	Doğa Association	Doğa
Support to Life Association	Support to Life	Nature Conservation Center	DKM
Human Resource Development Foundation	HRDF	World Wildlife Fund-Turkey	WWF TR
Kırkayak Culture Association	Kırkayak	Aegean Environment and Culture Platform	EGE ÇEP
Refugees and Asylum Seekers Assistance and Solidarity Association	Refugees	Ekosfer Association	Ekosfer
Young Approaches to Health Association	YAHA	Kazdağı Association for The Preservation of Natural and Cultural Resources	Kazdağı
Charity and Solidarity Foundation	SEVKAR	Mesopotamian Ecology Movement	Mesopotamia
Association for Solidarity with Asylum Seekers and Migrants	ASAM	Sinop Association of Environment Friends	Sinop
Baytna Association for the Support of Civil Society	Baytna	Turkish Foundation for Combating Soil Erosion, for Reforestation and the Protection of Natural Habitats	TEMA
Association for Solidarity with Syrian Refugees	SMDD	New Foça Forum	New Foça
Tarlabaşı Community Centre	TTM	Earth Association	Earth
Yuva Association	Yuva	Green Artvin Association	Green Artvin
Small Projects Istanbul	Small Projects	Green Thought Association	Green Thought

measure whether civil society organizations in Turkey have gender awareness or not, but rather to understand how they incorporate such awareness into their works. Second, we tried to represent on a micro scale the diversity of civil society organizations working on migration and environment in Turkey, which became also evident in the stakeholder mapping. In both fields, we have included organizations working on a national scale and located in metropolises, such as Istanbul and Ankara, as well as more local grassroots organizations. We also tried to include local organizations from different regions of Turkey to represent geographical diversities. For example, organizations from the Aegean, Black Sea and Southeast regions were included, which are known by different environmental struggles. In the field of migration, aside from regional diversity we also paid attention to including civil society initiatives established by migrant groups.

3.3. Preparation of interview questions

As we were determining the organizations to be interviewed, we also worked on preparing a questionnaire to use during the interviews. We first searched and examined different studies naming the topics that need to be addressed for an examination of gender awareness and approaches (ILO 2012; OXFAM 2010). These studies suggest a great number of original questions, but in our own research we aimed for creating more open-ended questions, rather than a detailed questionnaire. Therefore, we prepared a questionnaire limited to 10 questions: three about the historical background and general work areas of the organization or initiative, three about how gender is positioned within the field that they work in and the activities they carry out, and four about how gender is positioned in the structure and management of the organization/initiative (See Appendix 3). In the sample surveys we examined, we also observed that the questions were predominantly created with a sense of a gender binary (female and male). For the questions we prepared, we wanted to go beyond this binary and be more inclusive with the language we use. However, during our interviews we observed that in the context of civil society in Turkey gender is still predominantly discussed in terms of equality between women and men, hence we also ended up focusing on these aspects. Nevertheless, we tried to obtain information approaches to and works including differences gender identities and sexual orientation by expressing the survey questions in general terms and proceeding according to the tone of the interviews.

3.4. Interviews with selected CSOs

After we determined the organizations to be interviewed, we contacted their representatives using the contact information provided on their websites and/or via telephone and/or through the project team's own professional networks. We sent them e-mails summarizing the purpose of the project and requesting an appointment for our interview. Before the interview, the questionnaire was shared with those who requested to see the questions in advance to evaluate the request and/or get prepared for it. The organizations were asked to decide for themselves who and/or how many people would attend the meeting. In November and December 2020 and January 2021, we held meetings with 35 representatives from 30 organizations/initiatives, each lasting approximately 1 hour. Most of the interviewed representatives (32 people) identified themselves as female. Due to the ongoing pandemic, all the interviews were held online, using Zoom or WhatsApp call applications, depending on the participant's preference. We used the

questionnaire as a basis for the interviews, but also adopted a freer flowing structure to allow the interview to be shaped according to the subject, content, and details. All the interviews were audio-recorded and fully transcribed.

3.5. Preparation of the report

Kristen Biehl, the research coordinator, took part in all the interviews and did the coding of all the interview transcripts using the qualitative data analysis software MaxQDA; therefore, she bears the main responsibility for the analytical framework of the report. What made this research possible though was a strong teamwork effort. Kristen Biehl wrote the introduction, methodology and conclusion sections of the report as well as the migration-related literature review and interview analyses, while Özlem Aslan wrote the environment-related content. Mert Koçak worked meticulously on the migration-related stakeholder mapping, literature review, interview transcriptions and second reading of the analysis, while Begüm Selici worked with the same care on the environment-related materials. Aslı Aygüneş prepared the literature review about civil society and gender in general and contributed greatly to the preparation of the interview questions considering the different surveys she studied that measure gender awareness. While the report-writing was in progress, we shared with all the interviewees first the summary tables (Appendix 4 and 5) of the interviews and then the final draft of the report, both to confirm use of direct quotations from the interviews and receive their feedback on the analyses. Afterwards, we implemented the necessary updates/corrections based on their comments. Nonetheless, Kristen Biehl, as the principal researcher and author, assumes primary responsibility for the analysis and opinions presented in this report.

4. Gender in migration focused CSOs in Turkey

4.1. Conceptual approaches

i) Gender within definitions of vulnerable groups

Most of the civil society organizations that were interviewed stated that they prioritized vulnerable groups and/or disadvantaged refugee groups in their work, and that they listed women and children, LGBTI+ individuals, persons with disabilities, refugees and undocumented migrants among their prioritized groups. Many reasoned this approach by stating that these groups, who are already disadvantaged in society, are also more negatively affected by the migration processes to a greater extent. Given this context, gender and sexual identity are commonly considered as factors potentially contributing to increased vulnerability in (forced) migration contexts and are included under the different 'vulnerability criteria' applied by organizations doing protection work. Most organizations also consider the impact of different intersections (e.g., education level, ethnic group) when determining these gendered vulnerabilities – although the concept of 'intersectionality' itself was used by only one interviewee.

ii) Changes in burden of care and violence tendencies after migration

In the interviews, two basic factors were emphasized in general about why female migrants are more vulnerable. The first was about care work that women are required to undertake due to gender roles. It was noted that for refugees in particular, the burden of care had increased after their forced migration to Turkey due to increasing poverty, more unfavorable physical living conditions and women having to work to contribute to the family income. Care work was also identified as an obstacle preventing the schooling of girls. The second factor contributing to women's higher vulnerability was identified as the increase in gender-based violence (GBV) after migration and several reasons were explained in relation to this. One factor commonly emphasized was linked to the potential of migration to transform gender roles. On the one hand, men who were already prone to masculine violence and/or controlling women's lives prior to migration are seen as imposing greater control and violence after their migration due to the conditions of poverty, insecurity, and social exclusion that they encounter. There were also examples given of men who were egalitarian and had no violent tendencies before migration but started taking up violent behavior grounded in views on traditional gender roles after their migration for the same reasons. This situation was identified by many of the interviewees as a 'masculinity crisis' being expressed through violence. This crisis is said to be emerging because of the challenges migration brings to maintaining the traditional male role. For instance, many refugee women who did not/were not able to work in their home countries are having to work in Turkey due to poverty and necessity, while at the same time many men are facing unemployment and/or are unable to make a sufficient living for their families on their own. A few of the organizations interviewed stated that these current issues around gender and violence in Turkey have more to do with post-migration poverty than the migration process itself and emphasized that GBV has increased even more during the pandemic. They also indicated that women migrants and refugees who are victims of violence face various obstacles to accessing protection mechanisms, the most important ones being lack of knowledge in both Turkish language and about their protection rights in Turkey. Among

those interviewed, the locally embedded organizations also expressed a greater awareness of the social and communal pressure mechanisms that hinder the reporting of domestic violence. Lastly, migrant and refugee LGBTI+ were also identified as a vulnerable group that is at risk of GBV to a greater extent and have even more limited access to means of protection and prevention.

iii) Two sides of the impacts of migration on gender roles

Interviewees frequently expressed the idea that the effects of migration in the context of gender were deeply contradictory, and that its positive and negative aspects were intertwined. This thought was mostly communicated with the example of Syrian refugee women joining working life after migrating to Turkey. On the one hand becoming part of working life has helped transform traditional gender roles upheld in their communities that restricted women to domestic and family chores; on the other hand, though, the conditions of these working 'opportunities' (e.g., women are favored over men as cheaper labor, women's caregiving roles at home remain the same) also imply a much heavier burden. And, as mentioned in the previous section, women's empowerment can also lead to an increase in GBV when experienced together with a 'masculinity crisis'. A similar example given was related to the transformations in inter-communal relations after migration. In the case of Syrian women, the post-migration experience is said to have expanded their social circles, both through opportunities of working and participating in various civil society activities. As a result, women have more space to avoid the effects of social and communal pressure mechanisms traditionally imposed on them in their home country, especially through kinship, such as with regards to being physically present in the public sphere or seeking a divorce. On the hand though, the state of being an unwanted and excluded minority in a country where they do not speak the official language well also pushes women to further isolate themselves at home. Given this context, some of the organizations interviewed that are aware of these contradictions are trying to challenge the prevailing perceptions of female vulnerability and victimization in the migration field, arguing that it further reinforces gender roles.

4.2. Gender in organizational works

i) Activities to protect women from gender-based violence

On the question about how organizations approach the issue of gender awareness and equality in their fields of work, the main method we found being adopted was to run programs and projects focused on women. And in parallel to the context mentioned above, many of these efforts focus on the protection of women from gender-based violence, particularly among organizations that have programs on refugee protection. These efforts often entail awareness raising activities such as training programs on GBV and protection rights against GBV, as well as the provision of various legal, psychological, social, and economic support services to facilitate access to protection mechanisms, and follow-up on institutional procedures and rehabilitation processes for women who are victims of violence. One of the interviewed organizations (Support to Life) has appointed a staff member that is specifically tasked with the coordination of GBV related works, while another organization (Refugees Association) is running a 'women's guest house' that provides shelter to women who are victims of violence as well as women with special needs (e.g., who have no place to go).

ii) Empowerment (or empowering) activities for women

Another area where extensive work is carried out for women involves what is often called 'empowerment activities'. This umbrella term mainly covers the provision of information and training activities targeting women, such as awareness raising, skills development and vocational training courses in various fields including Turkish language, refugee rights, basic healthcare, and parenting methods. It also involves efforts to create more permanent structures, like in the forms of women's solidarity groups, committees, cooperatives, and businesses, which adopt various functions including the development and strengthening of solidarity networks between women, improving their active participation in decision-making processes and supporting their livelihoods. One striking aspect which we noted in the language used in this field was the difference in emphases made between empowerment and empowering. While empowerment is associated with more 'top down' approaches centered on an 'identification of needs' and 'service delivery' by an organization, an empowering approach is distinguished as having a more of a 'bottom-up' approach that entails providing women with opportunities and spaces where they can determine their own needs and make their own decisions through participatory solidarity activities. Another significant issue that came to surface during the interviews was about the focus of the empowerment activities and whether they serve to reproduce existing gender roles. For example, many organizations designate socialization spaces that are separated for women only, hence reproduce gendered spatial segregations, and/or organize economic and creative production activities mostly in areas where women already have a presence. As will be detailed further below, some organizations are more aware of these contradictions and are working towards their improvement.

iii) Gender equality work with other target groups

Some of the organizations interviewed are also carrying out work on gender equality where the subject is not focused on women only. For example, some reported that they apply a gender equality principle in all project planning phases, such as including a quota for planned project activities to ensure that women and men equally participate. Some are also designing and offering awareness-raising and training activities on gender equality for different target groups, such as children and men. What we noted in our interviews though is that gender and gender equality is defined predominantly based on the male-female binary, whereas sexuality and different gender identities are discussed to a much more limited extent. In fact, they are often even considered separate from the gender equality programs of the organizations. Therefore, in the following we also discuss them under separate headings.

iv) Work related to sexual and reproductive health

Some of the interviewed organizations reported that they carry out activities in the fields of sexual and reproductive health (SRH), such as providing information, training activities, and supporting access to health services. What we observed with these efforts reflects the broader pattern in Turkey wherein reproductive health is a much easier subject to work on compared to sexual health, which in turn is often limited to the context of marriage and reproduction. Only a few exceptions were identified. HRDF is a civil society organization established in Turkey originally to work on family planning, sexual rights, and sexually transmitted diseases. Since the mid-2000s, their mission has expanded to include a large refugee protection and psycho-social support program, which is reported to include some informational activities in the field of sexual health. ASAM has been managing several 'Women and Girl's Safe Spaces'

across Turkey, which reportedly aim to provide refugee women and girls with direct access to sexual health training and information about their rights in this field. YAHA was established to work on youth's sexual health and sexual rights and is one of the few organizations in Turkey operating also in the field of migration with the sole focus on the issue of sexual health from a rights-based and gender plural approach.

v) Working with LGBTI+ groups

A limited number of the organizations interviewed carry out activities that incorporate differences in sexual orientation and gender identities. These primarily involve various protection services for LGBTI+, who are also identified as a 'vulnerable group'. During the interviews, three main points came to the surface on the subjects, which is that the work done with LGBTI+ is generally separated from the field of gender equality, it is rarely made public (e.g., program/activity information is not included in websites, project and activity names do not specify the term LGBTI+), and many organizations think that working on LGBTI+ issues in Turkey pose many risks. The last two points are mostly attributed to the increasing political and public hostility against social movements in Turkey centered on sexual orientation and gender identity issues (e.g., ban of Pride Parades, closure of LGBTI+ student clubs, etc.).

vi) Generating and/or transforming the gender of space

Many organizations interviewed have an awareness that spaces can also be shaped by gender, and they plan and implement their work with this in mind. For example, some organizations prefer to work only with women so that they can create a private space where these women can feel safe and free. In cases where the populations targeted by the organization live under oppressive patriarchal norms, women's participation in organizational activities often require that they take place in places that are perceived and referred to as a 'women's space', or a 'family space' when also inclusive of children. As implied in previously stated examples, such areas created by civil society organizations can provide a safe space to talk about difficult topics, such as GBV, sexual health, etc. However, these spaces cater mostly to women inhabiting under and identifying with heteronormative family contexts, hence, involving other groups who are also subjected to discrimination based on gender, such as LGBTI+, sex workers, etc., can remain problematic. While most organizations intentionally create and maintain the gender stereotypes ascribed by target populations to their organization and their venues for the stated reason of providing women a sense of security, some are trying to understand, question and transform these perceptions better.

vii) Respecting different subjectivities while transforming gender roles

For some of the organizations, the target group's perspectives on gender equality and their different subjectivities are also seen as factors to be considered in the planning and programming stages. Accordingly, emphasis is placed on respecting these differences when working with refugee and migrant groups and/or while conducting programs focused on gender equality, women, LGBTI+ and sexual rights. Services or training activities that are patronizing and dictate the needs of the groups with which they work are seen as potentially causing more harm than good. For example, what YAHA experienced in their sexual and reproductive health (SRH) training program refugee groups was that insisting on mixed male and female participation and applied training models caused women to avoid attending the trainings all together. They decided then to reshape their SRH training model for this group, consequently observing that both they

and their clients had transformed, making in turn the services and training more beneficial. In addition, as seen in the previous section, the notion of respecting different subjectivities is also closely intertwined with gender-based preferences for use of spaces. Kirkayak's experience with the Kitchen project is an example of some of the contradictions encountered when respecting female subjectivity and what can be done to overcome them. Many associations have been criticized that supporting kitchen-oriented activities or home-based work for women (cooking and selling food, selling jewelry, etc.) reinforces gender roles and hinders women's empowerment. However, instead of forcing women (and men) to participate in a space or event where they feel unsafe and out of place, using spaces such as a kitchen can foster a sense of security and play an important role in empowering women. On the other hand, Kirkayak later removed the word 'woman' from the name of its project 'Kitchen,' and opened the space for mixed activities, as this was demanded by the women themselves working together in this space.

4.3. Gender in organizational structures

i) Civil society and migration related work as sectors where women predominate

In almost all the interviewed organizations in the migration field, the number of female employees is more than or equal to the number of male employees (See Appendix 4). Only one organization (Baytna) has a male employee population greater than its female population, though they reported making active efforts to change that. In considering the reasons why most of the employees are women, interviewees pointed to the gendered structure of both civil society in general, and the field of migration in particular, the latter being linked with the required expertise (sociology, social work, psychology, etc.) for working in this field, which are also gendered. They stated that the predominance of women in the sector leads to a 'natural' occurrence of gender awareness. Some organizations also emphasized that their organizations were built on a feminist approach from the start, even if not identified as such in their missions, which they try to reflect in both their organization's works and structures.

ii) Gender equality in recruitment

Some of the interviewees stated that they do not see a need to implement a Human Resources (HR) policy specifically promoting gender equality as most applicants for new job postings are women already, who are also generally more qualified in view of the required expertise, as noted above. Others then stated that when they receive applications from equally qualified male and female applicants, they use positive discrimination in favor of women. For instance, organizations like Kirkayak have established this as a principle in their policy documents. The needs of the target groups can also be a factor in selecting whether a woman or man is to be recruited, such that women can be preferred when the target group also predominantly consist of women and/or children. Then there are others, like IVA-HAGED, that apply a recruitment policy that aims to maintain a gender balance among all employees while also considering the needs of the target group when establishing a new project team.

iii) Gender equality in role distribution and decision-making

A review of organizational roles by gender among interviewed organization shows that women generally share either equal or assume more duties compared to men in decision-making positions (e.g., Member of the Board of Directors, program director, unit manager) (See Appendix 4). Only two organizations (Refugees Association and ASAM) have men

predominantly in senior management positions (as General Manager and Deputy, and Member of the Board of Directors). In Baytna, unlike the other organizations, the representation of women in middle management was also disproportionate compared to the upper and lower levels. The interviewee explained that this was caused by the fact that the present middle management consists mostly of the earliest staff members of the organization, who were mostly men and got later promoted for their good work and continue to do so, hence pointing to the importance of observing gender equality already at the start of establishing an organization. In large-scale civil society organizations in particular, mostly men are employed for positions in logistics and transportation; yet there are a few organizations (i.e., Support to Life and Yuva) which have at least discussed the issue of opening such positions that can be considered 'male jobs', such as chauffeuring, to women.

iv) Efforts to raise employees' gender awareness

As mentioned in the previous section, awareness of different vulnerability criteria is at the center of migration related work, especially in organizations rendering protection services, which makes this also one of the most important factors in the decision-making process for new recruitments. Consequently, it is also assumed that working teams already have awareness of and sensitivity to many social inequalities, including gender inequalities, and that there is no need for special efforts in this respect. On the other hand, some of the interviewees emphasized that translators assisting the organizations in their works with different refugee groups were a special group requiring gender awareness training. Efforts to increase gender awareness within the organization's teams usually include external meetings, training, etc., which employees often attend on their own initiative. The characteristics of the donor organization, as well as the experiences and contacts of the founders or key personnel, can play an important role in determining the extent to which such efforts are realized. It is observed that for larger civil society organizations working at different scales, their head offices located in metropolitan cities, such as Istanbul and Ankara, can benefit from a wider range of training opportunities whereas their field offices can be far away from such interactions to increase awareness and skills in different fields, including gender.

v) Gender equality in employee rights

The majority of the professionally working civil society organizations interviewed for this research reported that they provide their employees with benefits, such as marriage and maternity-paternity leave, to the extent recognized in Turkey's Labor Law. At the same time, most added that they allow flexible working, for instance, by offering administrative leaves when a need for childcare emerges or during menstruation periods. Aside from the constraints of national legislation, some of the interviewees also pointed out that donor organizations, especially those working with project cycles, do not always prioritize gender-sensitive working conditions. For example, when several employees are working on short-term project-based contracts it is challenging for the organization, as the employer, to offer benefits such as parental leave and/or daycare services. Nonetheless, some have taken up different practices involving greater respect for gender equality in the rights they provide to their employees. For example, YAHA covers the travel and accommodation expenses of both the children and of a second person who will provide childcare during the training for those women with small children who attend YAHA's peer trainer's training program for refugees. Support to Life, in its efforts to expand employee rights in a gender-sensitive manner by considering the demands of its employees, has taken

steps to offer flexible leave during menstruation, the same amount of parental leave to male and female employees, and marriage leave based on declaration rather than formal certification, to allow for inclusion of different sexual orientations and gender identities.

vi) Gender equality in organizational policies

Among all the organizations interviewed, gender equality is included within the existing policy documents (e.g., code of conduct, ethical guidelines, protection policies) either more limitedly within the framework of the principle of non-discrimination, or more comprehensively within the framework of a separate gender section. The policies of the donor organizations providing project funding can also be binding in this respect. It was also reported that some of the organizations, including Kırkayak, Baytna, Support to Life and Yuva Association, which will be examined below in more detail, already have or are in the process of developing separate gender policies. For most organizations, policy documents such as code of conduct and ethical guidelines detail the procedures to be followed when a case of gender-based discrimination, harassment, or violence, etc. is reported either between employees, or between employees and beneficiaries. In addition, SEVKAR and ASAM have recently started working to develop a detailed complaint and support mechanism for such situations, offer training to their employees and raise awareness of such issues.

vii) Comprehensive restructuring processes within the framework of gender equality

Three of the interviewed organizations reported that they went through a process in which all aspects of the organizational structures were comprehensively reviewed then restructured from the perspective of gender awareness and equality. These three cases are quite different from one another in several respects. In the case of Yuva Association, the restructuring was a 'bottom-up' initiative in the sense that it was demanded and organized by employees of their Kırıkhan Community Center providing services locally in the Hatay district and was put into practice only in the Center. For Support to Life and Baytna, on the other hand, the process was an organizational transformation initiated from the top. For their respective transformations, Baytna temporarily hired a consultant specialized on gender, while Support to Life permanently recruited a gender expert. Yuva-Kırıkhan also received external support from different trainers doing gender related work, but also motivated its employees to expand upon their already existing knowledge and skills around gender issues. As for the reasons for initiating such restructuring, the main aim of Yuva-Kırıkhan and Support to Life were to deepen and strengthen their existing capacities around gender awareness, while in the case of Baytna, the main factor was rather the opposite, building on a realization that they completely lacked this awareness and, in fact, that their working methods and culture were quite masculine. Despite these differences, in each of the cases similar steps were taken in the re-structuring process, including: a thorough review of all organizational policies and all written materials (e.g., from administrative documents to training materials) from a gender perspective; preparation of a separate policy document aimed specifically at increasing gender awareness and equality in the workplace; raising awareness of sexism and transforming its language, which emerge in verbal and bodily communication among employees; and developing effective protection and intervention systems, in addition to policies, to implement in situations of sexual harassment or sexist discrimination. Finally, each of the organizations emphasized that the development of gender awareness and equality in the workplace requires continuity, for which working groups that keep this issue on the agenda are as important as any intermittent training on the issue.

5. Gender in environment focused CSOs in Turkey

5.1. Conceptual approaches

i) Women as a group more negatively impacted by and more responsive to environmental destruction

During the interviews, it was frequently stated that environmental problems have a different and much more negative impact on women than on men, and that the main reason for such an impact is due women's role in the social division of labor. As women are generally held responsible for the care of all family members, especially children, and for their living spaces, they are also seen as being more aware of issues related to health and well-being and more exposed to the harmful effects of problems such as water pollution, epidemics, lack of access to clean food, or dust and dirt created for instance by a mining project. Similarly, it was stated that due to the roles of women in agricultural production, they often take more responsibility in storage of seeds, determining sowing and harvesting seasons, as well as collecting and transferring information about what types of produce would be grown and where, which is also explained as the reason why they are more motivated to defend the lands they depend upon. A connection was also drawn between land and women's freedom in the context of farmers markets which offer women spaces for generating economic income and socializing. Consequently, it was emphasized that land disturbances are a relatively more painful experience for women than for men, and that women, as agricultural producers, experience the consequences of climate change more acutely. One interviewee pointed out that another aspect making women more vulnerable to environmental problems was the tendency of distressing conditions such as these to translate into gender-based violence. In most interviews, a distinction was also drawn between the different gendered impacts of environmental changes in urban versus rural settings. Rural women are seen as being much more responsive to environmental issues compared to urban women because they directly experience these disturbances in their daily lives. Therefore, unlike urban women, rural women often get involved in environmental struggles without even exposure to any theoretical and/or political frames. It was also suggested that rural men can maintain a "bargaining" attitude in contexts of environmental disturbances because they usually make their living by wage labor rather than relying only on the land, meaning they may ignore any consequential environmental damage due to the prospect of new job opportunities.

ii) Comparisons of female vs. male "nature" as binary opposites

In some of the interviews, women's greater sensitivities concerning environmental issues and more active presence in civic activism was explained by various behaviors and mindsets attributed to women's gender identities. Contrary to the preceding approach, which builds on the production and care relationships in which women are involved, this approach emphasizes some assumptions about female versus male "nature", which are seen as representing opposite values. For example, femininity is identified with environmentally friendly values, while masculinity is identified with material values, so women are seen as being closer to nature than men. In one interview, LGBTI+ individuals were also identified as being more sensitive to environmental issues compared to heterosexual men. This observation implies that the farther one becomes distanced from hegemonic masculinity, the more one is responsive to environmental issues. Besides this assumed proximity to nature, some other differences were also emphasized for explaining why women take a more

active role in environmental issues. For instance, it was reported that the characteristics required for the act of organizing in general, including patience, meticulousness, attention to details, and multitasking, are more frequently possessed by women than men, which is why women play a key role in the grassroots work. In this sense, we also noted that some further binary distinctions are drawn, such as "male mindset" vs. "female mindset" or "masculine intellect" vs. "feminine intellect", wherein the female/feminine side, as mentioned, is associated with practical and organizational skills, and the male/masculine side with strategy, management, and power. Some interviewees argued that what the environmental struggle needed was more of the "female mindset" or "feminine intellect". A few of the organizations also recognized how such binary views can cause tensions in the encounters between actors from the environmental and women's movements, as many feminists critique such views for being essentialist.

iii) Patriarchal power as the cause of inequalities and destruction

Another explanation offered about why environmental problems more negatively impact women is that women already belong to a disadvantaged group. Here the emphasis is placed on the patriarchal system that creates inequalities between women and men, which exacerbate the adverse effects of environmental problems and disasters on women. Some of the interviewed organizations that adopt this approach, also refer to different philosophical traditions and frame their work with a more sophisticated and nuanced terminology on the relationship between ecology, nature, and the humankind. They draw attention to the relationship between gender inequality and the domination of nature and argue that women and nature are oppressed through similar mechanisms. Thus, the liberation of women and nature are seen as interconnected processes and overcoming both depends on eliminating relationships of domination in all aspects of life. In this perspective, where ecological approaches are directly linked to social transformation, the domination established over nature is conceptualized in association with other forms of power. Although such approaches critically differ at some points, in essence they share a common approach which assesses life spaces and life practices from an ecological and libertarian perspective.

iv) Equality between species and union of differences

In the interviews, we also came across a more holistic understanding of nature and human beings. According to this approach, the awareness of ecological living embraces all genders, religions, languages, and races, and therefore rejects gender discrimination. Here, humankind is considered as one of the many biological species on the planet and, for that reason, is seen as a part of nature along with other living beings. This holistic approach also lays certain responsibilities on humans towards other species but does not attribute human beings any superiority over other species. In this perspective, the agency of non-human beings is also recognized, and it is argued that the category of human encompasses all human beings with their diversities without establishing a hierarchy. This perspective is grounded on concepts of equality and "union of differences" and does not see gender roles as a priority issue.

v) Locality and gender

Another point that emerged in most of the interviews was that the relationship between men and women and their levels of participation in environmental movements greatly vary by locality. In this sense, differences can be observed from one province to another, from one district to another, and even between proximate villages. One example reported is the case of Artvin, which the interviewee said is unique in that women and men are not treated any

differently and attributed this sense of gender equality in Artvin's republican and secular tradition and history, exemplified by the election of a female mayor already in the early years of the Republic. Another example is Sinop, which was also reported as having a libertarian culture, both because of its location on the coast and its historical function as a place where dissidents were exiled to. Similarly, Dersim is cited as an example of a locality with a unique culture of gender equality, linked to ancient local traditions and the socialist background of the region. The active participation of Dersim women in both social movements generally and the environmental movement particularly is said to stem from this culture of gender equality in the region. Several interviewees also reported that environmental struggles become embedded with different meanings in different localities building on history and culture, thus leading also to different articulations. For example, DEDEF's interview provides profound insights about how environmental issues in such a region, that has been heavily affected by war and militarism, cannot be considered independently of this local context. Forced migration due to war is also directly related to the destruction of life spaces. In the Dersim case, war-related restrictions, such as the highland ban, had a negative impact on animal husbandry and the struggle for survival in the region. Hence one cannot dissociate the environmental struggle in Dersim from the political mobilization in the region and the Alevi culture which attributes a particular sacredness to environment. For example, the endangering impact of the dams in Dersim on sacred places and sacred animals takes environmental sensitivity to a whole other level in the region.

5.2. Gender in organizational works

i) Efforts to increase women's participation

On the question about how gender equality is addressed in the works being carried out, most organizations mentioned their efforts to increase women's participation in their activities. For example, organizations working with local and rural communities reported on the methods they use to this end, which include asking male participants to also bring their wives to community meetings, organizing meetings in accordance with local women's local schedules (e.g., depending on when people return home from the fields, when dinners are prepared and served, when children return from school, etc.), and offering childcare services when women are invited to a meeting. Some interviewees also reported that they gave priority to female experts in their meetings. We also noted that several organizations, especially those working on a voluntary basis, use the co-spokespersons method (one male and one female). On the other hand, there were some interviewees who also noted that such an approach to participation that focuses merely on numbers may be an incomplete one. It is underlined that a higher number of female participants does not always imply increased awareness of and action against gender inequality in environmental policies. Another method stated was about paying attention to the language used in meetings and written materials, to ensure that women are not alienated from the environmental struggle.³ Earth Association also has a principle that prevents anyone who engaged in domestic violence from participating in the organization's projects and in projects with local farmer families, money transfers are made to the accounts of the women in the family.

³A discussion of these different histories extends the scope of this report, but it should be noted that there are a great variety of studies on this subject matter. In relation to the environment, please see: Aygün, B. & Şakacı, B. K. (2015), Adaman & Arsel 2012; Baykan 2013; Erensu, Özlüer, & Turhan, 2016; Kadirbeyoğlu, Adaman, Özkaynak, Paker 2017; Knudsen 2016; Özler & Obach 2018; Paker 2013. In relation to migration, please see: Mackreath & Sağniç 2017; Özden & Ramadan 2019; Paker 2019; Sunata & Tosun 2019; Şenses 2020.

During our research we observed that through environmental struggles, everyday life spaces are transformed into spaces of activism, which can also lead to a redefinition of the gender norms related to these spaces. For example, in rural areas coffee houses become the main centers where local issues are discussed, and meetings are organized. In some regions, women can freely attend meetings in such coffee houses that are normally socially coded as a "men's space", with their participation turning these spaces into mixed-gender spaces. In other cases, women may not feel comfortable in so-called "men's spaces", in which case environmental organizations organize home visits to reach women in such contexts or target local "the day of gold" (*altın günü*) meetings, a common type of women's social gatherings in Turkey, and turn those gatherings at home into meetings focused on environmental issues.

ii) Including gender in research and reporting

Some organizations have quite recently developed an awareness of how certain environmental problems or certain environmentally friendly policies are affected by gender-based inequalities. In some projects, a gender impact analysis is carried out at the request of the funding institutions, while in others, it can be brought up by members of the organization who are more aware of gender issues. This can take the form of discussing how a certain project proposal will affect different sexual identities, or whether the proposal will lay a new responsibility on an already disadvantaged group, etc. Women are especially prioritized as a disadvantaged group in projects that are related to issues such as green transportation, food crisis and climate crisis. As such, and in parallel to the conceptual discussion in the previous section, these analyses mostly focus on the more negative impacts that women are subject to in the face of environmental problems.

iii) Developing projects that directly focus on gender

Some of the organizations we interviewed have recently increased their projects focusing on women as their direct target group. For example, these include projects for female farmers and fishers, as these are the sectors that will be most impacted by climate change, and women are prioritized as one of the most disadvantaged groups engaged in these sectors. However, it is also reported that embarking on a gender or women-centered project can present new challenges for the interviewed organizations. For example, it is said that prioritizing gender policies in an area where women are not present anyways could potentially put the project at risk. Therefore, organizations see the need to consider whether the main concern of the project is suitable for incorporating gender awareness or not.

Overall, most of the environmental civil society organizations interviewed for this research do not incorporate detailed gender analyses in their work. The organization's scope and scale of work, and funding opportunities also determine where they put the issue of gender in their work. For example, many organizations working in the field of nature protection may find it difficult to incorporate the issue of gender into their work, as their main concerns are about national policies on resource management and nature conservation and/or because they deal with physical and geographical issues related to a particular habitat. The expectations of donor organizations can also inhibit addressing gender as a priority issue. For example, when the fund received is not directly related to the issue of gender, gender is either addressed as a sub-topic or not addressed at all. Furthermore, the field of nature

protection is mostly dominated by knowledge produced through the natural sciences and the absence of social sciences in the field can limit an organization's awareness of social dynamics. As such, this report points to the need for more interdisciplinary research in the environmental field. The lack of social scientists working in this field may also help explain the difficulty in establishing links between different social inequalities and environmental issues.

iv) Works at the intersection of environmental and feminist struggles

Our research found that local environmental organizations in particular attach great importance to the feminist movement and make special efforts to support it. For example, the environmental activists working locally stated in the interviews that they were members of various women's platforms, and that they organized special events for the International Women's Day on March 8 and the Day for the Elimination of Violence against Women on November 25. Therefore, at relatively small local scales, the defense of women's rights and the struggle for the environment can become quite intertwined for the actors. We also observed that environmental organizations in Turkey are generally aware of ecofeminist thought and try to learn more about it. Some of the movements are led by green thinking that also questions the link between the patriarchal system and the exploitation of nature. Furthermore, some have started to question the extent to which the values attributed to femininity and masculinity in ecofeminism are justifiable, and to what extent they introduce essentialist approaches that restrict more libertarian discussions. In this regard, we see that since the 2000s several workshops have been held on women and environment, ecofeminism, queer ecology, as well as climate change and gender. These expanding efforts in Turkey can be linked to several factors: green thought is becoming more widespread across Turkey, which, as said, incorporates gender perspectives; there is growing public awareness about the relation between climate vulnerability and gender-based inequalities; and increasingly more funding from the European Union, which is a key actor supporting civil society initiatives in Turkey, requires incorporating a gender perspective. A prominent example is the Green Thought Association, who address gender as an inherent concern of ecology, and conducts many seminars, workshops, and conferences to raise awareness on this issue in Turkey.

Although we see some use of concepts such as 'queer ecology' in the works of environmental civil society organizations in Turkey, gender is still heavily understood through and focused on experiences of cisgender women, while LGBTI+ experiences and perspectives are not sufficiently discussed in the movement. For example, our interviewee from Green Thought reported that in the call for the international *Women in Power* conference they organized in 2019, they tried to underline different experiences of femininity. Still, it turned out as a gathering dominated by cisgender women and lacked diversity in terms of sexual identities. We also observed that the environmental and feminist movements can experience difficulties in finding a common language and politics in their encounters with each other. For example, the feminist movement can overlook the existing links between their priorities and environmental issues, while the feminist movement may criticize environmental organizations for taking gender roles for granted and romanticizing womanhood. Yet, our interviews suggest that representatives of environmental organizations are also open to self-critique and further discussion on these issues.

5.3. Gender in organizational structures

i) Civil society as a sector where women predominate

In most of the environmental civil organizations interviewed for this report, the number of female employees/members is either equal to or slightly greater than male employees/members (See Appendix 5). The only exception is Buğday Association with a clear female majority (female/male ratio of 85-15%), whereas the ratio of female members can go down to 15%, especially in platform-type structures such as EGEÇEP and DEDEF, involving multiple member organizations. Apart from Green Thought, who reported applying gender equality as a principle in recruitment processes and employee numbers, all other organizations with equal to higher presence of female employees/members said that this was a balance achieved over time, rather than being the result of an actively pursued policy. Overall, the equal to higher presence of female employees/members in the interviewed organizations is considered as an implication women's greater participation in civil society in Turkey in general, which is explained by factors including working conditions and social objectives of the sector. For example, it was stated that men are more distanced to the civil society sector because of low wages and limited career opportunities, while flexible working opportunities make it rather attractive for women, especially in terms of performing care work. Other than such structural explanations, some approaches associate civil society work with different values attributed to different genders: for example, it is reported that civil society mostly involves 'emotional labor' and therefore women predominate. There were also views shared that pointed to the limitations of such approaches, including that it is difficult to generalize about the civil society sector, that some financially powerful institutionalized structures can be attractive for both women and men, and that some civil society organizations avoid hiring women due to their care responsibilities.

ii) Gender equality in role distribution and decision-making

When looking at the distribution of roles from a gender perspective within the interviewed organizations, we found that roles are mostly equally shared, while women predominantly hold decision-making positions in some of them. An exception is the case of institutional structures such as platforms and federations, where we see that even if women are active at the local level, female presence in decision making roles decrease as the scale of the organization increases. On this point, our interviewees reported that women hesitate in taking up responsibilities in such larger-scale organizations due to their domestic care responsibilities. Among the organizations interviewed, some differences were reported in the areas of specialization between men and women. For instance, women are said to be more active than men in background tasks such as making banners and planning events. Some organizations try to balance female and male representation through measures such as using co-spokespersons and zipper system, which is detailed in the last section. Last, but not least, the predominance of women in management positions is noted as a factor that ensures more positive discussions around and project proposals about gender.

iii) Gender equality in employee rights

In the context of rights related to gender equality, the organizations interviewed that have paid employees have hardly any regulations beyond the law; however, all of them reported

allowing flexible work arrangements, especially for parents. For example, this flexibility is granted through the 'compassionate leave' (*mazaret izni* in Turkish, e.g., for menstruation), the use of home office practices during and after pregnancy, and unpaid maternal leave without fear of losing job. Some organizations already have a structure that is flexible for everyone in terms of working places and hours. Yet, we see that institutionalized CSOs mostly offer such flexibility only to women who are mothers, while parental leave granted to men is limited to the extent offered by law. Some then, like Ekosfer, said they are currently working on arrangements to grant equal parental leave. Many organizations interviewed reported that they are open to having parents bring their children to meetings. Some even set a play corner for children and appoint someone there to look after them. In addition, due to the flexible work structure of the sector, employees usually try to balance their family-related responsibilities and the requirements of the job through time planning. As discussed below, such measures may not be permanent unless they are institutionalized.

iv) Gender equality in organizational policies

Among several of the organizations interviewed, the principle that there will be no discrimination based on identity, including gender and sexual orientation, is included within the scope of basic principles and values, and is also stated in job advertisements. Some organizations, especially those originating from local environmental struggles, follow principles such as having co-spokespersons and co-chairpersons and/or ensuring that there are female participants present in their management meetings. The reasons for this are not only about making women more visible, but also to include female and male perspectives equally in decision-making. A variety of methods are also used in meetings to ensure an egalitarian environment and disallow sexist language and expressions. Examples include setting speaking time limits, using the zipper system to alternate between male and female speakers, prohibition of shouting and use of profanity, and using a moderator or mood monitor during the meeting. Most of the organizations reported that in a case of alleged sexual harassment and abuse, victims can apply to the existing structures (e.g., a senior executive, the board of directors, the women's commission, and the ethics commission), although most also noted not having encountered such a problem to date. The Green Thought Association intends to receive training on what to do in cases such as workplace harassment and it has prepared a code of ethics covering this issue. They also have a separate policy for gender equality, while Ecosphere is currently drafting an internal directive on gender equality mechanisms within the association. What we found in our research though was most organizations rely on verbal mechanisms, rather than written principles and rules, in their struggle against sexism. And such measures may not be permanent unless they are institutionalized. The institutional culture without written principles and rules can be vulnerable in the face of changing behavior of actors, especially managers, especially in the context of the high rates of employee turnover in the field of civil society. In such a context where employees come and go very frequently, the transmission of such verbal mechanisms to new members of the organization is a challenging task.

6. Conclusion and discussion

How do civil society organizations working on migration and environmental issues in Turkey associate gender with their field of work, and how do they integrate gender awareness/equality both in the works they carry out and their organizational structures? This research was mainly designed to answer this question and builds on semi-structured interviews conducted with 30 civil society organizations, 15 working on migration and 15 on environment related issues, that actively carry out rights-based work in Turkey and do not expressly define themselves as a women's and/or LGBTI+ organization. In selecting the organizations interviewed for this report, we made an active effort to represent the diversity of civil society actors operating in these fields in Turkey, both with respect to the scope and scale of their work and their geographical locations. We prioritized those organizations that had already implemented activities and/or projects for gender awareness/equality. Because the aim of this research from the very beginning was not about measuring whether civil society organizations working in this field in Turkey are gender aware or not, but rather to understand how gender awareness and equality is manifested. In the report, this analysis has focused on three domains, namely: conceptual perspectives, organizational works, and organizational structures. In this concluding section, we will first summarize our evaluations of the migration and the environment fields separately, as done in the main body of the report. This is then followed by a short comparative discussion of the main findings.

This research has shown that civil society organizations working in the field of migration in Turkey recognize the concept of gender as a factor that significantly affects the experience of migration. Almost all the organizations interviewed focus their work on refugees, therefore their conceptual approaches to gender are often intertwined with issues surrounding forced migration, such as increasing poverty, uncertainty, racism, and social exclusion. And the term 'vulnerable group' frequently comes to the forefront in their discourses, with refugee women in general being identified by this term. Interviewees reported that this vulnerability of refugee women is linked to the increased burden of care work and gender-based violence they experience in Turkey, worsened by their limited access to social support and protection mechanisms. Some of the interviewees also mentioned the role of the 'masculinity crisis' faced by refugee men after migration, that can be triggered by experiences of unemployment, poverty and social exclusion and cause increased violence against women. While most of the interviewees underlined these vulnerabilities of refugee women, many also pointed to the potential of migration to positively transform gender roles. For instance, becoming part of working life as well as getting involved in the breadth of activities offered by civil society organizations, were seen as creating many empowering, liberating, and unifying opportunities for women. On the other hand, our observation from the interviews was that the issue of gender is predominantly addressed through a binary lens, and that LGBTI+ groups are also considered primarily in the framework of discourses on 'vulnerability'.

In response to the question of how civil society organizations working in the field of migration address gender awareness and equality in their work, we found that all organizations have taken various and quite comprehensive steps. The primary method used is designing and conducting

programs and projects specifically targeting women, and there are two predominant areas of action. The first is to increase access to preventive and protective mechanisms for the protection of migrant and refugee women from gender-based violence. The second is to conduct so-called 'empowerment activities,' which include a range of efforts such as language learning, raising awareness of rights, developing professional skills, and creating common spaces for socializing and production. In cases where women are not singled out as the only target group, other methods for incorporating gender awareness in organizational works include setting quotas so that women and men equally participate in all projects and/or activities, as well as offering training on gender equality aimed at different target groups such as men and children. Some of the organizations also offer services and activities to raise awareness in the fields of reproductive health and, more limitedly, sexual health, and have protection programs specifically for LGBTI+ refugees. Overall, though, we observed that work on sexual health and LGBTI+ remain very limited and are often kept separate from works considered as aiming for gender equality. The main reason why such an approach is adopted is that this kind of work is considered risky due to the conservative and oppressive government of Turkey. Many of the organizations interviewed emphasized that work on gender equality should be carried out with respect for different subjectivities, meaning that the priority needs and demands of the target groups are also taken into consideration when making decisions such as whether a venue to be used for activities will be a woman-only place, or how "taboo" issues such as reproductive health/sexual health will be discussed.

When the interviewed organizations in the migration field were asked to evaluate their internal structures and processes from the lens of gender equality, many pointed out that they were 'naturally' gender aware due to the predominance of women in their organization. As a matter of fact, apart from one exception, women employees/members constitute close to half in 53% and the majority in 40% of the organizations interviewed. It is also seen that women are in decision-making positions in 60% of the organizations. Many interviewees explained the reason for such high percentages with reference to both the general characteristics of civil society in Turkey and the fact that the main areas of expertise required in the migration field, such as social work, psychology, and social sciences, are ones where women predominate. Notably, many organizations assume that the nature of the work carried out calls for an already existing awareness of and sensitivity to many social inequalities, including gender inequalities, and therefore do not see the need for making special efforts in this respect. As for the issue of working conditions and gender equality, almost all organizations with paid employees emphasized the concept of 'flexibility' and gave similar examples in how it is practiced. For example, parents with young children or women on their menstrual days are offered flexibility in terms of location and hours of work and can use administrative leave. Some organizations stated that they already included such matters, and others (e.g., same amount of parental leave to male and female employees), as a benefit in their internal regulations and policies, or they were working to do so. Although few, we observed that some organizations have also taken steps to include needs based on differences in gender identity and sexual orientation (e.g., defining menstrual leaves based on those who menstruate rather than for women, and granting marriage leave based on declaration rather than an official marriage certification). Only two of the organizations interviewed (13%) stated that they did not yet have any policy documents, such as working principles, code of conduct, ethical guidelines, protection policies, etc., so did not either have any agreed provisions for gender equality. Among the organizations that have such documents, gender equality is most fundamentally built on the principle of

preventing discrimination more broadly, including based on gender and sexual orientation, and determining the steps to take within the organization when such discrimination occurs. Prevention and reporting of sexual harassment and abuse is mainly regulated in the context of interactions between employees and beneficiaries, and most of the organizations (67%) have a special structure that can be resorted to in such cases. Four organizations (33%) have a separate policy for gender equality and have established structures to implement and/or follow these policies. Three of the organizations (20%) have gone through a restructuring process that can be considered as an example of 'gender mainstreaming' involving similar comprehensive actions, such as reviewing all projects, planning, policy, and other documents from a gender equality lens, carrying out awareness-raising activities for their employees, and establishing internal mechanisms to monitor gender equality.

Table 2: : Gender Equality (GE) in CSOs working on migration issues

	% of those who say yes
Do you carry out GE-sensitive practices in your work?	100%
Do you have any activities/projects centered on GE?	100%
Does your organization have policy documents containing any principles regarding GE?	87%
Does your organization have a special structure that can be resorted to in cases of gender-based discrimination and/or violence?	67%
Do you have a general GE policy?	33%
Has your organization gone through a restructuring process for GE?	33%
TCE'ne yönelik yeniden yapılandırma süreci gerçekleşti mi?	20%

Among civil society organizations working in the environmental field in Turkey, the view that gender plays a significant role in the distribution of environmental impacts is widely accepted. Most commonly, women are seen as being much more negatively and deeply impacted by environmental destruction due to their gender roles. For example, because women take more responsibility in the fields of family health and nutrition, child development and housekeeping, they are personally affected by environmental factors such as air pollution, water pollution and/or scarcity, food insecurity and lack of green spaces. Likewise, it is stated that women in agriculture have a closer relationship with the land; therefore, factors such as drought and soil loss have a greater impact on women's social and economic independence. These conditions are also seen as the main reason for women's greater presence at the forefront of environmental struggles. Linked to this, it is believed that these struggles in the field of environment can create new areas of empowerment and liberation for women. In some interviews, we see that interviewees explain women's environmental awareness and their general sensitivity to social issues, and their active roles in civil society organizations working on environmental issues through binary oppositions that rely on generalizations about male and female behavior and thinking styles. Some environmental organization point to the connection between the oppression of women and the oppression of nature, and attribute

both to the patriarchal system. From this point of view, it is necessary to fight against the patriarchal system to create a freer and more ecological society, so gender and environment are considered inseparable. Then on the contrary, some interviewees emphasized a universal conception of humanity as a way to think beyond sexual identities. Accordingly, a species-based approach is adopted, and human beings are seen as a part of nature like all other living things. Finally, we also observe that gender relations and geography and culture are closely linked by the interviewees. For example, the leading roles of women in local environmental struggles are associated with the republican and secular tradition in Artvin, with the influence of the coastal culture and exiled dissidents in Sinop, and with the Alevi culture and socialist traditions in Dersim. On the other hand, it should be noted that the subject of LGBTI+ identities were not mentioned in any of the conceptual discussions.

We have found that all the environmental civil society organizations interviewed have some practices that are sensitive to gender equality and that the most popular method preferred is to increase women's participation in their current activities and projects. We can also say that they have developed many unwritten techniques, which have become common principles: for example, prioritizing female experts where possible, asking male participants of a local meeting to bring their wives, organizing meetings according to women's local work schedules, offering childcare services for the participants of a meeting, and if the women in a particular region are not comfortable in mixing with men in traditionally gendered spaces like a coffee house, making home visits to reach them. Being aware of the language used was also underlined as having importance in ensuring women's participation. A frequently given example in this context is using the gender-neutral terms in Turkey such as 'bilim insanı' (science person) instead of 'bilim adamı' (science man). We also notice that environmental CSOs have quite recently developed an awareness of the relationship between their work and gender roles, and that 67% of the organizations organize events and/or projects centered around gender equality. For example, some have started to include the gender aspect in their analyses in the scientific reports they prepare on different environmental issues, and others have started to put gender equality on their agenda by developing projects that specifically focus on female subjects. It should be underlined that gender-sensitive funders, employees and board members might also have a positive impact in this direction. However, there are many difficulties in addressing gender as a priority in the field of environment. For example, many CSOs working in the field of nature protection may find it difficult to incorporate the issue of gender into their work, as their main concerns are about national level resource management and policies and/or because they deal with physical and geographical issues related to a particular habitat. The expectations of their funders also prevent them from addressing gender as a priority. On the other hand, we see that the environmental organizations who are carrying out intensive work on a local scale and work mostly on a voluntary basis attach great importance to the feminist movement and make special efforts to support local women's organizations by celebrating days like 8 March and 24 November and participating in local women's platforms. In recent years, the LGBTI+ movement and its activists have also been more active and visible in environmental struggles, leading some environmental CSOs to create new areas of interaction with this movement – even though still very limited. Some organizations are holding workshops, conferences, and other events on ecofeminism, queer ecology, etc., to increase their self-awareness in relation to the intersections of feminism and environmental struggles.

Our review of the internal structuring and processes of environmental civil society organizations from the perspective of gender equality suggests that gender equality is commonly achieved in numbers. When we look at the gender distribution of the employees/members in the interviewed organizations, 67% of them have almost equal number of women and men, and 13% have predominantly female employees/members. Women predominantly hold decision-making positions in nearly 50% of the organizations, and a few organizations reported that they have co-spokespersons (one male one female). However, many institutionalized CSOs emphasized that it was a balance achieved in time, rather than a result of an actively and officially implemented policy and suggested also that this related to the large presence of women in the field of civil society already more generally. On the other hand, most of environmental organizations engaging in local activism explain women's high participation rates with women's assumed higher sensitivity to environmental issues. What is interesting here is the exceptional situation observed in platforms and federation-like structures that bring together many different local organizations. It was reported that the reason for this exception was that women refrain from such duties due to their care responsibilities. As for the regulation of working conditions, 'flexibility' is frequently emphasized by the institutionalized CSOs and is allowed for mostly in relation to working hours and location of work for parents, particularly mothers. Some interviewees also mentioned that they allow participation with children in meetings, and even provide support for the care of children during the meetings. One of the organizations specifically emphasized that they provide a safe space for LGBTI+. Most of the organization working at a local scale and on a voluntary basis do not have detailed written policies and regulations. Of all organizations interviewed, only four (27%) reported that they have non-discrimination principles, also covering gender and sexual orientation, and a special institutional mechanism that can be applied in case of discrimination and/or violence based on gender. One organization (7%) reported that they have a separate gender equality policy. Overall, the organizations seem to have verbal mechanisms, rather than written principles and rules to achieve gender equality and fight sexism.

Table 3: Gender Equality (GE) in CSOs working on environmental issues

	% of those who say yes
Do you carry out GE-sensitive practices in your work?	100%
Do you have any activities/projects centered on GE?	67%
Does your organization have policy documents containing any principles regarding GE?	27%
Does your organization have a special structure that can be resorted to in cases of gender-based discrimination and/or violence?	27%
Do you have a general GE policy?	7%
Do you have a structure that implements/follows your GE policies?	0%
Has your organization gone through a restructuring process for GE?	0%

As stated in the introduction of the report, another aim of this report is to contribute to the conversations between the migration and environment fields, which deal with two of the most pressing concerns of our time. It does so by examining how gender equality, as an intersecting issue, is addressed in each respective field. Before moving on to this comparative discussion though, we should remind that this study was not designed to measure levels of gender awareness across different civil society organizations and across the migration versus environment fields. And in no way does it aim to determine who is doing 'better' in terms of achieving gender equality. First and foremost, the methodology we use does not allow for making such a comparison. Because, as detailed in the methodology section above, when selecting the organizations to be interviewed for this research, we also tried reflecting the diversity of the civil society actors working in these fields. Some of the organizations we interviewed have a limited number of employees or consist only of volunteers, and some are not even officially recognized as an association/foundation, while others have hundreds of employees and volunteers, as well as access to significant funds. Some are quite new and are still working on developing their fields of action and organizational identity, while others have a long and institutionalized history. Similarly, while some of them work completely focused on a specific local scale, others are working across many different geographies. They also differ in the extent to which they collaborate with other civil society organizations. Hence, the diverse organizations selected for this report contain far too many variables that could influence their gender awareness and approaches.

Another reason why we do not attempt to make a comparison is because the subjects targeted by civil society in the fields of migration and environment are quite different. Our findings presented in this report could lead to a conclusion that civil society organizations working in the field of migration are 'more sensitive' to gender equality, both in terms of their activities and organizational structures. However, it should come as no surprise that in a field like migration, which focuses on human beings as its subject, civil society organizations are more aware of and actively engage with a concept like gender that regulates social relations between people. In other words, gender issues are confronted more directly in this field of work. And as emphasized by many interviewees, for this same reason perhaps, donor organizations also place demands for projects and programs focused on improving gender equality. On the other hand, the main purpose of many civil society organizations working in the field of environment – as well as the donor organizations that support them – goes much beyond the protection of human beings in a particular area. Therefore, as emphasized again by the interviewees, gendered causes and effects of environmental issues are not seen as a priority concern, and their work mostly approaches human beings as just one of the species that are affected by environmental challenges.

Yet, even without attempting to do a systematic comparison, presenting information on these two fields together reveals some fascinating similarities and differences. In terms of similarities, the interviewees from both fields identified women as a more vulnerable and disadvantaged group and shared many examples of how women are more negatively affected by migration, especially forced displacement, and environmental challenges such as pollution, drought, and the climate crisis. And in both fields, the care work that women must often undertake due to gender roles was identified as the main culprit. Linked with this, another common finding is that in both fields, organizational works on gender equality mainly focus on women as a group and on increasing women's participation in the activities

carried out. Thus, discussions on gender are mostly considered in the context of the male/female binary and concentrate on women's experiences, while other gender identities and dynamics, including masculinity and LGBTI+ subjectivities, are rarely considered.

In addition to these similarities in the general framework, a critical difference emerges in the details. Our observation is that the conceptual perspectives of civil society actors focused on environment build upon a more in-depth analysis of the relation between environmental processes and gender relations. For example, they associate environmental disasters with patriarchal power in a much more direct manner and emphasize the significance of local dynamics in shaping gender relations. We did not observe such aspects being emphasized in the context of migration and forced displacement. On the other hand, when it comes to if and how gender equality is promoted in organizational works and within the organizational structure, CSOs working in the migration field make much more intensive, comprehensive, and institutionalized efforts, whereas in the field of environment, we found it to be much more exceptional. Perhaps we can attribute these disparities to the significant difference in how Turkey's civil society has historically developed in these two fields. The environment focused CSOs are built on an environmental movement grounded in the decades-old left-wing tradition, for that reason, as indicated in the report's findings, those in the movement also actively support the feminist struggle. In the migration field, it is difficult to speak of such grassroots mobilization. In addition, civil society in Turkey in the migration field has truly experienced a 'burst' in recent years and turned into a more professional field of work, given especially the widespread availability of international funds Turkey has been receiving to support its' response to the Syrian refugee crisis. These differences can be considered as research questions that require further investigation.

As stated in the literature section of the report, there are many critical studies arguing that reliance on funds in a 'professional' sense create limitations for feminist organizing. Yet it seems also necessary to investigate in more detail what driving forces, guiding resources, and structuring practices are used in the steps taken to promote gender equality in civil society organizations, because as the case examples presented in the migration section reflect, while such transformations can be initiated based on expectations coming from the 'top,' they can also originate from and be shaped by the 'bottom'. Another point underlined by this study is the effect of funding conditions on how civil society organizations, especially those that rely on external funds, bring questions and issues related to gender equality to the agenda. In this sense, it will be important to consider this analysis in more detail in future studies to understand the possibilities and limits that funding processes create in the framework of gender equality.

For reasons mentioned in the methodology section of the report, in this research we also predominantly use the male/female binary when evaluating the structures of the interviewed associations in terms of gender equality. All the interviewees identified themselves as a cisgender woman or cisgender man. In addition, gender identities in the associations where the interviewees work are recorded as male and female, so the numerical data they shared with

⁴ A discussion of these different histories extends the scope of this report, but it should be noted that there are a great variety of studies on this subject matter. In relation to the environment, please see: Aygün, B. & Şakacı, B. K. (2015), Adaman & Arsel 2012; Baykan 2013; Erensu, Özlüer, & Turhan, 2016; Kadirbeyoğlu, Adaman, Özkaynak, Paker 2017; Knudsen 2016; Özler & Obach 2018; Paker 2013. In relation to migration, please see: Mackreath & Sağnıç 2017; Özden & Ramadan 2019; Paker 2019; Sunata & Tosun 2019; Şenses 2020.

us replicates this dichotomy. When the total number of employees/members of organizations are examined from this frame, in both fields we see that the number of women in 80-90% of organizations is equal to or greater than the number of men, and there is a similar picture in decision-making mechanisms. Most interviewees explained this situation through approaches that see women as being more sensitive to social issues and more willing to work voluntarily. In addition, the CSOs working professionally in both fields commonly pointed to the 'flexibility' in their working conditions as another factor. For example, many organizations reported that they offer flexible working conditions, especially for parents, although they did not have any written policies regarding such flexibility. As mentioned in the literature review section of the report, there are various studies on the reasons for the greater visibility of women in civil society compared to men, which also refer to the relatively greater social 'sensitivity' of women and the better 'flexibility' offered by the sector. However, as this study shows, we cannot suggest that numerical equality or majority of women in the sector directly leads to approaches and mechanisms that promote gender equality. Therefore, there is need for further research that investigates the conditions under which such approaches or mechanisms occur and what other factors are determinative.

To conclude, this report has been prepared with the goal of presenting a broad and diversified picture of gender equality approaches and practices of civil society organizations working separately in the fields of migration and environment in Turkey. By this means, it has also aimed to facilitate mutual learning and encourage more dialogue among organizations working on migration, environment, women and LGBTI+. In this last part, we presented some analytical findings and tried to point out the issues that need to be investigated with much more in-depth methods. We hope that this study can form a basis for new studies of this kind in the future, both in civil society and in academia.

7. Appendices

APPENDIX 1. Mapping of migration focused CSOs issues in Turkey⁵

ASSOCIATIONS WITH MISSION TO WORK ON MIGRATION ISSUES	WEBSITE
Ad.dar - İstanbul'daki Suriyeli ve Filistinli-Suriyeli Mülteciler Toplum Merkezi	http://www.addarcenter.org/
Afganistan Hazaraları Kültür ve Dayanışma Derneği	https://afganistanhazaralariderneği.org.tr/
Balkan Türkleri Kültür ve Dayanışma Derneği	http://www.balturk.org.tr/
Batı Trakya Türkleri Dayanışma Derneği	http://www.bttdd.org.tr/
Builders of the Future	http://bof-turkey.com/
Dünya Doktorları Derneği	http://dunyadoktorlari.org.tr
El Risale Derneği	https://alresala.net/
Ghiras Al-Nahda Derneği	https://ghirasalnahda.com/
Göçmen Dayanışma Derneği	http://www.gocmendd.org/
Göçmen Hakları ve Sosyal Uyum Derneği	http://gocder.org/
HayatSür Derneği	https://hayatsur.org/
Hayrat Yardım Derneği	https://www.hayratyardim.org/
İltica ve Göç Araştırmaları Merkezi	https://igamder.org/
İnsani Şam Derneği	https://alshamfoundation.com/en/
İşrakat Suriyeli Hanımlar Derneği	http://www.ishraqat-sy.org/
İzmir Balkan Göçmenleri Kültür ve Dayanışma Derneği	http://www.balgocizmir.org.tr/
Kırkayak Kültür	http://www.kirkayak.org/
Masiva Mülteci Destek Derneği	http://masivasupport.blogspot.com/
Mülteci Destek Derneği	https://mudem.org/
Mülteci Hakları Merkezi	http://www.mhd.org.tr/tr/
Mülteciler ve Sığınmacılar Yardımlaşma ve Dayanışma Derneği	https://mülteciler.org.tr/

⁵ Please see Methodology section of report for details on the databases that were used in the mapping.

Mülteciler ve Sığınmacılarla Yardımlaşma Dayanışma ve Destekleme Derneği	https://msyd.org/
Mültecilerle Dayanışma Derneği	http://www.multeci.org.tr/
Sened Derneği	http://sanad.ngo/en/home/
Sığınmacılar ve Göçmenlerle Dayanışma Derneği	https://sgdd.org.tr/
Small Projects Istanbul (Zeytin Ağacı Derneği)	https://www.smallprojectsistanbul.org/
Suriye Forum Derneği	https://tr.syrianforum.org/
Uluslararası Göçmen Kadınlarla Dayanışma Derneği	https://www.facebook.com/GKDD.MIWOSA/
Uluslararası Mülteci Hakları Derneği	https://www.umhd.org.tr/
ASSOCIATIONS CARRYING OUT PROJECTS ON MIGRATION	WEBSITE
Anne Çocuk Eğitim Vakfı	https://www.acev.org/
Bir Dünya Çocuk Derneği	https://www.birdunyacocuk.org/
Dünya Yerel Yönetim ve Demokrasi Akademisi Vakfı	http://www.uclg.wald.org.tr/
Genç Hayat Vakfı	https://genchayat.org/
Hassas Grupların Entegrasyonu Derneği	https://haged.org/en/home/
Hayata Destek Derneği	https://www.hayatadestek.org/
HEVİ LGBTİ Derneği	http://hevilgbti.org/
İlk Umut Derneği	https://ilkumutdernegi.org/
İnsan Hakları Derneği	https://www.ihd.org.tr/
İnsan Kaynağını Geliştirme Vakfı	http://www.ikgv.org/
İnsani Gelişme Vakfı	https://ingev.org/iletisim/
Kadın Emeğini Değerlendirme Vakfı	https://www.kedv.org.tr/
Kadın Sığınakları ve Da(ya)nışma Merkezleri Kurultayı	https://www.siginaksizbirdunya.org/
Kadın ve Demokrasi Derneği	https://kadem.org.tr/
Kadınlarla Dayanışma Derneği	https://www.kadindayanismavakfi.org.tr
KAMER Vakfı	https://www.kamer.org.tr/

Kaos Gey ve Lezbiyen Kültürel Araştırma ve Dayanışma Derneği	https://kaosgldernegi.org/
Kırkayak Kültür Derneği	http://www.kirkayak.org/
Kırmızı Şemsiye Cinsel Sağlık ve İnsan Hakları Derneği	http://www.kirmizisemsiye.org/
Kızılay	https://www.kizilay.org.tr/
Mavi Kalem Sosyal Yardımlaşma ve Dayanışma Derneği	http://www.mavikalem.org/
Maya Vakfı	http://www.mayavakfi.org/
Okmeydanı Sosyal Yardımlaşma ve Dayanışma Derneği (Kadın Kadına Mülteci Mutfağı)	http://kadinkadinamultecimutfagi.org/
Pozitif Yaşam Derneği	https://pozitifyasam.org/
Sağlıkta Genç Yaklaşımlar Derneği	http://sagliktagenc.org/en/home/
Sevgi ve Kardeşlik Vakfı	https://www.facebook.com/Sevgi-ve-Kardeslik-Vakfi
Sosyal Hizmet Uzmanları Derneği	http://shuder.org/
Sosyal Politikalar Cinsiyet Kimliği ve Cinsel Yönelim Çalışmaları Derneği	http://www.spod.org.tr/
Sosyoloji Derneği	http://www.sosyolojidernegi.org.tr/
Tarlabası Toplumunu Destekleme Derneği	http://www.tarlabasi.org/
Toplum Gönüllüleri Vakfı	https://www.tog.org.tr/
Toplum için Yenilik ve Yardım Derneği (KARAM Evi)	https://www.tiyyd.org/karam-evi
Türkiye Aile Sağlığı ve Planlaması Vakfı	https://www.tapv.org.tr/
Türkiye İnsan Hakları Vakfı	https://tihv.org.tr/
Türkiye Kurumsal Sosyal Sorumluluk Derneği	https://www.kssd.org/
Uçan Süpürge Vakfı	https://ucansupurge.org.tr/
Yeryüzü Doktorları Derneği	https://www.yyd.org.tr/
Yurttaşlık Derneği	https://hyd.org.tr/tr/
Yuva Derneği	https://www.yuva.org.tr/

APPENDIX 2. Mapping of environment focused CSOs in Turkey⁶

ASSOCIATIONS WORKING ON ENVIRONMENT	WEBSITE
Adalar Denizle Yaşam ve Spor Kulübü Derneği	http://www.adysk.org/
Akdeniz Koruma Derneği	https://www.akdenizkoruma.org.tr/
Antakya Çevre Koruma Derneği	https://www.facebook.com/antakyacevrekorumadernegi/
Bartın Çevre, Kültür, Doğa Varlıkları Koruma Derneği	https://www.facebook.com/bartincevredernegi/
Boğa Tepe Çevre ve Yaşam Derneği	https://www.bulurum.com/bogatepecevreveyasamdernegi/
Bolu Çevre Derneği	https://www.bocev.org/index.php
Buğday Ekolojik Yaşamı Destekleme Derneği	https://www.bugday.org/blog/
Bütünsel Sağlık ve Ekoloji Derneği	https://www.facebook.com/bused/
Çamburnu Kültür Sanat Derneği	https://www.facebook.com/cdksdernegi/
Çamlıhemşin-Hemşin Doğa ve Kültür vakfı	http://www.cahev.com/
Çan Çevre Derneği	https://www.facebook.com/cancevredernegi/
Çayeli Vakfı	https://www.cayelivakfi.org/
Çevre Koruma ve Ambalaj Atıklarını Değerlendirme Vakfı	https://www.cevko.org.tr/
Çevre Eğitim Sağlık ve Sosyal Yardımlaşma Vakfı	http://cesav.org.tr/
Çevre Koruma Araştırma ve Doğa Sporları Der.	http://www.dask.org.tr/
Çevre Kuruluşları Dayanışma Derneği	https://www.cekud.org.tr/tr/
Çevre ve Kültür Değerlerini Koruma ve Tanıtma Vakfı	https://www.cekulvakfi.org.tr/
Çevreci Enerji Derneği	https://www.cevrecienerji.org/
Çiğdem Eğitim Çevre ve Dayanışma Derneği	http://www.cigdemim.org.tr/

⁶ Please see Methodology section of report for details on the databases that were used in the mapping.

Çöpüne Sahip Çık Vakfı	https://www.copunesahipcik.org/
Deniz Temiz Derneği	https://www.turmepa.org.tr/
Diyarbakır Çevre ve Kalkınma Derneği	https://diyarbakircevka.com/
Doğa ve Çevre Vakfı	http://www.docev.org.tr/
Doğa Araştırmaları Derneği	http://www.dogaarastirmalari.org.tr/
Doğa Derneği	https://www.dogadernegi.org/
Doğa Koruma Merkezi Vakfı	https://dkm.org.tr/
Doğal Denge Derneği	http://dogaldenge.org/
Doğal Hayatı Koruma Vakfı	https://www.wwf.org.tr/
Doğa ve Sürdürülebilirlik Derneği	http://dosder.org.tr/
Doğal Yaşam Derneği	http://www.dogalyasamdernegi.org/tr
Doğal Yaşamı Koruma Vakfı	http://www.dayko.org.tr/
Ege Çevre ve Kültür Platformu	https://www.egecep.org.tr/
Ekoloji Kolektifi Derneği	https://ekolojikolektifi.org/
Ekosfer Derneği	https://ekosfer.org/
Eskişehir Çevre Koruma ve Geliştirme Derneği	https://www.escevder.org.tr/
Fethiye Yerel Tohumlar Derneği	https://www.facebook.com/fethiyeyereltohumlardernegi/
Gediz Havzası Erozyonla Mücadele, Ağaçlandırma, Çevre ve Kalkınma Vakfı	http://www.gema.org.tr/
Gola Kültür, Sanat ve Ekoloji Derneği	https://www.facebook.com/goladernegi/
Greenpeace Türkiye	https://www.greenpeace.org/turkey/
Hemşin Yaşam Derneği	http://hemsinyasamdernegi.org.tr/
İda Dayanışma Derneği	https://www.facebook.com/idadayanisma/
Hasankeyf'i Yaşatma Girişimi	https://www.hasankeyfgirisimi.net/
İzmir Çevre Gönüllüleri Platformu	https://www.facebook.com/izcep/
Kazdağı Doğal ve Kültürel Varlıkları Koruma Derneği	http://www.kazdagim.com/

Kazdağı Gezginler Derneği	https://dernekara.com/kazdagigezginleriderneji/
Kırsal Çevre ve Ormancılık Araştırma Derneği	http://www.kirsalcevre.org.tr
Kuzeydoğa Derneği	https://www.kuzeydoganet/
Küresel Çevre Derneği	http://www.geo.org.tr/
Küresel Denge Derneği	https://kureseldenge.org/
İskenderun Çevre Koruma Derneği	https://www.facebook.com/iskenderuncevrekorumaderneji/
Macahel Biyosfer. Rezerv Alanı Koruma ve Geliştirme Derneği	https://macahel.org/
Mardin Ekoloji Derneği	https://www.facebook.com/mardinekojiderneji/
Marmaris Çevreciler Derneği	http://marmariscevrecileriderneji.org/
Mersin Çevre Dostları Derneği	https://www.facebook.com/mersincevredostlariderneji/
Mersin Çevre ve Doğa Derneği	https://www.facebook.com/mersinmerced/
Muğla Eğitim Çevre Koruma ve Dayanışma Vakfı	http://www.mecev.org.tr/
Muğla Enerji Verimliliği ve Çevre Koruma Derneği	http://www.envercevko.org/
Nevşehir Ekoloji ve Sosyal Hayatı Geliştirme Derneği	http://www.neveko.com/
Ordu Çevre Derneği	https://www.facebook.com/orducevrederneji/
Sıfır Enerji ve Pasif Ev Derneği	https://sepev.org/
Sokak Bizim Derneği	https://www.facebook.com/sokakbizimderneji/
Sürdürülebilir Yaşam Derneği	https://suyader.org.tr/
Türkiye Erozyonla Mücadele, Ağaçlandırma ve Doğal Varlıkları Koruma Vakfı	http://www.tema.org.tr
Temiz Enerji Vakfı	https://temev.org.tr/
Temiz Gelecek Derneği	https://www.tegel.org.tr/
Troya Çevre Derneği	https://www.troyacevre.org/

Türk Deniz Araştırmaları Vakfı	http://tudav.org/
Türkiye Çevre Eğitim Vakfı	http://www.turcev.org.tr/
Türkiye Çevre Koruma Vakfı	http://tucev.org/
Türkiye Çevre Vakfı	http://www.cevre.org.tr/
Türkiye Tabiatını Koruma Derneği	http://www.ttkder.org.tr/
Türkiye Toprak Bilimi Derneği	http://www.toprak.org.tr/
Türkiye Ormancılar Derneği	https://www.ormancilarderneği.org/
Validebağ Gönüllüleri Derneği	http://www.validebag.org/
Yavaş Yaşamı Destekleme Derneği	https://yavasyasa.com/
Yeryüzü Derneği	http://www.yeryuzuderneği.com
Yeşil Adımlar Çevre Eğitimi Derneği	http://www.yesiladimlar.org.tr/
Yeşil Artvin Derneği	http://yesilartvinderneği.org/
Yeşil Düşünce Derneği	http://yesildusunce.org/
Yuva Derneği	https://www.yuva.org.tr/
INITIATIVES/PLATFORMS WORKING ON ENVIRONMENT	WEBSITE
350 Türkiye	https://350turkiye.org/
Aydın Çevre Mücadelesi	https://www.facebook.com/aycem/
Ayvalık Tabiat Platformu	https://www.facebook.com/aydintabiatformu/
Dersim Dernekleri Federasyonu	https://www.facebook.com/munzurunbekcisii/
Edremit Çevre Platformu (çatı örgüt)	https://www.facebook.com/edcep/
Ege Çevre ve Kültür Platformu	https://www.egecep.org.tr/
Ekoloji Birliği	https://ekolojibirliğı.org/
Foça Çevre ve Kültür Platformu	https://www.facebook.com/focep/
Hasankeyf'i Yaşatma Girişimi	https://www.hasankeyfgirisimi.net/
İzmir Çevre Gönüllüleri Platformu	https://www.facebook.com/izcep/
İzmir Yaşam Alanları	https://www.facebook.com/izmiryasamalanlari/

İztuzu Kumsalını Kurtarma Platformu	http://iztuzu.org/
Karadeniz Doğa Koruma Federasyonu	https://www.facebook.com/kardogafederasyonu/
Karadeniz İsyandadır Platformu	http://karadenizisyandadir.net/
Kazdağları Kardeşliği	https://www.facebook.com/kazdaglarikardesligi/
Lisinia Doğa Projesi	https://www.lisinia.com/tr/
Muğla Çevre Platformu	https://mucep.org/
Nükleer Karşıtı Platform	http://portal.nukleerkarsitiplatform.org/
Ovacık Kooperatifi	https://www.ovacikdogal.com/
Türkiye Çevre Platformu	https://turcep.org/
Yenifoça Forum	https://www.facebook.com/yenifocaforum/
Yeşilist	https://www.yesilist.com/

APPENDIX 3. Questions used in the research

Name of Organization:

Type of Organization:

Date of establishment:

About the Interviewee

Your gender and/or gender identity:

Your role in the organization:

For how long you have been working/active in the organization:

About the organization

1. Could you give some brief information about your organization?
2. What are the main subjects you work on?
3. What are the main methods you apply in the work you carry out?

Projects/Activities

1. Do you think that the subjects you work on affect women, men and/or different gender identities in different ways?
2. Have you made or are you making any efforts in your work specifically aimed at achieving gender equality or increasing gender awareness?
3. If yes, what kind of methods do you use for these efforts?

Organizational Framework

1. How is the organization and/or initiative you are employed at/active in structured?
2. How would you describe the organization and/or initiative you are employed at/active in from a gender perspective?
3. Is gender equality observed in the structuring of the organization and/or initiative you are employed at/active in? If yes, in what ways?
4. Do you think that the working culture/environment created by the organization and/or initiative you are employed at/active in is sensitive to gender equality?

Is there anything you want to add?

APPENDIX 4. Summary table on CSOs interviewed in migration field

Mission	Main areas of work	Gender in organizational works	Gender ratio	Gender in organizational structures
Association of Peace and Solidarity Ambassadors (Badael) Year of establishment: 2015 / Place of establishment: Istanbul				
To foster transformative justice as the foundation for real and sustainable peace in Syria, by supporting organic civil society development and promoting discourses and narratives within and around the Syrian context that are rights-based, pluralistic, inclusive and that facilitate holistic truth and understanding	<p>General:</p> <ul style="list-style-type: none"> • Development of civil society capacity in Syria • Civil society awareness training – informal training on citizenship, with a focus on gender, women and people with disabilities • Research and Advocacy <p>Refugee program:</p> <ul style="list-style-type: none"> • Research projects on and by Syrian women 	<ul style="list-style-type: none"> • Though not formally designated as such, they identify themselves as a feminist organization. In addition to their focus on women activists, their work involves many civil society groups organized by women. But their work is not limited to women, as they include different marginalized groups (e.g., youth, individuals with special needs, minorities) • The Syrian Women Oral History Project uses feminist research ethics • They published a research report titled 'Syrian Women's Perspectives on Life in Turkey' 	<ul style="list-style-type: none"> • Employees: Total ≈30 (F/M: ≈ %50-50) • Volunteers (oral history project): 100% women • Board of Directors: 3 women, 2 men (F/M: %60-40) • General coordinator: Female • Program managers: 2 women, 1 man (F/M: %65-35) 	<ul style="list-style-type: none"> • Positive discrimination is applied in recruitment of women • Employees are offered gender awareness training • Under the Code of Conduct, they have a policy against sexual misconduct and abuse, and have a structure to apply to under such situations • Principles of gender equality are included in all documents of the organization (from the HR policy to program definitions). The Monitoring and Evaluation department oversees follow-ups • They advocate together with donors for the development of gender policies
Association for Migration Research (GAR) Year of establishment: 2017 / Place of establishment: Istanbul				
To improve the ethical and methodological quality of research in the field of migration in Turkey; to raise awareness about the situation of migrants	<ul style="list-style-type: none"> • Academic training • Academic research and reporting • Seminars, panels, and other events • Articles, video-interviews, etc. on issues driving the public agenda. 	<ul style="list-style-type: none"> • Published the report: 'Exigency, negotiation, change: the work experiences of refugee women and gender relations.' • Organized a conference and published selected proceedings in edited book titled: 'Migration Studies in Turkey from the Perspective of Gender' • Offered a training course on 'Gender and Migration' 	<ul style="list-style-type: none"> • Members: 12 women, 3 men (F/M: %80-20) • Employees: 1 men 1 women (F/M: %50-50) • Board of Directors: 5 women, 2 men (F/M: %70-40) 	<ul style="list-style-type: none"> • A document on Working Principles is still under preparation. They have decided to prepare a separate document on discrimination and sexual harassment but are also still working on it.
Integration of Vulnerable Groups Association (IVA-HAGED) Year of establishment: 2019 / Place of establishment: Ankara				
To carry out studies for the empowerment and integration of vulnerable groups for an egalitarian and integrated society that respects human rights and human dignity	<ul style="list-style-type: none"> • Academic research and reporting • Seminars, panels, and other events • Articles, video-interviews, etc. on issues driving the public agenda • Protection and case management 	<ul style="list-style-type: none"> • Follow the principle of incorporating a gender perspective in all research processes (e.g., in choosing the interviewee, questions and interview venue, and in the data analysis process). • Pay attention to gender equality among participants in the events organized (e.g., speaker selection) • Plan to organize special events for March 8 • Have a programmatic focus on supporting refugee women's access to sexual and reproductive health services (information and guidance) 	<ul style="list-style-type: none"> • Members: 11 women, 13 men. (F/M: %45-55) • Volunteers: 11 women, 4 men. (F/M: %75-25) 	<ul style="list-style-type: none"> • Have provisions addressing gender equality in several policy documents. • Have a gender-sensitive recruitment policy, that involves observing overall gender balance among the employees, while also considering the nature of the job • The Code of conduct has sections on gender equality and gender-based violence

Mission	Main areas of work	Gender in organizational works	Gender ratio	Gender in organizational structures
Support to Life Association (Support to Life) Year of establishment: 2005 / Place of establishment: Istanbul / Field offices in 8 provinces/Istanbul / 8 ilde saha ofisi				
To ensure that communities affected by disasters have access to their basic rights and needs	<p>General:</p> <ul style="list-style-type: none"> • Emergency Aid • Refugee Support • Child Protection • Civil Society Empowerment and Coordination <p>Refugee program:</p> <ul style="list-style-type: none"> • Protection and case management • Psycho-social support • Legal consultancy • Projects for employment 	<ul style="list-style-type: none"> • Include the goal of achieving gender equality under all projects • Have programs aimed at identifying the needs of victims of gender-based violence, increasing their access to services and empowering them with a survivor-oriented approach, and also offer special trainings to employees who work with these individuals. • Have organized workshops for those working with refugee women in their field offices on how to improve identifying and meeting the needs of refugee women, and facilitate their access to information. • Offer reproductive health and sexual rights training for refugee women • Have formed women's committees • Are planning projects to work with men to combat sexual violence against women 	<ul style="list-style-type: none"> • Employees: Total ≈ 350 (≈F/M: %50-50) • Board of Directors: 3 women, 2 man (F/M: %60-40) • General Coordinator: <u>Woman</u> • Management Team: 17 women, 23 men (F/M: %45-55) • Supervisory Board: 3 <u>Woman</u> (%100) 	<ul style="list-style-type: none"> • Have a gender equality policy • Gender equality content has been added to the code of conduct document • Have developed a policy document on gender-based harassment and a complaint mechanism • Offer paternity leave equal to the amount of time allowed for women under the Turkish labor law; they are working on the recognition of menstrual leave as a right; marriage leave is based on declaration • Have a gender equality working group • Have an internal communication line established to support gender-sensitive communication (content sharing via e-mail and newsletter) • Are planning to identify gender focal points in the field offices
Human Resource Development Foundation (HRDF) Year of establishment: 1988 / Place of establishment: Istanbul / Field offices in 6 provinces				
To contribute to the solution of problems related to health, education and employment that adversely affect the economic, social and cultural development of human resources	<p>General:</p> <ul style="list-style-type: none"> • Reproductive Health/ Sexual Health • Support to Refugees • Prevention of Human Trafficking <p>Refugee program:</p> <ul style="list-style-type: none"> • Protection and case management • Psycho-social support • Legal consultancy • Information activities • Seminars 	<ul style="list-style-type: none"> • Have worked on raising employees' awareness of gender-based violence • Implement various activities in which information is given on gender-based violence and the mechanisms by which victims can receive services • Actively participate in UNHCR's working group on gender-based violence • Have formed women's solidarity groups (working on various topics such as service points, GBV, positive parenting) • Offer information activities on sexual and reproductive health 	<ul style="list-style-type: none"> • Employees: 54 women, 33 men (F/M: %60-40) • Volunteers: 2 women, 1 man (F/M: %65-35) • Translators: 17 women, 14 man (F/M: %55-45) • General Coordinator: <u>Man</u> • Board of Directors: 4 women, 3 men (F/M: %60-40) • Provincial representatives: 3 women, 4 men (F/M: %40-60) 	<ul style="list-style-type: none"> • During job interviews they ask questions to measure gender awareness of candidate • Have special articles on non-discrimination and gender equality in the personnel code of conduct and ethical principles directive • The Ethical Principles Directive, with which all employees must comply, also sets the appropriate relationship and communication styles between colleagues and clients • Have a functioning complaint mechanism in case of workplace violations (e.g., sexual harassment)
Kırkayak Culture, Arts and Nature Association (Kırkayak) Year of establishment: 2011 / Place of establishment: Gaziantep				
To support the cultural and artistic life in Gaziantep, conduct research on the Middle East, migration and culture	<p>General:</p> <ul style="list-style-type: none"> • Culture and art • Migration and cultural studies <p>Migration program:</p> <ul style="list-style-type: none"> • Research & training on Dom migrant groups • Living together activities (e.g. Kitchen) • Migration research & reports • Seminars 	<ul style="list-style-type: none"> • A gender aspect is integrated into all studies on migration • Have program called 'Kitchen Matbakh Women's Workshop' - now renamed as 'Kitchen Matbakh Workshop' • Organized numerous workshops on Migration and Gender with academics, activists and artists • Produced video series: 'The Voice of the Subject: Migrant Women's Labor During the Pandemic' 	<ul style="list-style-type: none"> • Founders: 12 women, 4 men (F/M: %75-25) • Employees: 4 women (%100 <u>woman</u>) • Board of Directors: 3 women, 2 men (F/M: %60-40) 	<ul style="list-style-type: none"> • Apply positive discrimination in recruitment processes • A protection policy is available against sexual misconduct and abuse, along with a reporting mechanism • Have a separate gender policy in place, including mechanisms for gender equality and minimum common standards for all members

Mission	Main areas of work	Gender in organizational works	Gender ratio	Gender in organizational structures
Refugees and Asylum Seekers Assistance and Solidarity Association (Refugees Association) Year of establishment: 2014 / Place of establishment: Istanbul				
Supporting refugees and asylum seekers to meet their basic needs and ensure their social cohesion, without any discrimination based on differences in language, religion, race, gender, age, disability, political opinion, etc.	<ul style="list-style-type: none"> • Protection and case management • Legal support • Education services • Health & physiotherapy services • Psychological support • In-kind & cash aid • Services for women, children and youth • Employment services • Social cohesion activities • Research 	<ul style="list-style-type: none"> • The Women's Protection Department was established in 2020 • Operate a "Women's guesthouse" that functions as a shelter • Have formed a women's council 	<ul style="list-style-type: none"> • Employees: ≈ 160 (F/M: ≈ %55-45) • General coordinator: <u>Man</u> • Deputy general coordinator: <u>Man</u> • Project managers: <u>%100 Women</u> 	<ul style="list-style-type: none"> • Awareness of 'vulnerability' criteria (including gender) is sought in recruitment as an HR policy • The Ethics Committee, which is elected by employees of the association, serves also as a complaint mechanism • Have a policy document on sexual exploitation and abuse
Youth Approaches to Health Association (YAHA) Year of establishment: 2015 / Place of establishment: Ankara / field offices in 3 provinces				
To produce rights-based projects based on the needs and demands of various youth groups; to contribute to the dissemination and strengthening of youth-friendly healthcare service models	<p>General:</p> <ul style="list-style-type: none"> • Sustainable development and youth rights • Peer training on sexual health • Refugee Support • Advocacy and lobbying activities <p>Refugee program:</p> <ul style="list-style-type: none"> • Health services for young refugees (youth centers, psychosocial support and health trainers and mediators) 	<ul style="list-style-type: none"> • All organizational efforts are guided by principles of gender equality and human rights • Programs on sexual and reproductive health incorporate gender awareness • When planning peer training activities, they consider different levels of knowledge and subjectivities around gender to better manage group dynamics 	<ul style="list-style-type: none"> • Employees: 20 women, 7 men (F/M: <u>%75-25</u>) • Volunteering peer trainers: 65 women, 15 men (F/M: <u>%80-20</u>) • Board of Directors: 3 women, 1 man (F/M: <u>%80-20</u>) 	<ul style="list-style-type: none"> • The principle of gender equality is included in documents such as the disciplinary regulation and ethical regulation • Have a separate gender equality policy • Have a functioning complaint mechanism in case of workplace violations (e.g., sexual harassment) • Provide child care support to trainers with children during training activities
Charity and Solidarity Foundation (SEVKAR) Year of establishment: 2015 / Place of establishment: Istanbul / Field offices in 1 provinces				
To support and empower disadvantaged groups; to support solidarity and recovery in emergencies and disasters	<p>General:</p> <ul style="list-style-type: none"> • Disaster and emergency aid • Support to refugees and migrants <p>Refugee and migrant program:</p> <ul style="list-style-type: none"> • Protection and case management • Psycho-social support • Legal consultancy • Social cohesion activities • Solidarity and empowerment work with women • Training activities (suspended) 	<ul style="list-style-type: none"> • Offer seminars on women's rights (e.g., right to safe asylum, protection against violence, health rights) • Offer counseling and case management in cases of GBV (e.g., referral for financial support and employment support) • Have formed women's solidarity groups • Offer livelihood and upskilling opportunities for women (e.g., founding a commercial enterprise) 	<ul style="list-style-type: none"> • Employees: Total ≈30 (F/M: ≈ %95-5) • Board of Directors: 3 man, 2 women (F/M: <u>%40-60</u>) 	<ul style="list-style-type: none"> • Their Code of Conduct has a section on vulnerability criteria, which includes gender-based discrimination • Awareness of 'vulnerability' criteria (including gender) is sought in recruitment (but not a written HR policy) • They are developing an employee complaint mechanism for cases of sexual harassment (they already have one for beneficiaries wanting to make complaints against employees)

Mission	Main areas of work	Gender in organizational works	Gender ratio	Gender in organizational structures
Association for Solidarity with Asylum Seekers and Migrants (ASAM) Year of establishment: 1995 / Place of establishment: Ankara / field offices in 37 provinces				
To provide services related to asylum seekers' and refugees' access to basic rights and services in Turkey	<ul style="list-style-type: none"> • Protection and case management • Psycho-social support • Employment support • Training activities • Social cohesion and awareness-raising activities • Monitoring & evaluation • Needs analysis research • Academic activities 	<ul style="list-style-type: none"> • Operate safe spaces for women and girls (which include services to raise awareness of and improve access to sexual and reproductive health rights) • Have formed women's committees (for social cohesion purposes) • Founded the SADA Women's Center and the SADA Women's Cooperative • Published a needs analysis report about Syrian women and girls • Organize March 8 refugee women's meetings (e.g., a trip to Cappadocia involving also awareness-raising activities) • Have formed a LGBTI+ protection team • If the target group is not directly men and boys, they include in each project an objective to reach 50% female beneficiaries and include activities for gender awareness training 	<ul style="list-style-type: none"> • Employees: Total ≈ 2000 (F/M: ≈ %50-50) • Board of Directors: 1 women, 4 men (F/M: %20-80) • General coordinator: <u>Man</u> • Deputy general coordinator: 2 women, 2 men (F/M: %50-50) • Unit coordinators: 6 women, 2 men (F/M: %75-25) 	<ul style="list-style-type: none"> • They have no additional rights offered beyond those required by the Labor Law. They use administrative leave to support parents with childcare needs. • In 2020 they developed a policy document and implementation directive and founded a support team for personnel to prevent sexual abuse, exploitation and harassment. They will also be doing monitoring and evaluation.
Baytna Association for the Support of Civil Society (Baytna) Year of establishment: 2015 / Place of establishment: Gaziantep				
To support the civil society movement in Syria; to support initiatives, small projects and community-focused organizations to promote transformative justice in Syria	<p>General:</p> <ul style="list-style-type: none"> • Development of civil society capacity in Syria • Coordination and resource improvement for civil society in Syria <p>Refugee program:</p> <ul style="list-style-type: none"> • Integration (cultural education for Syrian children) • Youth (Syrian university students in Turkey) ersite öğrencileri) 	<ul style="list-style-type: none"> • Set a women's quota in all events and activities • Recruited a gender expert to identify the reason for the low participation rate of women in events in Turkey, review all policies and procedures from a gender perspective, and provide training for their implementation • They have gender equality programs implemented in Syria (focusing on economic empowerment, women's participation in local councils, creating safe spaces for women) 	<ul style="list-style-type: none"> • Employees: 4 women, 10 men (F/M: %30-70) • General coordinator: <u>Man</u> • Board of Directors: 2 women, 3 men (F/M: %40-60) 	<ul style="list-style-type: none"> • All policies and procedures are currently being reviewed by the gender expert and will be revised in line with the recommendations • They have anti-harassment policies, covering possible cases both within the organization and during work carried out in the field (case-focused)
Association for Solidarity with Syrian Refugees (SMDD) Year of establishment: 2012 / Place of establishment: Izmir				
To seek solutions to the problems of Syrian refugees living in Izmir	<ul style="list-style-type: none"> • In-kind and cash aid • Turkish language courses • Employment support • Workshops for children • Social events • Legal and psychological support 	<ul style="list-style-type: none"> • The Association had initially addressed the entire Syrian refugee population at the time of its establishment. During the General Assembly meeting in 2014 they decided to focus their efforts on women's empowerment more specifically as women were regarded 	<ul style="list-style-type: none"> • Volunteering executive: 1 man (founder), 2 women (F/M: %65-35) • Volunteers: ≈ 70 volunteers, 20 active: <u>majority women</u> 	The organization has no written working principles, etc.

Mission	Main areas of work	Gender in organizational works	Gender ratio	Gender in organizational structures
Tarlabaşı Community Centre (TTM) Year of establishment: 2007 / Place of establishment: Istanbul				
To support the empowerment of the residents of Tarlabaşı, who are excluded from social life and struggle with various deprivations due to poverty and migration; To contribute to the reduction of prejudices against Tarlabaşı as a locality	<p>General:</p> <ul style="list-style-type: none"> • Women's empowerment • Child empowerment • Refugee Support • Children's rights advocacy <p>Refugees and migrants' program:</p> <ul style="list-style-type: none"> • Protection and case management • Psycho-social support • Legal consultancy • Empowerment-oriented workshop programs 	<ul style="list-style-type: none"> • The fight against gender inequality is reflected in all programs • Organize gender workshop with children (involving, for instance, sexual health, body boundaries) • Their Child rights workshop also centrally covers the principle of gender equality • Offer children's playgroups (especially to support women who need to work) • Implement a children's rights program for mothers • Offer literacy support for women • Published book titled "100 women, 100 stories" 	<ul style="list-style-type: none"> • Employees: 1 full-time woman / 6 part-time: 5 women, 1 man (F/M: %85-15) • Volunteers: ≈ 70 volunteers / ≈ %90 <u>Women</u> • Board of Directors: 2 women, 3 men (F/M: %40-60) • General coordinator: <u>Women</u> 	<ul style="list-style-type: none"> • All policy documents, including, working principles, obligations of volunteers, administrative procedures, child safety, have a section on gender • They do not have a separate gender policy document yet but are working on it • They offer employee rights beyond the Labor Law through their own internal regulations • In the working principles document: Menstrual leave is offered; all those who identify as women can have a holiday on March 8
Yuva Association – Kırıkhan Community Center (Yuva - Kırıkhan) Year of establishment: 2011 / Place of establishment: Istanbul				
To strengthen the fields of ecology, human rights and civic education and intercultural learning, and adult learning	<p>General:</p> <ul style="list-style-type: none"> • Ecological literacy trainer's training • Refugee support <p>Refugee program:</p> <ul style="list-style-type: none"> • Protection and case management (closed in 2019) • Adult training (language and occupation) • Employment support • Social cohesion activities • They operated community centers in 4 provinces, but all were closed in 2020 	<ul style="list-style-type: none"> • Offer training programs for women and children on gender awareness • Have formed a women's committee 	<ul style="list-style-type: none"> • Community center employees: 22 women, 6 men (F/M: %80-20) • Center's manager: <u>Women</u> • Center's supervisor: <u>queer (cisgender)</u> <u>Man</u> 	<ul style="list-style-type: none"> • All staff members of the Center receive fundamental gender training • All documentation of center, including human resources, financial reporting, activity planning, training materials, etc. were reviewed and revised from a gender perspective • Have a separate gender policy • A section on gender is included in the policy documents regarding protection, children etc. • They use self-evaluation forms to encourage employees to make weekly observations on gender, and hold monthly evaluation meetings • A gender focal person was appointed (for offering also training of trainers)
Small Projects Istanbul (Small Projects) Year of establishment: 2015 / Place of establishment: Istanbul				
To support local integration processes of displaced refugee communities	<ul style="list-style-type: none"> • Training activities for children and women • Employment for women • Social cohesion activities • Support for research • Information and guiding 	<ul style="list-style-type: none"> • Creating a safe space for women and children in the community center • Offer language clubs for women and children • Formed women's solidarity groups (for psycho-social support) • Established a Women's Social Initiative (commercial enterprise) 	<ul style="list-style-type: none"> • Employees: 7 women, 5 men (F/M: %60-40) • ≈ 35 Volunteers: ≈ %60 <u>Women</u> • Board of Directors: 2 women, 3 men (F/M: %40-60) • General Coordinator: <u>Women</u> • Coordinator: 2 women, 2 men (F/M: %50-50) 	<ul style="list-style-type: none"> • Administrative leave can be used to offer menstrual leave • Gender preferences are made in recruitment according to the needs of the relevant project and target group • The Code of Conduct includes provisions on non-discrimination and anti-harassment

APPENDIX 5. Summary table on CSOs interviewed in environment field

Mission	Main areas of work	Gender in organizational works	Gender ratio	Gender in organizational structures
Buğday Association for Supporting Ecological Living (Buğday) Year of establishment: 2002 / Place of establishment: Istanbul				
To disseminate nature-friendly production and consumption habits; to strengthen the ties between rural and urban areas, to create ecological awareness and sensitivity in society.	<ul style="list-style-type: none"> • Ecology/nature education • Ecological and organic markets • Garden projects • Non-poisonous tables, collaborating with municipalities • Seed exchange network • Advocacy and organization of campaigns 	<ul style="list-style-type: none"> • In works carried out at the local level, mandating women's participation in meetings, in activities held with farmer families, etc. 	<ul style="list-style-type: none"> • Employees: 17 women, 4 men (F/M: %85-15) • General Manager <u>Man</u> • Board of Directors: 1 woman, 4 men (F/M: %20-80) • Chairperson of the Board of Directors: <u>Women</u> 	<ul style="list-style-type: none"> • Have a document on working principles but does not include a special emphasis on gender equality. While being an organization where women employees predominate, their corporate policy is to emphasize humans as a species rather than gendered beings • Parental leaves are decided according to the needs of the family in question. They offer home-based working even after the legal leave expires • In a case of gender-based discrimination or violence, senior staff members of the organization are informed.
Federation of Dersim Associations (DEDEF) Year of establishment: 2004 / Place of establishment: Ankara				
To identify the social, political, economic, educational, cultural, religious, and ecological problems of Dersim; to contribute to solving these problems, and to announce these problems nationally and globally	<ul style="list-style-type: none"> • Training activities (Conservation of nature, teachings about Alevi culture, Kurdish language etc.) • Bringing together experts to discuss the problems of Dersim (youth, women and faith centers) • Advocacy for nature protection in Dersim 	<ul style="list-style-type: none"> • They are working on raising awareness in their communities about the importance of increasing women's participation in meetings and decision-making mechanisms 	<ul style="list-style-type: none"> • Board of Directors: 3 women, 16 men (F/M: %15-85) 	<ul style="list-style-type: none"> • Although there is no clear gender policy in the organization, gender equality is considered as a requirement of Alevi belief • Since the Federation is a horizontal organization, it cannot propose policies to its member associations. However, in a recent grassroots study, a suggestion was made for increasing involvement of women and youth. • The Federation has a women's commission and a disciplinary committee. In case of discrimination or harassment, both organs are activated • They have decided to collaborate with women's movements in their struggles
Doğa Association (Doğa) Year of establishment: 2002 / Place of establishment: Izmir				
To defend the rights of nature	<ul style="list-style-type: none"> • Wetlands • Pastures • Bird migration routes • Coasts and seas • Forests • Valleys and steppes • Basins • Advocacy 	<ul style="list-style-type: none"> • Workshop on 'Ecology and Women' was held within the framework of an EU project in 2007 • As part of their project researching and archiving ancient production basins (implemented through the Doğa School, of which it is the founder), they are carrying out women focused activities 	<ul style="list-style-type: none"> • Employees: 15 women, 13 men (F/M: %55-45) • General Manager: Female • Board of Directors: 3 women, 2 men (F/M: %60-40) 	<ul style="list-style-type: none"> • Their values document contains a principle on non-discrimination, including gender and sexual orientation. This principle is emphasized also in job postings • During menstrual periods employees can easily use 'compassionate leave' • Both male and female employees are offered the flexibility to work remotely before and after birth of child

Mission	Main areas of work	Gender in organizational works	Gender ratio	Gender in organizational structures
Nature Conservation Center (DKM) Year of establishment: 2004 / Place of establishment: Ankara				
To work on the conservation of biodiversity and the maintenance of natural resources. To develop projects in the fields of biodiversity, soil, agriculture, water, climate change, systematic conservation planning and nature training	<ul style="list-style-type: none"> • Biodiversity • Soil and water • Climate change • Systematic protection planning • Nature education 	<ul style="list-style-type: none"> • Paying attention to the numbers of women and men participating in their meetings and scheduling their meetings to enable women's attendance • Giving priority to women as speakers or moderators at events, such as panels, etc. • In applied projects involving farmers, trying to target women farmers 	<ul style="list-style-type: none"> • Employees: 5 women, 3 men (F/M: %65-35) • Management team: 2 women, 1 man (F/M: %65-35) 	<ul style="list-style-type: none"> • Offer flexible working conditions: for example, employees with children are offered flexible working hours • There are no formal policies about such flexibilities as the project team is small. They are offered through in-team communication or by being incorporated in to organizational operating procedures
World Wildlife Fund (WWF-Turkey) Year of establishment: 1967 / Place of establishment: Istanbul / office in Ankara				
To ensure that political decisions are more environmentally friendly. To ensure the private sector use more environmentally friendly resources. To raise awareness, do research and disseminate case studies as much as possible to ensure a more environmentally friendly way of life for citizens.	<ul style="list-style-type: none"> • Sustainable fishing • Marine protected areas • Sea shore cleaning • Plastic-free seas • Sustainability in food production • Climate and energy • Forest protection • Protection of wetlands • Wildlife protection 	<ul style="list-style-type: none"> • When working with farmers in applied projects, they are trying to create platforms that will include women as well • In a fishery-related project, they have a sub-heading specifically aimed at training and supporting female fishmongers. 	<ul style="list-style-type: none"> • Employees: 24 women, 16 men (F/M: %60-40) • Volunteers: <u>Predominantly women</u> • General manager: <u>Female</u> • Administrative assistant: <u>Female</u> • Board of Directors: 4 women, 5 men (F/M: 45-55%) 	<ul style="list-style-type: none"> • Women employees having children are offered unpaid leave after maternity leave upon request • Women with newborns can also work from home until the breastfeeding period is over
Aegean Environment and Culture Platform (EGEÇEP) Year of establishment: 2005 / Place of establishment: Izmir				
To respond to the problems of member organizations and to environmental problems in localities where there are no member organizations.	<ul style="list-style-type: none"> • Advocacy for nature protection in the Aegean Region (especially regarding geothermal, wind power and thermal power plants, gold mines and water pollution) 	<ul style="list-style-type: none"> • Paying attention to the participation of women in their activities, meetings, etc. 	<ul style="list-style-type: none"> • Executive board: 7 women, 25 men (F/M: %20-80) 	<ul style="list-style-type: none"> • Have the practice of co-spokespersons (1 male & 1 female) • Offer flexibility in arranging meeting hours for parents with children • Shouting is not allowed in meetings and those shouting are warned in such instances
Ekosfer Association (Ekosfer) Year of establishment: 2019 / Place of establishment: Istanbul				
To implement the necessary policies to stop human-induced climate change, to preserve biodiversity, to protect the ecological balance, and to implement economic activities with a perspective that aims to protect the ecological balance	<ul style="list-style-type: none"> • Climate crisis • Energy • Anti-nuclear advocacy • Nature Conservation 	<ul style="list-style-type: none"> • Their report on green transport also includes gender analyses • They plan to work with women as the main target group in their projects under development on both urban gardening and renewable energy 	<ul style="list-style-type: none"> • Volunteers: Total ≈15 (F/M: ≈ %50-50) 	<ul style="list-style-type: none"> • A guiding document on working principles is still under preparation. In this document they are planning to include provisions on gender equality. • The matter of parental rights is of special importance to them and offering equal parental rights is among their organizational goals.

Mission	Main areas of work	Gender in organizational works	Gender ratio	Gender in organizational structures
Kazdağı Association for The Preservation of Natural and Cultural Resources (Kazdağı) Year of establishment: 2012 / Place of establishment: Balıkesir				
To work to protect both the natural and cultural assets of Mount Ida as a whole	<ul style="list-style-type: none"> • Advocacy to protect the nature of Mount Ida (especially against gold mines, thermal, geothermal and wind power plants) • Supporting different environmental struggles 	<ul style="list-style-type: none"> • Paying attention to the participation of women in their activities, meetings, etc. • Preparing special events on March 8, November 25 • Working with women producers/manufacturers and supporting women's cooperatives 	<ul style="list-style-type: none"> • Volunteers: <u>F/M: %60-40</u> • Board of Directors: 4 women, 1 man (<u>F/M: %80-20</u>) 	<ul style="list-style-type: none"> • Their Charter document does not have a gender principle and they do not have organizational policy documents such as 'working principles' etc., but they are always gender-sensitive in their practices and projects • The Association originated from a women's group, so they are naturally sensitive to the issue.
Mesopotamian Ecology Movement (Mezopotamya) Year of establishment: 2012 / Place of establishment: Diyarbakır				
To build a politically different life and promote a new world as opposed to existing systems, to introduce an inclusive perspective to systemic problems	<ul style="list-style-type: none"> • Advocacy for nature protection, especially in Hasankeyf and Mardin • Sustainable food • Sustainable cities • Water policies • Energy policies 	<ul style="list-style-type: none"> • Paying attention to the participation of women in their activities, meetings, etc. • Engaging in local women's platforms • Obligation to have a woman present in the team when making home visits to ensure that women in the target population are also included 	<ul style="list-style-type: none"> • Volunteers: ≈ 500 (<u>F/M: %50-50</u>) • Executive Board: 3 women, 4 men (<u>F/M: %45-55</u>) 	<ul style="list-style-type: none"> • The movements' founding document includes principles of fighting against sexist hierarchy and domination • Have the practice of co-spokespersons (1 male & 1 female) • Do not have any policy documents but practice gender awareness, for instance by promoting women to be more active in decision-making • Discrimination against different sexual identities and orientations is not allowed within the movement • They act on the principle of 'a woman's testimony is fundamental' in cases of sexual exploitation and violence, and they are establishing a commission consisting of women for investigations • Parents are allowed to bring their children to the board meetings
Sinop Association of Environment Friends (Sinop) Year of establishment: 1993 / Place of establishment: Sinop				
To fight all kinds of problems that harm nature and natural life. To raise awareness in society so that people can live in a clean, healthy and peaceful environment. To cooperate with educational and related institutions for the protection of the natural, historical and cultural environment, the love of nature and animals and the review of consumption habits	<ul style="list-style-type: none"> • Caring for stray animals and protecting them against killings • Advocacy against nuclear and thermal power plants • Prevention of marine and coastal pollution • Livable urban planning • Campaigns, training activities, panels, conferences, and forums • Supporting different environmental struggles 	<ul style="list-style-type: none"> • They have been involved in a court case against discrimination 	<ul style="list-style-type: none"> • Members: 33 women, 29 men (<u>F/M: %45-55</u>) • President: <u>Female</u> • Board of Directors: 3 women, 2 men (<u>F/M: %60-40</u>) 	<ul style="list-style-type: none"> • They support and join protest activities against oppression and violence against women.

Mission	Main areas of work	Gender in organizational works	Gender ratio	Gender in organizational structures
Turkish Foundation for Combating Soil Erosion, for Reforestation and the Protection of Natural Habitats (TEMA) Year of establishment: 1992 / Place of establishment: Istanbul / Representative offices in 80 provinces				
To draw attention to and raise awareness about erosion and desertification. To carry out reforestation works. To protect all natural assets such as water, forests, and biodiversity. To work to create policies and social awareness regarding human-induced climate change. To take leadership in preparing laws for the protection of natural assets.	<ul style="list-style-type: none"> • Reforestation efforts and forest policies • Land use policies • Climate policies • Energy and mining policies • Water policies • Training • Rural development • Advocacy and lobbying • If necessary, filing lawsuits for the protection of natural assets. 	<ul style="list-style-type: none"> • Paying attention to the participation of women in their activities • Implementing project called 'Women Leaders for Climate' • Working with women farmers and women's cooperatives as much as possible in projects currently being planned in the field of agriculture and climate change. 	<ul style="list-style-type: none"> • Employees: Total ≈90 <u>%50'nin over kadın</u> • General Manager: <u>Female</u> • Deputy general managers: <u>1 woman, 2 men (F/M: %65-35)</u> • Board of Directors: 5 women, 6 men <u>(F/M: 45-55%)</u> • Heads of departments: <u>more than 50% women</u> 	<ul style="list-style-type: none"> • Do not have a specific policy setting gender principles • Offer all the rights granted by law, as well as the 'compassionate leave' • Since it is a women-dominated organization, they are tolerant of flexible working conditions
New Foça Forum (New Foça) Year of establishment: 2016 / Place of establishment: Izmir				
To spread solidarity, to protect historical values, to hand these values down to next generations and to defend life with all its colors	<ul style="list-style-type: none"> • Advocacy for nature protection in Foça (especially in cases of power plants and mines) • Supporting different environmental struggles 	<ul style="list-style-type: none"> • Engaging in local women's platforms • Paying attention to the participation of women in their activities, meetings, etc. 	<ul style="list-style-type: none"> • Volunteers: 12 women, 8 men <u>(F/M: 60-40)</u> 	<ul style="list-style-type: none"> • Do not have any organizational policy documents such as 'working principles,' etc. • Have the practice of co-spokespersons (1 male & 1 female)
Earth Association (Earth) Year of establishment: 2009 / Place of establishment: Istanbul				
To learn, experience and support ecological life. To create festive ensembles for this purpose.	<ul style="list-style-type: none"> • City gardens • Access to healthy food • Earth Ecovillage • 'Repair Café' supporting re/up cycling • City hives • Community supported agriculture and barter festivals 	<ul style="list-style-type: none"> • Paying attention to the participation of women in their activities • In projects implemented with local families, they send money transfers to the bank account of the woman, and impose the condition that a stakeholder avoid domestic violence • Following discussions on ecofeminism and sharing ecofeminist principles with local stakeholders 	<ul style="list-style-type: none"> • Members: 94 women, 86 men <u>(F/M: %50-50)</u> • Volunteers: 271 women, 203 men <u>(F/M: %60-40)</u> 	<ul style="list-style-type: none"> • Have the practice of co-spokespersons (1 male & 1 female) • Use the 'zipper system' during their meetings to alternate between male and female speakers • Have an ethics commission consisting of 5 people to resort to in case of any violation, such as discrimination, sexual exploitation, etc.
Green Artvin Association (Green Artvin) Year of establishment: 1995 / Place of establishment: Artvin				
To protect the nature and natural resources of Turkey. Stopping the mining operations done in Cerattepe, Artvin. Protection of habitats.	<ul style="list-style-type: none"> • Advocacy for nature protection in Artvin (especially in cases of mines, dams and hydroelectric power plants) 	<ul style="list-style-type: none"> • Supporting the activities of Artvin Women's Platform • Paying attention to the participation of women in activities, meetings, etc. • Trying to reach out to women by making home visits, and visits to sewing courses, Quran courses, and the like. 	<ul style="list-style-type: none"> • Board of Directors: 3 women, 8 men <u>(F/M: %20-80)</u> • Chairperson of the Board of Directors: <u>Female</u> • Members: 85 women, 329 men <u>(F/M: %20-80)</u> 	<ul style="list-style-type: none"> • They have no written policies other than the Association Charter, which does not include a specific gender principle. • Women have always been at the forefront of the Association, so there has been no special need in respect of gender equality

Mission	Main areas of work	Gender in organizational works	Gender ratio	Gender in organizational structures
Green Thought Association (Green Thought) Year of establishment: 2009 / Place of establishment: Istanbul				
<p>To disseminate green policies and green thinking in Turkey.</p> <p>To implement policies and work to create festive, collective, participatory, transparent, sustainable, resilient, ecological and self-sufficient communities.</p> <p>To ensure that current policies are revised based on the concept of justice to keep today, the future and the planet safe against the devastating effects of the climate crisis and ecological crisis</p>	<ul style="list-style-type: none"> • Ecology and Sustainability • Democracy and Media • Climate change and energy • Economy • Social policies 	<ul style="list-style-type: none"> • Observing the gender balance in all activities and events • 'Gender Works for Green Policies' program has continued in 2020 and 2021 in the form of closed/open meetings, conferences, videos and podcasts. Within this scope they have organized: <ul style="list-style-type: none"> • Gender Issues and Fair Transition Activities • Gender Equality and Energy Democracy • Gender equality and the climate crisis • 'Women in Power' Conference • Green feminist gatherings • Video Series called 'Gender Equality for Green Policies' 	<ul style="list-style-type: none"> • Employees: 7 women, 2 men (F/M: %80-20) • Board of Directors: 2 women, 3 men (F/M: %40-60) • Chairperson of the executive board: <u>Man</u> 	<ul style="list-style-type: none"> • Have a policy stating that they will not discriminate based on sexual identities and orientations during recruitment and within the association • Menstrual leave is offered • During physical meetings, they try to organize a play area and attendant for children so parents can join • They offer flexibility to parent employees regarding working place and hours • They have a gender equality policy • They intend to receive training on what to do in cases such as workplace harassment and they have prepared a code of ethics covering this content

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