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DISPLACEMENTS WITHIN THE FRAMEWORK OF
ENVIRONMENTAL AND CLIMATE JUSTICE:
CONCEPTS, DEBATES, AND CASES

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Ecology and Migration: Concepts, Debates

The geological era we live in is called Anthropocene (The Age of Human). This is due to the fact that the effects of human activities have gradually increased and become the main determining factor in the planet's biological, geological, chemical, and physical processes. Research shows that because of humans' production and consumption practices, nine main planetary boundaries are being pushed, and some of these boundaries are already exceeded.[1] Pushing the planetary boundaries threatens the ecological system and the existence of all species, including humankind. In other words, Anthropocene also refers to the life crisis on the planet. "Growth," the current relationship that humans form with nature—which they are also a part of—underlies the emergence of Anthropocene, which is considered the road to the "Sixth Extinction" and involves many ecological crises that are related to one another.[2] The paradigm of "growth," which we encounter in different forms, is based on the ideas of constant growth in production and consumption, thus, providing welfare and development, again limitedly defined within the growth. The current common application of the growth paradigm, which implies the maximization of profit in capitalism as well, is ensured by constant growth.[3] On the other hand, our planet with its geological, biological, and ecological boundaries; capable only of a specific bearing capacity and situated on a fragile ecological balance, is confronted by unrestricted growth, and the life on it with several crises. Although the planetary boundaries are recognized over time, and the concept of "sustainable" growth and development has been suggested, the outcomes do not change. To provide the resources and infrastructures necessary for sustaining the current economic activities, the non-stop development projects around the world destruct waters, soils, mines, and forests; thus, many ecological risks and disasters threaten the existence and extent of all species in a gradually intensifying level. The foremost resource, among the ones that are used while producing and consuming more, is fossil fuels. The usage of fossil fuels, as if there are no boundaries of the atmosphere in terms of carbon sequestration, results in another crisis under Anthropocene; "climate change". With these ongoing ecological crises, the number, frequency, intensity, and extent of the climate events have been gradually increasing in unison with their devastating effects.

The general consensus is that the intertwined, human-led, ecological crisis sequence threatens all humanity. Yet, it cannot be said that all people are affected by the results of ecological destruction and climate change in the same way and at the same level. Like in every other area and issues in social life, inequalities and injustices also emerge here. The environment and climate justice perspective draws attention to this situation and argues that the responsible and the those who suffer are different. While the actors who

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cause the crises with their various activities reap the partial benefits of their activities' consequences, the segments with minimum effect on the emergence of large crises carry the burden of social, economic, and ecological costs resulting from such crises. In other words, detrimental impacts of climate change and ecological crises are not distributed equally among social categories that experience social, economic, and political injustices and inequalities based on class, gender, and race/ethnicity; the disadvantaged majority living in unequal positions is affected by ecological disasters and destruction more extensively. In short, climate change and other ecological crises emerge through the injustices in social life, thus deepening the injustices, reproducing them, and resulting in new ones.

Recently, one of the main fields of interest pertaining to this issue, engaging the academia, media, civil society, and national/international institutional politics, is the mobility of human communities. Since the beginning of such discussions, the predominant opinion in the mainstream approaches is that environmental disasters will cause long time/permanent international migration of masses, and this situation is one of the biggest problems that should be solved related to climate change. However, as the increasing number of academic research shows, this view overlooks the multidimensionality in terms of the reasons and results of human mobility. On the other hand, another point where environmental issues cross human mobility is displacements caused by "development" projects under the growth paradigm. As a result of these displacements, referred to as Development-Induced Displacement and Resettlement (DIDR), many individuals and communities are losing their houses, lands, commons, and livelihoods due to different types of development projects all around the world. Even when such projects do not directly displace the local communities because of the ecological destructions they cause, they threaten the health and livelihoods of human communities. Accordingly, crucial questions of what disadvantaged social groups experiencing various injustices do/will do and how they can protect themselves against the risks of losing their lives, health, houses, lands, and livelihoods should be addressed for each development project.[4]

This report investigates the relationship between ecological destruction and the mobility of humans/communities. Ecological destruction is handled in two baselines as climate crisis and development projects, overlapping and connected in their roots and effects. Human/community mobility is discussed through especially displacements. Various injustices that are based on, reproduced by, and that constitute the paramount quality of the relationship between climate change and development projects and displacement constitute the focus of this research. The "environmental justice" approach also argues that environmental issues and disasters cannot be considered independent from the social, economic, and political context. According to this approach, when the consequences of the intervention to nature via human activities of production and consumption meet with the inequalities in the distribution of power in social life, a series of injustices emerges for social groups that are highly vulnerable due to, again, such inequalities. In this report, framed by the environmental justice approach, we investigate the mechanisms, actors, reasons, and various possible results of the displacement processes caused by climate change and development projects by looking at different examples worldwide.

CONCEPTS: MOBILITY, DISPLACEMENT, MIGRATION

Before shifting to the detailed analysis of the multilayered and multidimensional, complicated relationship between environmental factors and human mobility, it is beneficial to review some fundamental concepts related to *migration,* which is the most discussed type of mobility.

Mobility, in the most general sense, refers to all human mobilities outside and towards the area of residence or social environment. From daily travels from the residence or neighborhood due to work, education, walking or shopping to going abroad for living or touristic purposes, all human mobilities with different scales, distance, duration, and purposes are included in the extent of the term.

On the other hand, *migration* refers to a specific type of human mobility. In the simplest sense, migration can be defined as people or communities' changing their place of living. This change takes place in terms of administrative boundaries: from one village to another, from village to city, from one country to another. In addition, depending on the distance, duration, and direction, different types of migrations are determined by

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different reasons, purposes, and results. When the migration mobility is beyond national borders, toward other countries, it is referred to as *international migration;* when it is within the boundaries of the same country in the forms of interregional, from rural to urban, or rural to rural, it is referred as *internal migration.* In terms of duration, migrations can be permanent, long-term, short term or seasonal.

Migration is a phenomenon that occurs by the aggregation of various different factors. The *push* (driving) factors are constituted by the social, economic, and political circumstances, problems, and (im)possibilities that play a role in abandoning a place of residence, and the *pull* (drawing) factors are constituted by political, economic, and social conditions and opportunities resulting in the attraction of the destination are the main elements that are used in the analyses of migration. With all this, micro and macro-level factors such as class, level of education, gender, ethnicity, religious identity, social capital (such as the extent of individuals/communities' social network), access to information, perceptions, and attributions in terms of the current conditions, emotional connection with the space affect the decision of migration, in addition to the duration, distance, and form of migration. The effects of macro structures in social, economic, and political contexts, such as the current neoliberal globalization and international regime, on migration processes should not be forgotten either.[5]

Another type of mobility is *displacements.* In the most general sense, displacements are described as people/communities' forcefully changing their place of residence due to armed conflict, violence, violation of human rights, and human-made or natural disasters.[6] The main difference between migration and displacements, also referred to as "forceful migration," is explained through the dimension of "voluntariness." According to this, migration results from the willing/voluntary decisions and actions of the ones who change their residencies. Displaced people, on the other hand, are forced to be mobile outside their willingness due to external negative fac-

tors against which they have no other choice. However, it is difficult to draw a sharp line between the situation of necessity and voluntariness. All forms of mobilities involve constraints that affect the decision makings of the migrants and the choices that can actualize their actions and make them move forcefully in various processes of their mobilities.[7]

According to the official legal, administrative, and political definition, "displacements" and "immigration" are concepts with international dimensions. On the other hand, mobility due to forcefulness can also occur by staying within the national borders. For the displacements which do not cross national borders, the term "internally displaced" is used. According to the *Guiding Principles on Internal Displacement,* drafted by United Nations Development Programme (UNDP), *internally displaced people* are described as persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized State border."[8]

In short, although there is a tendency to discuss the results of environmental risk and disasters by focusing on international migration, migration is a type of mobility of individuals and communities. In fact, different reactions and defence/adaptation mechanisms exist that people who lost/are under the risk of losing their lives and living spaces develop.

THE RELATIONSHIP BETWEEN ENVIRONMENT AND INDIVIDUAL/COMMUNITY MOBILITY

Human communities have changed their living spaces for different purposes, such as providing food and water, protection from diseases, and providing security throughout history. The effects of environmental events are also among the factors which trigger geographical mobility. For example, it is assumed that one of the main reasons why communities settled in Europe around 45,000 years ago is favorable local climate conditions. The main reason for the mass migration taking place in south Mesopotamia in B.C. 4000 is considered to be drought. In more recent history, it is known that because of the drought between 1844 and 1852, two million people migrated from Ireland to the USA. As a result of the sandstorms, called *Dust Bowl,* occurring after the longtime drought in the 1930s in

the USA, millions of farmers in the states of Oklahoma, Arkansas, and Texas lost their arable lands and thus lost their livelihoods. It is assumed that this resulted in around 2,5 million people migrating.[9]

The tendency to establish a correlation between environmental events and migration also manifests in the academic field in early period research. In short, the Malthusian approach, which explains migration through a simple analysis of push and pull factors in terms of environmental factors, increases in population, and decrease in resources, was one of these approaches. However, the dominant approach in the 1950s and the 1960s was that economic factors were the determining factors of migration while environmental ones were considered secondary factors supporting economic factors.

In the 1980s, there had been an increase in the approaches which highlighted the environment as the primary determining factor of the movement of people/communities; the environment/climate became central in works, research, and discussions on migration.[10] With the terms "environmental migration" and "environmental refugees," which were coined during these years, it was argued that there would be a new type of migration due to the increasing effects of environmental disasters and ecological destructions. With the increasing effects of climate change and the growing research related to the issue, the frequently referred term "climate migration" was put forward. Likewise, it was claimed that the climate risks would cause massive migration, and especially of the poor from the poor countries of the Global South to the "developed" countries of the Global North. This reductionist approach, arguing that environmental/climate risk and events cause the main, defining, and linearly uniform movement (permanent international migration from the South to the North), gained popularity, particularly by political decision-makers who hold a securitizing attitude, and media which chases sensation. This formed the basis of perceiving the relationship between environment/climate and movement as an element of "fear" and bringing "securitizing" policies and implementations into the public agenda.

Research, especially since the 2000s, started to discuss the relationship between environmental factors and migration differently. The idea, argued by the reductionist approach, that environmental disasters/changes would directly and inevitably lead to a specific type of migration started to be questioned. First, research exhibits that due to climate events such as drought and rising sea levels, there can be mobilities of different durations, directions, and distances. Still, environmental events are not determining

factors by themselves. Environmental and climate events turn into disasters in a social context. In other words, climate events turn into disasters depending on social, economic, and political conditions and power relations in social life. While most people affected by these are exposed to such disasters in social life more frequently and more harshly, these groups also have less power to protect themselves from such disasters and recover from emergent harms. In brief, it signals that social, economic, and political conditions, relations, and power distributions within context have an effect on the relationship between environment and mobility.[11]

Accordingly, contrary to what is generally presented, there is a highly complicated, as well as diverse relationship between the environment and individual/social mobility in terms of causes and outcomes. When this complicated relationship is analyzed, the environmental changes, risks, and problems cannot be discussed independently from the social, economic, and political elements.

FROM "ENVIRONMENTAL JUSTICE" TO "CLIMATE JUSTICE"

The environmental justice approach argues that the effects of environmental risks and disasters are not distributed equally among different categories of society. This implies the effects of environmental risks are more devastating for people who are situated in a socioeconomically and socioculturally unequal position; people who experience different injustices together, such as the poor, women, different races and ethnic groups, are affected more severely, and disproportionately, by the devastating effects of environmental risks.

Environmental justice, which evaluates the risks and problems related to the environment as a reflection of social, economic, and political injustices and inequalities, is a term based on social movement.[12] It was first shaped in response to environmental risks and problems that the blacks in the USA are exposed to and their struggle against it.[13] The report *Toxic Wastes and Race in the United States* documented that in 1987, all across the USA, the regions storing poisonous wastes were concentrated in regions inhabited by blacks, and the blacks were affected much more severely by the devastating effects of such wastes. The report showed that environmental injustices commonly and systematically exist all across the country depending upon the race inequalities.[14] This approach, which aligns with the black civil rights movement and qualifies the events as "environmental racism," highlights that the blacks who are marginalized based on race are further dis-

criminated against and exposed to inequality through being exposed to risks related to the environment.[15] While racial discrimination was taken as the determining element in environmental injustices within the general tendency of the environmental justice movements and research of this period, poverty was not put at the center and was only considered a supporting element. At the same time, the focus was on the local, whereas the regional, national, and global extents of environmental injustices were not mentioned.[16]

In the 1990s, the environmental justice movement started to discard the Not-In-My-Backyard (NIMBY) appearance. Other communities of different color and races apart from blacks in the USA, such as Latino agricultural workers who are exposed to excessive use of pesticides and indigenous communities who are in danger due to pollution and various projects, were also exposed to environmental injustices and environmental justice struggles also became widespread among these communities.[17] At the same time, other issues and actors (women and the poor) started to be mentioned and involved in environmental justice. The First National People of Color Environmental Leadership Summit, organized in 1991, foreshadowed a new era in the environmental justice movement (and in research). With the announcement of the Principles of Environmental Justice, containing 17 articles, the environmental justice struggles, which were carried out singularly at the local level, started to transform into a widespread movement network.[18] While in the early phases the demands for the distribution of environmental damages were more central, the demands for the abolishment of the activities and productions that are harmful to the environment and human health, as well as the more equal distribution of the cost of the environmenatl damages, started to be voiced over time.

On the other hand, movements mobilized against environmental injustices are also found in other parts of the world. Such movements, which are generally named "the environmentalism of the poor," have been resisting against development projects threatening the livelihood and socio-cultural existence of the poor—especially in rural areas—in the Global South. The people of Ogoni in Nigeria against the oil drilling of Shell; the poor farmers against the gold mine in Rio Tinto Peru, and other local communities against mines, dams, waste storage, and commercial agricultural plantations in many different places do not identify themselves as an environmental movements per se. Yet, such communities, whose livelihoods, lives, and cultures are directly connected to nature, also resist the created ecological destruction while protecting their houses, lands, health, and livelihoods.[19]

"Environment" is not conceptualized outside human activities in isolation from social life. On the contrary, it is defined through a broad spectrum that involves every space that humans "live, work, play"; in other words, it involves all fields of everyday life.

In the 2000s, the concept of environmental justice started to globalize in terms of its content and the way the issues it involves began to be discussed on a global scale.[20] Environmental movements and issues worldwide started to be assessed within the framework of environmental justice.[21] This led to the enrichment of the concept of environmental justice in terms of its content, extending the concept by involving inequalities, problems, and grievances related to the environment faced by groups in Global South such as the poor, women, small peasants, indigenous communities, who experience different injustices simultaneously.[22] Thus, several movements worldwide adopted the framework of "environmental justice" when demanding their right in different fields starting with the right to housing, health, culture, and food and resisting displacements.[23]

The framework of environmental justice, which expanded in terms of scale, actors, and issues over time, tackles the issues of ecology differently than the mainstream environmental approach. First of all, environmental justice is based on a different definition of the "environment" compared to the mainstream approach. Accordingly, the "environment" is not conceptualized outside human activities in isolation from social life. On the contrary, it is defined through a broad spectrum that involves every space that humans "live, work, play"; in other words, it involves all fields of everyday life.[24] In short, the definition of the "environment" contains all living and inanimate elements, and all habitats and conditions humans sustain or need to sustain their everyday life. The problems and inequalities that the communities who are exposed to different injustices experience, and all their demands, such as housing, health, education, and humanly living conditions, are part of the concept of the "environment." On the other hand, the first article of the Environmental Justice Principles highlights the relationship of humans with other species and the position of humans in the ecosystem through concepts such as "the sacredness of Mother Nature," "ecological integrity," and "interdependence between species".

Another essential difference of *environmental justice* is that it establishes a direct relationship between environmental issues and inequalities, imbalances of power, and exclusions in political, economic, and social fields. The environmental justice movement, which emphasizes that the issues related to the environment overlap with class, gender, race/ethnicity, and other injustices, centralizes the themes of "autonomy," "right to self-determination (as a community)," "access to recourses," "rightness," "justice," and "human rights."[25] Concerning these basic principles, there are three interrelated main dimensions of the environmental justice approach:[26]

- The dimension of distributive justice
- The dimension of recognitional justice
- The dimension of procedural justice

Distributive justice points out that the costs generated by the environmental risks and the profits of environmental policies are not distributed equally across society. Communities in a disadvantaged position in social life are forced to undertake the environmental costs, such as air and water pollution, exposure to poisonous wastes, and deforestation, in an unproportionate manner. On the other hand, these communities benefit from the environmental policies, regulations, and practices of green spaces, clean air and water, and healthy food to a lesser degree.[27] This dimension also emphasizes more general inequalities of social and economic distributions. It argues that inequalities in the distributions of access to recourses and services, developed over class, gender, and race/ethnicity, reflect on environmental inequalities.

Recognitional justice, on the other hand, is concerned with the social and cultural existence of individuals and communities. The cultural and social existence of different races, religious and ethnic groups, indigenous communities, and gender groups—constituted by their identities, values, symbols, traditions, and distinctive social, economic, and religious activities—are in danger due to environmental risks and disasters caused by industrial and excavating sectors. Affecting indigenous communities foremost, different types of relationships that communities form with nature and their understandings of life are among the unrecognized elements.[28] Individuals and communities' identities and social existence should be recognized; at the same time, it should be acknowledged that they are at risk of environmental hazards. As long as these social groups, whose cultural existences and identities are not recognized by

others and whose negative experiences in the case of both general and environmental risks are unseen, do not have the autonomy to establish themselves, recognitional injustices will continue.

Procedural justice draws attention to the fact that many social groups—whose representation within international and national political structures and institutions are restricted or who, in some cases, are not represented at all, and who are exposed to inequalities due to class, gender and identity—are not included in the processes of decision making related to the environment. First off, the precondition of political participation, that is, the opportunity to access exact and complete information related to the environmental risks and events that people are exposed/will be exposed to, is not provided sufficiently and transparently to local communities. Apart from that, such groups exposed to several inequalities and obstacles based on class, race/ethnicity, and gender are politically marginalized. The development and implementation of policies and projects related to the environment that can affect their lives directly are carried out in a (politically and economically) elite-centered and top-down manner. Thus, the needs, demands, profits, and priorities of the local population, specifically pushed to a disadvantaged position due to the injustices they face, are generally not reflected in decisions or are imposed erroneously and incompletely from the outside. Procedural justice can be realized through participatory research techniques, which also involve local knowledge, transparently sharing complete and accurate information, increasing the capacity of the inclusiveness of existing decision-making processes and mechanisms, and through new decision-making mechanisms which would practice participatory democracy.[29]

Displacements are also dealt with as one of the fundamental problems related to ecology under environmental justice, and the nature and scope of the displacement changes depending on conditions, politics, and many other factors. Especially in terms of the relationship and coalitions established with the rights of indigenous communities, displacements are one of the most significant issues. Also referring to the summarized dimensions above, the environmental justice approach does not tackle displacements as only the loss of opportunities for housing and livelihood. It emphasizes the sense of belonging and attachment to space, which constitutes an essential part of people's identities, and the relationality of these ties. It is stated that due to displacements, these senses and ties are lost; thus, the individuals and communities are dispossessed

of the rights and opportunities to protect their identities and sustain their social and cultural existences.[30]

Climate justice is also an approach and concept derived from environmental justice. Climate justice, which is also a movement-based concept and a subject of various research and discussions in academia, rose from the critiques of the reformist approach, which evaluates climate change as a merely scientific and technical issue that can be overcome with the help of some regulations and the use of technology. Against the deadlock of the international climate politics and the ineffectiveness of the mainstream civil society which supports a reformist approach, groups, such as several environmental justice organizations, activists, and groups against capitalist globalization, Friends of the Earth International (FoEI) from the mainstream climate movement Climate Action Network (CAN), came together and established the climate justice network at the end of the 2000s.[31] Toward the mid-2010s, the climate justice framework of these movement networks, which mobilize transnationally, became the main umbrella of the global climate justice movement.[32] While the climate justice approach draws attention to the inequalities in social, economic, and political fields, it shows that the ones who are mainly responsible for fossil fuel usage are economic and political elites and institutions who make the decisions toward profit making and growth and carry out their activities depending on fossil fuel. Such political elites and institutions are mainly situated in the countries of the Global North, which historically started their accumulation and industrialization way earlier and which, compared to the rest of the world, still have unequally higher levels of recourse consumption and emissions today. The climate justice approach, which tackles the current climate crisis as a direct consequence of a fossil fuel-dependent system based on inequality and injustice, finds the rectification and reforms within the system, such as the market-oriented tools and mechanisms or/and the usage of technology alone, as false solutions, insufficient and deficient in their approach. It is argued that in addition to abandoning fossil fuel usage, the climate crisis should be stopped by transforming nearly all elements of the economic, political, and social fields, from the forms of production and consumption to decision-making mechanisms and practices. Accordingly, the climate justice approach supports actions that can offer changes in several economic, social and institutional fields, such as energy democracy, food sovereignty, and financial resource transfer from the Global North to the Global South in exchange for climate debt and developing loss and harm mechanisms.

The effects and costs of the devastating results of the climate crisis are not distributed equally among social groups. The individuals, communities, and countries with the least responsibility in the emergence of the climate crisis face the most loss and damage due to climate events. As much as it happens between the Global North and Global South, this situation also occurs between different social groups within a national context.

On the other hand, the Global North, which consumes excessively, is dependent on fossil fuels and has a high resource footprint, does not sufficiently take responsibility for the solution of the climate crisis that it has largely instigated. In other words, the division of responsibility for solutions is not distributed equally between the ones who, historically or/and currently, cause climate change and those who don't, those who possess more resources, and who don't; and the distribution works against the latter.

The institutions and policies which lead to climate change are, at the same time, the cause of poverty and economic inequalities.[33] Besides the critiques against the growth paradigm and capitalism, issues such as patriarchal structures, cultural discrimination, xenophobia, and racism which causes marginalization and inequalities, are also criticized. The intersectionality—meaning the intersection of all the injustices mentioned—caused by problems of climate justice leads to multidimensional and multilayered vulnerabilities. This results in exposure to the effects of climate changes more destructively. In short, depending upon the political, economic, and social conditions and processes that they are in, individuals and communities, from the indigenous communities in the South and poor peasants to the urban poor of the North, who face various injustices are affected much more severely from the results of climate events.

At the same time, the climate crisis deepens and spreads these inequalities and injustices and produces new ones. Damages in houses due to floods, loss of food security due to drought, and threats to livelihood impoverish communities that already live in poverty, further lowering these groups' capacities to protect, adapt, and make up losses.

Lastly, every reduction and adaptation policy implemented against climate change might not always produce outcomes that can secure justice. For example, the rising costs due to market-oriented actions to reduce/stop fossil fuel usage, such as carbon tariffing and carbon tax, might reflect on prices, thus affecting the consumers. This might

worsen the economic situations of low-income groups, increase energy poverty, and result in such groups' inability to afford their basic needs.

Displacements Within the Frame of the Environmental and Climate Justice: Concepts, Debates, and Cases tackles displacement processes related to ecology and climate change from the environmental and climate justice perspective. The report aims to present the concepts, theories, debates, and political approaches to the complicated and controversial relationship between environmental and climate justice and displacements/migration/mobility with a critical view. To this end, the report includes a comprehensive literature review, information based on the research on the field, NGO reports, news, and other resources. In addition to desk research, the report also draws from information gathered from the field interviews carried out online in July 2022 for the case analysis of Mugla-İkizkoy. The following chapters of the report address the content and themes below:

In Chapter Two, the correlation between climate change and migration is analyzed in light of different theories and debates. The international climate migration discourses and the "security" policies and discourses established around these, which dominate mainstream media, and NGOs and academia to an extent, causing fear, are examined; the socially, politically, and administratively problematic parts of these discourses are discussed. The chapter analyzes the multidimensional, multicausal, multi-purpose correlation between climate and mobility that produces different outcomes and is advocated by alternative approaches. This analysis is made through the primary determinants, such as vulnerability, obligation, desire and capacity, determining mobility/immobility, and through examples from the world.

Chapter Three explores development-induced displacements. The characteristics, causes, and results of displacements directly and indirectly caused by development projects, such as mining, dams and transportation projects, are analyzed. The distinctive characteristics and consequent injustices of these three types of development-induced displacements are examined with examples from the Global North and the Global South.

Chapter Four presents, as an example of dam-induced displacements, the processes of dispossession of the lands—the extent and severity of which are on ever-increase—of the poor indigenous communities and landless peasants in the Brazilian Amazon Forests.

Chapter Five describes the processes of the displacement and impoverishment of the poor peasants due to the EACOP (Oil Pipeline) project built between two East African countries, Uganda and Tanzania.

Chapter Six discusses what the poor peasants and indigenous communities, who are kicked out of their houses and lands due to coal mining in India, are exposed to as an example of mining-induced displacements.

Chapter Seven focuses on the "Big Garuda" project, which is implemented as a climate adaptation project in the face of the rising sea level in the capital of Indonesia, Jakarta. The displacement processes of the urban poor due to the "Big Garuda", which is actually a profit-maker mega urban transformation project, are examined.

In Chapter Eight, the currently increasing ecological destruction and displacements in Muğla, caused by the coal-fired thermal power plant and around forty years of mining, are tackled. This chapter focuses on the ongoing struggle of the people of İkizkoy to protect their houses, agricultural lands, olive groves, and the forests that are their commons.

The last chapter suggests a reading of the main principles and approaches to discussing displacements, migration, and other mobility types from the environmental/climate justice perspective. The fundamental findings about displacements, which are examined along two main axes, namely climate change-related and development project-induced, are reviewed. The chapter propounds the idea that the intersection of these two axes is environmental/climate justice and proposes the fundamental principles of an approach that can provide justice and equality by taking participatory, recognitional, and distributive justice dimensions into account.

1- The nine planetary boundaries are a) stratospheric ozone depletion, b) vanishment of biosphere integrity (decrease in biodiversity and perishment), c) chemical pollution, d) climate change, e) ocean acidification, f) freshwater use, g) land usage, h) nitrogen and phosphorus, and i) atmospheric aerosol loading. For further details, see Steffen et al., "Planetary boundaries: Guiding Human Development," *Science* 347, 1259855; Stockholm Resilience Center (n.d.), "Planetary boundaries," https://www.stockholmresilience.org/research/planetary-boundaries.html (Accessed: June 13, 2022); Bogazici University Center for Climate Change and Policy Studies (iklimBU), "Planetary Boundaries," http://climatechange.boun.edu.tr/gezegensel-sinirlar/ (Accessed: June 13, 2022).

2- "The Sixth Extinction," in Elizabeth Kolbert's book with the same title (2014), refers to the current process in which biological diversity has vanished in an unprecedented speed. The author underscores that unlike the other five extinctions, which took place in different eras of the planet and caused by natural reasons, the ongoing Sixth Extinction is caused by human activities. For details, see: Elizabeth Kolbert, *The Sixth Extinction: An Unnatural History* (New York: Henry Holt and Co., 2014).

3- Ian Angus, *Facing the Anthropocene: Fossil Capitalism and the Crisis of the Earth System* (New York: Monthly Review Press, 2016).

4- In this research, "vulnerabilities" and "disadvantages" that social groups such as the poor, women, local communities, children, and the disabled are exposed to are used with attribution to the social, economic and political inequalities, injustices and discriminations. In other words, "vulnerability" and "disadvantageousness" are not qualities that are attributed to the subjects and are not unchangeable. "Vulnerable" and "disadvantaged" refers to the positions that such groups are situated in social life due to the unequal distribution in power relations. Correspondingly, "vulnerability" consists of the dimensions of exposure to environmental/climate risks, the sensitivity and capacity of adaptation; and these dimensions can be described in relation to the issue of justice in social, economic, and political fields such as access to resources and services, and participation in decision-making processes. For detailed information see: Chapter 2 of this report.

5- Etienne Piguet, "Theories of Voluntary and Forced Migration", in *Routledge Handbook of Environmental Displacement and Migration*, ed. R. McLeman and F. Gemenne, (London: Routledge, 2018), pp. 17-28.

6- UN Migration, *Key Migration Terms*, https://www.iom.int/key-migration-terms (Accessed: June 13, 2022).

7- Etienne Piguet, Ibid.; Dina Ionesco, et al, *The Atlas of Environmental Migration* (New York: Routledge, 2016); Benoît Mayer, "Definitions and Concepts" in *Routledge Handbook of Environmental Displacement*

and Migration* (2018), pp. 323-328.

8- "UN Documents: Gathering a Body of Global Agreements," UN, 2018, http://www.un-documents.net/gpid.htm (Accessed: June 13, 2022).

9- Dina Ionesco et al., 2017, Ibid.

10- According to the research on the academic literature analyzing the relationship between environment and migration, while academic research examining the environmental side of migration was common between 1989 and 2015, studies on the subject increased dramatically, especially in the 2010s. For detailed information, see: Luisa Veronis et al., "Environmental Change and International Migration: A Review," in *Routledge Handbook of Environmental Migration and Displacement* (2018), pp. 42-70.

11- Donald Worster, *Dust Bowl: The Southern Plains in the 1930s* (Oxford: Oxford University Press, 1979; 25th edition, New York: Oxford University Press, 2004). quoted in Turhan E. and M. Armiero (2017). Cutting the fence, sabotaging the border: Migration as a revolutionary practice. *Capitalism Nature Socialism*. 28(2): 1-9.

12- Joan Martinez-Alier, "Global Environmental Justice and the Environmentalism of the Poor," in *The Oxford Handbook of Environmental Political Theory*, ed. Teena Gabrielson et al., (Oxford: Oxford University Press, 2016), pp. 321-332.

13- Several resources describe the protests organized by the (poor) blacks constituting the majority of the population against the soil containing a poisonous and cancerous material polychlorinated biphenyl (PCB) being dumped to their living spaces in Warren County, North Carolina, USA in 1982 as the first action of the environmental justice movement. However, way before this date, many protest and movements under the title of civil rights in USA also voiced their concerns and demands about environment. For further details see: Paul Mohai et al., "Environmental Justice," *Annual Review of Environmental Resources*, 34 (2009): 405-430; David Schlosberg and Lisette B. Collins, "From Environmental to Climate Justice: Climate Change and the Discourse of Environmental Justice," *Wiley Interdisciplinary Reviews: Climate Change* 5 (2014): 359-374.

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26- Schlosberg, 2013, Ibid.; Martinez-Alier, 2016, Ibid.; Gordon Walker, "Beyond Distribution and Proximity: Exploring the multiple spatialities of environmental justice," Antipode 41 (2009): 614-36; Nancy Fraser, *Scales of Justice: Reimagining Political Space in a Globalizing World* (Oxford: Polity Press, 2008).

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