

## PREFACE

Recently, some issues have gained more priority in migration studies, which have an interdisciplinary feature. So much so that today, since climate changes have turned into disasters and started to cause migration, they have started to be dealt with in relation to each other.

While addressing global environmental problems, the first initiative to link climate change and migration is the report titled “Rebuilding and Enhancing Programs to Resettle Refugees and Planning for the Impact of Climate Change on Migration” prepared by the US government (2021).

According to The United Nations High Commissioner for Refugees (UNHCR), between 2008 and 2016, an average of 21 million people will migrate forcibly every year due to climate change causing drought, floods and fires. It is also predicted that by 2050, nearly 150 million people will migrate from their countries in Africa, South Asia and Latin America.

Obviously, analyzes based on dichotomies such as natural and cultural, global and local are insufficient to understand and explain the risk society. Likewise, many legal regulations, especially the Geneva Convention adopted in the 1950s, are far from meeting today’s needs. In addition, all countries will be on the side of the losers when they act with populist views that only protect their national interests.

Due to the fact that the factors and effects of global warming are not only natural, sociologists have also made theoretical contributions. It is necessary to mention here the French thinker Bruno Latour, who is also known as the most important climate scientist of our age, who passed away on October 9, 2022.

According to Latour, a world in which the differences between the natural and the cultural disappears is a risk society. Risk therefore means that the natural and the cultural coexist as a hybrid. In fact, risks are often human-made. Latour used the concept of “New Climate Regime” in his two most recent books, “Down to Earth : Politics in the New Climatic Regime” (2018) and “Facing Gaia: Eight Lectures in the New Climate Regime” (2017).

Latour mentions that there is no difference between local and global in these works. Because the issue of climate is both a global and a local problem co-exist. In his last book, Latour also makes philosophical discussions about climate. He even proposes “Terrestrial” as a new concept to represent the New World, together with a new geopolitical organization. This actually means “The Earth We Live On” in French. According to him, not only human beings but also many species live together on Earth. This is why Latour wants to reassemble the social. In other words, it is inevitable to redefine the society with all its

plant, animal, organic-inorganic components without limiting the concept of social to only human. He compares this attempt to the liberation of physics from the Ether Theory with Einstein's contributions.

Climate change issues have been on the agenda of the whole world since the 1980s. However, systematic initiatives in this regard are quite new. For example, in the United Nations in 2007, the issue was brought to the agenda by the UK and discussed in a holistic framework with both natural and human dimensions. The most important feature of this report is the use of the term "environmental refugees" for the first time.

Undoubtedly, the most important problem is the uncertainty of the legal and social status of those who migrate due to changes in environmental conditions. For example, it is unclear whether climate-related migrants will be recognized as refugees as well as environmental or climate refugees. Therefore, the definitions made about the legal status of refugees determine the human security-insecurity axis by drawing the legal protection framework.

The Geneva Convention, signed in 1951, actually defines the legal status of refugees. However, in this definition, natural or global environmental problems such as drought, flood, desertification or hunger, famine, epidemic are not mentioned in any way.

On the other hand, the concepts of environment and refugee are combined in academic writings or civil society documents and called "environmental refugee" or "climate refugee". For example, the concept of "environmental refugee" was used for the first time 46 years ago by the American environmentalist Lester Russell Brown, founder of the World Watch Institution, in 1976. Ten years later, the concept of environmental refugee was defined in the United Nations environmental report. It is observed that concepts such as induced-displaced persons are also used. In the report, environmental refugees are mentioned as individuals who have to leave their country because of risks that will endanger their existence.

In this context, we see "climate refugees" as a concept defined at a secondary level under the general title of "environmental refugees". On the other hand, there are some classifications as to whether displacement due to climate is temporary or permanent. Due to the risks not foreseen by the international legislation, people make forced migration and leave their habitats temporarily or permanently. Unfortunately, the fact that environmental damage is not explicitly listed in the Geneva Convention prevents these immigrants from being legally recognized as refugees.

However, since nothing can be more valuable than human life, this outdated convention must be abandoned. On the other hand, just as countries like Turkey avoid accepting even those who come with forced migration as refugees because they do not comply with the legislation, many nation-states are delaying the necessary initiatives by being afraid of the economic, social, cultural and political obligations that these immigrants will bring. As a matter of fact, even the United Nations High Commissioner for Refugees (UNHRC) uses the concept of EDPs (Environmentally Displaced Person) instead of the concepts of climate refugee or environmental refugee, unfortunately, quite vaguely under the 1951 Geneva convention.

Undoubtedly, it is both possible and necessary to criticize developmental modernist views on migration because of conservative ideological assumptions. Because developmental projects assume that developed Western countries have the theoretical and technical knowledge to develop other less developed countries, and they even have intentions to colonize other countries. In fact, the West is wrong to think that nature is a single system with one world perspective. Therefore, the South's understanding of "Puluriversal" versus "Universal" is undoubtedly more innovative. Anti-development views, also advocated by Colombian anthropologist Arturo Escobar, are important in terms of having a relational perspective that cares about differences. Latin American social movements are extremely valuable in understanding climate migrants with their relational rather than rational stance.

In fact, Latour also stated that the "political ecology" or "climate emergency" manifestos were not successful. According to him, the "terrestrial", that is, the Earth we live on, can only survive if we allow nature to play a central role.

Unfortunately, ecological movements also give rise to other ecological or modernist dualities. While ecological movements reach as far as green militarism, modernists care more about human rights or the economy. Therefore, Latour pointed out that in all such climate writings, Zero Co2 emission should be reached by 2050. On the other hand, we should not forget that the Global South, which contributes the least to global warming caused by carbon emissions, contains the countries most affected by climate change. With a population of over 1 billion, Africa, where 15% of the world's population lives, is responsible for only 3% of the global gas emissions that triggered the climate crisis. In fact, 13 million people in Somalia, Djibouti, Ethiopia, Eritrea, South Sudan, Kenya and Uganda in the Horn of Africa are struggling with hunger and thirst due to the drought caused by climate change.

In fact, the most striking aspect of the United Nations Report is that climate migration, which is caused by geographical and environmental factors, will contribute to the increase of inequalities as well as economic and political instability. Since the issue concerns both the immigrants and the citizens of the country of immigration, it is also included in the report that possible relocation plans and policies should be decided together with the communities that will be affected by migration.

In conclusion, I would like to state that our Journal is eager to publish theoretical or empirical interdisciplinary studies that deal with the concepts of climate change, migration and refugee, especially in an intersectional and therefore relational manner.

The increase in the number of articles in our third issue motivates us. On the other hand, I would like to express that with the desire to do our part properly, we have made an effort to have our Journal included in national and international indexes, and we have made significant progress. In this context, our journal has been included in the "EuroPub" and "Directory of Research Journals Indexing" databases since its second issue.

In addition, our Deputy Center Director Dr. Olgu Karan attended the international meeting "Perspectives on Inequalities: Challenges and Prospects for Sustainable Development Before, During and After Covid-19" organized by the University of Ghana/ Accra in October 2022. On this occasion, we expect a protocol to be signed immediately between Ghana University Migration Studies Center and Bařkent University Migration Research Center. In this way, our satisfaction is increasing as we will also serve the internationalization goals of our University.

We would like to thank the Founder and Chairman of the Executive Supreme Board of Bařkent University, distinguished scientist Prof. Dr. Mehmet Haberal, for whom we have always received great support, by wishing his various contributions to continue.

Likewise, we would like to thank our previous Rector and the owner of our Journal, Prof. Dr. Ali Haberal, and our vice-rector, Prof. Dr Abdulkadir Varođlu, for their understanding, tolerance and contribution to date.

We also present our respects to our new Rector, Prof .Dr. Haldun Mderrisođlu, trusting that he will continue to support us without any hesitation.

**Prof. Dr. Aytul Kasapoglu**